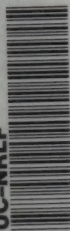


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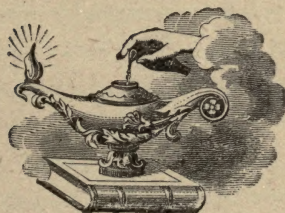
THE  
"SPIRIT PREVAILS"

—CONTAINING THE—  
REVELATIONS, ARTICLES AND LETTERS

WRITTEN BY  
JOSEPH MORRIS.



PUBLISHED BY  
Geo. S. Dove & Company.



SAN FRANCISCO:  
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## PREFACE.

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IT HAS been a pleasure to me to have been entrusted with the responsibility of publishing the revelations of the departed prophet, Joseph Morris. For twenty-four years the revelations have been withheld from the people, (with the exception of a few copies that some of the brethren have had in their possession) notwithstanding that in Rev. 88, par. 7, given Aug. 23rd, 1861, the clerks were commanded to copy for the press the revelations that had been given up to that time. The clerks accomplished their part of the work, but the revelations were not produced in printed form. I feel impressed that I, with the aid of many others, have been instrumental at this time in fulfilling that command, by presenting to the Weber brethren the writings of Joseph Morris complete, in book form. Many of the brethren were opposed to their publication, believing that it would not be prudent to advance them to the world in their crude state: some contending that the doctrines contained in them were fragmentary, and that most of the instruction was appertaining to local affairs; but I hope that their publication may result in convincing many that the God of the prophets still speaks.

The forty letters, or addresses, that were written to Brigham Young, contained many new principles which have been made use of by the leaders of the old Church whenever they had an opportunity to present them to the saints as new truths which had had been retained until wisdom dictated that they should be made known.



Brother Joseph Morris in the night of his earthly afflictions, was permitted to have a glimpse of divine realities. All through his life the course of the world appeared to be against him; and during the short recognition of his mission which he enjoyed, he had to carry a heavy burden. His claim for recognition rests in the hearts of those who were with him; and the hidden spiritual truths which he proclaimed, will remind them of his mission in their darkest hours, and be promulgated for future generations to profit by.

Although no claim can be made for eloquence in the phraseology of the revelations, (as they bear the marks of an unlearned man) we are nevertheless confident of the divine origin of the doctrines and principles contained in them. The truths were given to him by direct impression, and he conveyed them in the language he had at command.

Taking the principles as advanced in their crude state, without the aid of a spiritual understanding, they may appear mysterious and obscure; (some who are opposed to the advance of the new doctrines, may take advantage of this) but, under the guidance of the spirit that revealed to him those principles, they appear grand in their simplicity.

After twenty-four years of investigation and experience in religious matters, I still remain a believer in the prophetic mission of Joseph Morris, feeling convinced that the truths he revealed were from the Eternal Fountain.

GEORGE S. DOVE.

SAN FRANCISCO, CAL., May, 1886.

## CONCERNING THE REVELATIONS.

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THE REVELATIONS contained in this book were written by Joseph Morris, between the years of 1857 and 1862. They were inspired and written as the spirit dictated, and after having been read before the congregation of the saints, they were deposited in a chest under lock and key. Immediately after Joseph was shot, Hannah Banks and other sisters took the box from the office, and buried it after dark in the Bowery, where he had on many occasions addressed the people. After three days, his widow took possession of it. Her father, after her death, sold it to Abraham Taylor, who retained it safely over twenty years, and before his decease, willed it to his son, Joseph Taylor, of San Francisco.

The people in South Weber, during the ministrations of Joseph Morris, dwelt in booths and tents in an open field; they did not erect any substantial places of abode, neither did they till the soil, but they subsisted on the means that they had previously acquired, implicitly believing that the Lord would come to deliver them. In this manner they lived for months, expecting a deliverance from the bondage that had oppressed them; and while waiting under these conditions, the prophet received many revelations relative to spiritual matters, which has shed a new light on the to-morrow of the Scriptures.

The value of the property consecrated from the time that the law of consecration was revealed up to the time that the people were dispersed, amounted to \$167,622.54; and the donations for the poor, which amounted to \$7,306.16, were distributed by the bishop, who had been appointed to look after the temporal needs of the people; thus the saints were bound together as one family, having made a covenant with the Lord by sacrifice.



had sometimes worked for. One day when Joseph was mowing hay, he said to Father Jones: "Do you know who I am?" "Yes," he replied, "I do know that you are a prophet of God, for the spirit has told me so." This was the first recognition Joseph had met with, and he took it as a sign that the work would go on. He was very much opposed by Mother Jones, though at times she admitted the new truths, was very friendly, and gave him advice how to avoid the enemies who were constantly on his track. At last, notice was given him by some of the leading men of the place that he must leave in so many hours. At first he gave but little attention to it; but Mother Jones became uneasy and said: "Are you going?" "Yes, I am going, I will go," he replied; so he started next day for South Weber, carrying a small bundle. This was in October, 1860.

On arriving at South Weber (formerly called Kingston Fort), he enquired for Richard Cook, whose brother, John Cook, he had previously met at the Warm Springs, and John had invited him to come and see them. Both Richard Cook, who was at that time bishop at Weber, and his brother John carefully investigated Joseph's claims, and received him into their family. John Parson, who lived up Weber Canyon, and many others became interested also, and they were convinced that Joseph Morris was all that he claimed to be. From this time he began to make converts to the new faith, for many became interested, and were convinced of the truth of his mission; so he was rewarded for all his anxious weeping and prayers, and all the scoffings and mockings he had suffered, and his heart was filled with gratitude.

This little uprising caused uneasiness in Salt Lake City, and in February, 1861, two of the apostles of the old Church were sent to investigate. They called the people together and demanded to know what folly was going on, and what they were doing there. They said: "We hear it reported that you have a prophet among you, and we cannot accept of any prophet but Brigham Young." Joseph being questioned, replied: "I am by right of my heirship, prophet, seer and revelator to the Church of the Latter Day Saints." Seventeen of the Weber people said that they accepted him as a prophet; so they were all "cut off" from the Church.

The people now commenced gathering around him, as if drawn by the cords of genuine love, and impelled by an unseen hand, and the minds of the people of that whole country were lit up as by the effulgence of the everlasting light. They began to look from a new standpoint and to a higher light; their pride was subdued, and the black cloud of prejudice, which so often hovers over the minds of men, was removed, and they began to think freely for themselves, not judging from external appearances. So they departed from their old habits and ways, and commenced a

new life like little children inquiring after a new treasure. They endeavored to girt themselves with truth and righteousness and approach the mountain of purity by searching diligently, and talking one to another constantly, away from the cares and labors of life; for that was a day in which it was hard for any one to believe without a great struggle. They were living amongst a generation whose teeth were as knives, to devour the poor and needy from off the face of the earth.

Joseph then began to be looked upon much more favorably, and a great reformation took place, and a wonderful out-pouring of the spirit and divine influence prevailed. The gifts and powers of the gospel gave exceeding joy to the honest in heart who attended these ministrations, which prepared the people for what they had to undergo. They were astonished at his doctrine. Sometimes the prophet's countenance would change as if illuminated by the true light of the world; then he would retire and others would go on with the meeting.

The news spread throughout the Territory that a new prophet had arisen who had been denounced by the Church, which led many to inquire into the matter.

On the sixth of April, 1861, six persons were baptized. From this time until Fall, people arrived from all parts of the Territory, inquiring the way to the prophet, leaving their farms and all that they could not bring with them. They came with their teams, flocks and herds, intending to cast in their all with Joseph; even some came who had spoken against the new prophet. Thus the membership continued to increase until there was four hundred and twenty-five baptized believers. Joseph possessed a wonderful power to attract the attention of the people, and to hold them together under the most trying circumstances.

He was married to Mary Olsen, a Dane, in August, 1861.

In the latter part of April, 1862, teams were sent to the grist mill with wheat to be ground for the use of the Camp. As the men were returning home, the teams were taken away from them. The children were without bread, and the Camp much in need. To go to the courts of Utah for redress was useless, so twenty-five men were sent to Kaysward to take the men prisoners who had taken the flour, and bring them into Camp; but there were no legal papers for doing these things. The Morrisites taking these men prisoners raised the indignation of the Mormons, who determined upon having a writ issued for the appearance of five persons before Judge Kinney at the Court House in Salt Lake City. Judson Stoddart and another officer came with the writ; but before coming into the Fort they sent a messenger to enquire whether they could come in. John Banks sent John Smith out to see them. Mr. Smith talked with them a few minutes,



and told them that they could come into the Fort, which they did. Mr. Stoddart read the warrant for the appearance of five persons therein named, as follows: Joseph Morris, John Banks, Richard Cook, John Parson and Peter Klemgard. Joseph Morris was not present, for he was writing a revelation. John Banks said for himself that he would not take any notice of the warrant, and he sent for some fire and burned it. After this, Mr. Stoddart went away.

On the 30th of May, 1862, occurred what was called "Fore-shadowing Day." The officers were at the head of the kingdom, the generals were at the head of the army, and Joseph was hailed as Lord of the whole earth, as a representative of Jesus. Twelve generals appeared on horseback, the first four riding on white, red, black and pale horses. The first seven of these generals wore crowns as representatives of the seven presidents of the earth. Seven companies of infantry well armed and equipped followed them, and they marched around the fort seven times. After this the horses were given up to twelve other persons, who represented the twelve princes of the earth, and each one carried a rod. They marched around the fort twelve times with the companies of infantry following them, as a representation of their position as princes of the earth. From this time until the appearance of the Mormon Militia on the hills around Weber, many revelations were given, and there was much anxiety among the people.

On the morning of the 13th of June, 1862, Robert T. Burton, with the Mormon Militia, made his appearance on the hills around Weber. They hesitated about coming into the Fort; so they sent a boy, belonging to the Morrisite Camp, with a note ordering the Morrisites to surrender, within thirty minutes, the five men mentioned in the writ that had been served about three weeks previous to this time. The Morrisites were under the impression that should they surrender those men that the warrant called for, that the Mormons would injure them before arriving at the Court House in Salt Lake City; therefore no immediate reply was sent to Burton. At this juncture a meeting of the saints was called to deliberate upon the condition of affairs, and receive instruction; while the saints were assembled, engaged in religious services, in a bowery composed of willows and green branches, supported by posts, a cannon ball came in our midst, and it killed two women, one a nursing mother, with a babe in her arms, and the other an old lady. A girl sixteen years of age, had her chin shattered by the same shot. The yells of the attacking party were heard all around us. For an hour and a half after they commenced firing, not a man in the Camp of Weber took up arms, while the Mormon Militia poured in cannon and rifle shot on every side; then the men said: "What shall we do;" and the

word was given: "Protect your families the best way you can, but avoid shedding blood if possible." This was carried out to the letter; for had the Morrisites been so disposed, they could have done much execution. Only ninety men in our Camp carried arms, while Burton started from Salt Lake with two hundred and fifty men, and that number was about doubled by the time he arrived in Weber. They poured shot and shell into the Camp for three successive days, from Friday morning until Sunday evening, June 15th. They sent to Salt Lake for rockets to fire the Camp, but they could not use them, for it rained very heavily on Saturday. Sunday (the 15th), was a very fine day, but a very sad day for us. We had been almost without food, and were weary, and our ammunition was about exhausted. Late in the afternoon the bugle sounded in the Fort, and a white flag was raised and carried by Alonzo Brown to the western part of the Fort. The order to do this was given by brother John Parson and others, who stated to Joseph that they thought the men had done all they could, and that they were willing to surrender and give their lives for the sake of the people if necessary. Orders were given to cease firing. Robt. Farley continued to blow the bugle while bullets were flying around him, but he remained unhurt. While the white flag was being carried to the western part of the Fort, Burton and his men continued to advance toward us, firing all the time. John Parson called out: "For God's sake and the sake of humanity stop your firing!" Then Burton and many of his men rushed into the Fort and ordered the Morrisites to stack arms, which was done by them without hesitation. After they had done this, Burton called out for Joseph Morris, John Banks, Richard Cook, John Parsons and Peter Klemgard. When they presented themselves before him, he said: "I want no more of your apostacy. I do not know how you have escaped as well as you have done. I have fired over five thousand rounds of cartridges into you, and a hundred cannon balls, besides some shell." Then he said to Joseph Morris: "Are you willing to give up," as if he had not already surrendered. He was so overcome with rage that he tried to ride Joseph down with his powerful horse; but Joseph stepping quietly forward, took hold of the bridle-reins with each hand and sent the horse back upon his haunches. Then he turned to the people and said: "I have taught you righteous principles from heaven; all those who are willing to follow me to the death, come this way." The general cry was, "Here I am!" with the exception of about twenty persons, who formed a group by themselves and said they could stand it no longer. Then Joseph stepped to the western part of the Fort, opposite the school house. Robert Burton, in company with some others, rode up to him there and commanded him to surrender in the name of the Lord Jesus Christ, and by the



authority of the United States. Brother Joseph stood firmly, and looking up to Burton, replied: "Never! no, never; no, never." Then Burton said: "I will try your God," and he fired five shots at him; at the fifth shot Joseph reeled, and was caught in the arms of a man by the name of John Eames, who laid him down gently on the ground. Such was the earthly end of Joseph Morris, but he still lives in the hearts of those who received his teachings.

A young woman named Isabella Bowman, holding in her arms the babe of the mother who had been killed by the first cannon ball fired into camp, stepped forward and said: "You blood-thirsty hell-hound, why do you shoot at that good man?" Burton took deliberate aim at her, and shot her dead. Mrs. O'Hagg was shot at the same time. At this time, John Banks was standing near the steps of the school house, when one of the mob stepped behind him and shot him in the back of the neck; but he did not die until that night. After this we were encamped on the South Bench, and put under a strong guard until the following morning, when we were marched to Salt Lake City. We arrived there after a march of two days, and were brought before Judge Kinney, in the Court House. When we appeared before the Judge, he said: "I have been misinformed about you men. You were represented to me as a banditti of low, degraded men—robbers and thieves; but I see before me a class of intelligent men, quite different to what was represented to me. On the strength of the representations that were made to me, I granted a writ to the Mormon Militia to arrest and bring before me,—Joseph Morris, John Banks, Richard Cook, John Parson and Peter Klemgard. I see that I have been completely misinformed." We were then bound over—furnishing bonds for each other—to keep the peace, on a bail of \$1,500 each, for our appearance in court the following March. The majority appeared for trial; but some few went East, and others went West to Carson Valley and California. At the March session of the court, the names were called and the trial proceeded. Many witnesses were there to testify. Seven men were sentenced to terms of imprisonment, varying from seven to fourteen years. Their names were: Peter C. Klemgard, John Nielson, Abraham Taylor, George Lee, Christian Nelsen, Jens Christiansen and John E. Jones. But they only served three days of their term, for Brother John Parson exerted himself vigorously to obtain a pardon from the Governor of the Territory, and succeeded in doing so. He then took a wagon to the prison for the men, and conveyed them to Fort Douglas.

## THE PROPHET CALLED.

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NO. 1.

PROVO, UTAH, Spring of 1857.

THE FIRST REVELATION RECEIVED BY JOSEPH MORRIS, IN WHICH HIS CALLING AS A PROPHET IS MADE KNOWN TO HIM.

1. Verily, verily, verily, thus saith the spirit unto thee, my servant Joseph: I, the Lord, have beheld thy afflictions, and know the intentions of thy heart. And because thou art pure before me, I will give unto thee power over thine enemies; and thou shalt know that I am the Lord, and that I regard not the persons of men only in their obedience to me. And, now, I say unto thee, let thy heart be comforted, and know that I am with thee, and will be with thee, through thy faithfulness, unto the end.

2. And I say unto thee, my servant, that I have chosen thee from before the foundation of the world to be a mighty man, yea, to be a prophet in Israel; and thou shalt prophesy to many nations, and peoples, and kings, and tongues. Yea, I say unto thee, that the mountains shall tremble at the uttering of thy voice; and men shall seek thy life from place to place, and thirst after thy blood as an ox thirsteth after water; but they shall not have power to take it before thy work is finished.

3. Thou shalt be betrayed by friends and relatives, and even by thine own flesh and blood.

4. And I say unto thee, that I have chosen my servant Brigham, and also mine apostles to lead my people Israel; and that power shall not be taken out of their hands only through transgression.

5. And I say unto thee that thy sacrifice has been accepted; and through it I have blessed thee and thy seed after thee throughout all their generations; and no privilege in my Holy Temple shall be denied thee and thy posterity forever. Thus saith the Lord by the voice of the spirit.



## KEYS OF THE PRESTHOOD.

No. 2.

SALT LAKE CITY, Winter of 1859.

A REVELATION OF JESUS CHRIST, GIVING AN EXPLANATION OF THOSE ONE HUNDRED AND FORTY-FOUR THOUSAND WHOM JOHN SAW STANDING WITH JESUS UPON MOUNT ZION.

1. Who are they? They are the firstborn sons of one hundred and forty-four thousand Gods, all in advance of Jesus Christ. John said that they were the first-fruits unto God. Unto what God? Unto each of their own Fathers. How did they become the first-fruits unto the Lamb also? In that they were appointed by his Father to assist him in bringing to pass the salvation and exaltation of Adam's posterity, and, consequently, they received his mark in their foreheads as a token of the appointment that they had received from him. Why did they come forth upon this earth to assist Jesus in bringing to pass the salvation and exaltation of Adam's posterity? In order that they might continue to pass on from one stage of progression to another, and, ultimately, become Gods like unto the Eternal Father.

2. How many progressive estates did the Eternal Father pass through before he became a God? Ten. What were they? His FIRST was a spiritual estate; his SECOND, a probation in the flesh; his THIRD, a resurrected or celestial estate. In His FOURTH estate he went forth upon a mortal earth, received a body, died upon a cross, and was raised again from the dead. In his FIFTH estate he sat at the right hand of his Father, and was a Mediator, and contended against and conquered death, hell and the grave. In his SIXTH estate he took mortal bodies upon many mortal earths, and officiated in the office of a high priest, a prophet and a president.

3. His mission to each of the last five of those earths, was to preside over a dispensation of a thousand years on each earth; on the first of the five, he presided over the first thousand years; on the second of the five, over the second thousand years, and so on, unto and including the fifth. In his SEVENTH estate he was a prophet, and held the keys of the sixth dispensation. In his EIGHTH estate he was a prophet, Redeemer, lawgiver and president of seventh dispensation holding the full keys of the holy

priesthood. In his NINTH estate he went forth upon his own earth to commence mortality, and having completed his mission, he died. He afterwards returned to his own earth and commenced the resurrection of his own posterity, and after its last great change he ascended his throne, and this was his TENTH estate.

4. Who is Lucifer? He is the second born son of God the Eternal Father. What was the cause of his fall? He sought to take away the birthright from Jesus Christ, and to break the connecting link of the holy priesthood. If he had been permitted to come forth upon this earth to redeem Adam's posterity, he would have brought them under him; and, contrary to eternal order, he would have continued to hold them in subjection; whereas, Jesus being a firstborn son, he was under a covenant by which he was bound to deliver up to the Father all the keys of authority pertaining to this earth, after all things should be made subject unto him, to which covenant Lucifer was not subject.

5. Did Lucifer come forth into a second estate and receive a body? Yes, and those who fell with him received bodies also, and many of them came into the Church, received their ordinations to the holy priesthood, and also their endowments. Why was Lucifer and his band permitted to come forth into a second estate and receive bodies? In order that they might come into the Church of Christ, receive their ordinations to the two priesthoods, and thereby obtain their outfit; for they never had an ordination to any authority in their first estate. They were then conquered, cast out of the Church, and their bodies destroyed by Michael who was at that time a seventh angel; this was their first death.

6. Lucifer then became, in the spirit, the reigning devil to this earth. How long will he reign? Until this earth is perfected, when he and his band will be cast into a lake of fire and brimstone; this will be their second death.

7. Every world has its devil whose history is similar to that of Lucifer's.

8. Do devils try spirits in their first estate? No, they do not. The firstborn son rules in that estate, and the devils are subject to him. But there is an eternal law of the Gods, according to which, the devil, being the second born son, claims the right to lead off in the second estate. His Father enters into a covenant with him



when he falls, which is this: "Now, my second born son, seeing that you have revolted from under my government, and have set up a government of your own, in opposition to mine—as my first-born son rules in the first estate, so you shall lead off in the second estate. And it shall come to pass, that if you conquer me and my prophets, you shall hold the world in your grasp, and I will lose all; but if I conquer you, you shall endure both the first and second deaths."

9. Who is George A. Smith? The second born son of Adam. Is he a fallen angel? Yes. When did he fall? In his first estate. Did any others fall with him? Yes, a large train in like manner as they fell, who fell with Lucifer that was before him.

10. Is George A. Smith a true apostle? No; for he never was ordained either to that or to any other office by any of the Gods of eternity. In what sense then is he an apostle? In the same sense that Judas was, of whom Jesus said, "I have chosen you twelve and one of you is a devil." And as such he has gone forth teaching the saints, until he has led them to the verge of destruction.

11. What are those one hundred and forty-four thousand spoken of by John the Revelator? They are all high priests after the order of Melchisedec—all having obtained a resurrected body. Why were they called to officiate in the lesser offices of the priesthood? Because it was not known who they were while the Church was under an imperfect organization; hence, they officiated in all the lesser offices of the Church for the work of the ministry.

12. The holy priesthood runs by birthright, and the firstborn son always holds the keys of that priesthood. Has the firstborn son the privilege of becoming a God? Yes. Have any others the same privilege? Yes. When the firstborn son steps out of his place to become a God, the next to him steps into that place, and holds the keys of the holy priesthood; and so this order continues from one to another until they all hold the keys of the priesthood.

13. When did Jesus Christ receive his first ordination to the office of a high priest? Soon after he and his brethren had received their resurrected bodies. His own Father ordained them to that authority; and, holding the holy priesthood, they were appointed to fill the office of Holy Ghosts or ministering

angels to those of this earth who are heirs of salvation—being filled with eternal light.

14. Where and by whom did Abel receive his ordination to the lesser priesthood? In the Garden of Eden (so called), under the hands of his father, Adam. By whom do the younger sons of Adam receive their ordinations to the lesser priesthood? By Abel.

15. By whom did the fallen angels receive their ordinations to the priesthood as pertaining to this earth? By Cain; and Cain by Lucifer. Cain claims the right to enter into the Church, and blind the eyes of all the servants of the Lord until he has obtained his outfit; he then becomes a reigning devil.

16. By whom did the holy priesthood come to this earth? By Seth, who received his ordination from Adam, and whose seed are the chosen of the Lord. He claims the ruling power over this planet, having all things placed under his feet.

17. Who was that Elijah (or Elias) who accompanied Moses when he appeared unto Jesus upon the Mount, and ordained him to the holy priesthood? It was Enos, the firstborn son of Seth. Why did Jesus Christ, when he was upon the earth, receive an ordination by Moses to the holy priesthood? Because Moses held the full keys of the holy priesthood as pertaining to this earth; and when Jesus came forth under his presidency, he had to receive an ordination from him. Had Jesus any power to interfere with the Law of Moses? No, he had not. He came not to destroy the law, but to fulfill it; and by fulfilling it, he put an end to the ceremonial portion thereof only.

18. What are Holy Ghosts? They are men who have once lived upon a mortal earth like unto this. Upon what principle did they, being many, become one? Upon the same principle as that by which the Father and the Son became one. They all obeyed one gospel, were all perfected by the same law, were all counted worthy of a glorious resurrection, they all entered into the celestial kingdom of their Father, by whom they were all ordained to the high and holy priesthood, through whom and by whom they were appointed to fill the office of Holy Ghosts, and to be ministering spirits to the heirs of salvation upon this earth.

19. Why were the high priests after the order of Melchisedec commanded to lay their hands upon the members of the Church



of Christ in order to confer upon them the gift of the Holy Ghost? Because high priests are firstborn sons, holding the keys of the holy priesthood in all those celestial worlds from which they came; and by virtue of their birthright, and being their superiors, they claim the right to command the Holy Ghosts.

20. Are they all high priests by birthright who are now holding that office in my Church? No, they are not. What are they? Some of them are fallen angels; others are sons of Aaron, and but few of them are high priests by birthright; hence, when they lay their hands upon the saints, in order to confer upon them the gift of the Holy Ghost, they confer upon them a false spirit instead thereof; for they can only give to others that which they, themselves, possess; and being deceived themselves, they deceive all those to whom they administer.

21. Why is Aaron and his seed called to hold the lesser priesthood only? Because they have not yet been resurrected; and their calling is to administer in temporal things; therefore, when they act in the offices of the high priesthood they deceive, for the Holy Ghosts are not subject to them.

22. It is contrary to the eternal law of heaven for the lesser to rule the greater, and in consequence of the violation of this law vast numbers of false spirits have been introduced into the Church.

23. According to the eternal law, one hundred and forty-four thousand Gods form a quorum. The first God of a quorum, assisted by the next two below him, who are his counselors, rules all the rest of the quorum, and he is subject to the God immediately preceding him, and so on, even up to the first God of all who rules and presides over all the quorums of the Gods.

25. What rod was that which Moses used? It was one of a series of rods which came forth from the first God of all which rods he signed with his own signature, and covenanted also to sustain those men who should be called to use them. These rods are handed down from one God to another, and one of them is held by the presiding God of each quorum during his reign. There are many quorums, and to each quorum is connected an earth in mortality. A presiding God rules for the space of seven thousand years; and his son, who is a seventh angel, rules at the

same time upon the mortal earth belonging to that quorum over which his father presides, and while filling that mission he claims the right to use his father's rod. Hence, Moses being a seventh angel, used his father's rod, and none other could use it unless appointed by him.

25. Upon what principle does the Lord know all things, even from the beginning to the end? He knows the principle by which all worlds that have been were organized, governed, saved and exalted, and he also knows that all worlds to come must be organized, governed, saved and exalted upon the same principle; therefore, the Lord knows all things.

36. And now I say unto you, O ye saints, lift up your heads and rejoice! for I, the Lord, have raised up unto you a mighty prophet, who shall deliver you out of the hands of your enemies, and lead you triumphantly over them all. He is a man after mine own heart, and in his mouth I have found no guile. I have tried him as I never before tried man upon the earth, and he has never flinched from his integrity. I have given unto him the keys of my kingdom, and whatsoever he shall bind on earth, shall be bound in heaven; whosoever sins he shall remit, I will remit them; and whosoever sins he shall retain, I will retain them. I am he whose words are quick and powerful, sharper than a two-edged sword; even Jesus Christ. Even so. Amen and Amen.

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### DISOBEDIENT HIGH PRIESTS.

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No. 3.

UTAH, March 19th, 1860.

REVELATION concerning those who having been ordained to the office of High Priests, refuse to go on missions when they are called to do so by the prophet of the Lord, or other legal authorities. This is the penalty for that crime:

Their authority in the Holy Priesthood shall be taken from them in this life, and they shall be bereaved of their wives and children for time, and be made servants to those who fill their mission. I am Jesus Christ. Even so. Amen and Amen.



## THE DELIVERANCE OF THE PEOPLE OF GOD.

No. 4.

UTAH, August 17th, 1860.

1. BEHOLD, I am Jesus Christ, the Alpha and Omega, even the beginning and the end.

2. I have uttered my voice, and it shall be obeyed, and I testify unto you, O, ye rebellious shepherds of my flock that I have given this revelation unto my servant Joseph, according to the commandment which I have received of my Father.

3. I have done my duty to you faithfully; but, notwithstanding all my pleadings with you, you have turned a deaf ear to me from the beginning. I can do nothing with you. You have preferred your own judgment to mine, and thus you are going on destroying my Church.

4. The cries of my people have come up into my ears for redress, and, as I live, I will burst their bands asunder, and give unto them an abundant deliverance. I will supply their needs both in food and raiment; and I will be their God, and they shall be my people; and I will leave them no more, for my bowels have yearned with pity towards them.

5. O! ye saints who trust in me, let your hearts be comforted, for I have raised up unto you a mighty deliverer, who shall lead you victoriously over all your enemies; and if you continue faithful unto me, you shall see no more affliction.

6. The cries of the fair daughters of my people have come up before me, and I will heal up their wounds. Oh, ye afflicted saints! hearken to the words of the Lord your God, and prepare for that which is coming upon you; for I am about to separate the sheep from the goats, and if you are prepared for it, it will be well with you.

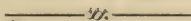
7. And, inasmuch as I have sent a warning voice unto the chief shepherds of my flock, which they have partially rejected, I require a sacrifice to be made by them; and unless this sacrifice is made, there is no salvation for them; for when men enter into a covenant with me to become mine apostles, and take an oath of the Holy Priesthood, and pledge their word and honor to uphold

that Priesthood, and to live by every word that proceeds from my mouth, and afterward turn a deaf ear to my commandments, they cannot be saved only by the shedding of their blood.

8. Therefore, O, ye shepherds! I say unto you, prepare yourselves for that which is coming upon you; for I will shorten your lives—you shall satisfy the demands of justice. My wrath and indignation are kindled against you; and I will visit you in a day that you are not aware of.

9. And, now, I say unto you, my servant, that I will make up unto you for all the disappointments which you have endured through their rebellion.

I now add no more. I am he who holds the keys of death and hell; even Jesus Christ. Even so. Amen and Amen.



## THE RE-ORGANIZATION OF THE HOLY PRIESTHOOD.

No. 5.

UTAH, September 6th, 1860.

1. BEHOLD! verily I say unto you, my servant Joseph, that inasmuch as I have chosen you to stand at the head of my Church, as the Prophet, Seer, and Revelator of the same, you shall take my servant Brigham to be your first counselor, and place upon him the presidency of my Church, under your direction; and, inasmuch as he will stand by you and take your counsel, I will greatly multiply blessings upon his head.

2. As concerning my servant Heber, I, the Lord, am not well pleased with him; for he has committed a grievous sin against me; and if he humbleth not himself before me, he shall be destroyed; but, if he humbleth himself sufficiently before me, he shall receive his former office back among my servants the Twelve, and I will be with him.

3. I, the Lord, have ordained that another shall act in his place—even my servant John Banks; for I have seen his affliction, and know his weakness, and I will strengthen him, and give him power over his weakness, and he shall become mighty in my Church, and no privilege shall be denied him that is lawful and right; for his heart is upright before me.



4. As concerning the rest of the quorums of my Church, I will that all those who are heirs to my holy priesthood shall be ordained to the office of high priests; but the quorums of sevens and elders shall no more exist in my Church.

5. There shall not, henceforth, but two quorums exist in my Church: the high priesthood and the lesser priesthood; and those of the sons of Adam who are faithful shall be ordained to the lesser priesthood.

6. As concerning the rules and regulations of my Church pertaining to government, I will give unto my servant Joseph power in mine own due time; and he shall write a book which shall contain the fulness of my law, and it shall be called "The Book of the Law of the Lord," and out of it all men shall be judged—both small and great.

7. There is a party spirit in my Church; yea, and among the first elders of my Church, which thing is an abomination in my sight. And I will that my servants should cast those feelings out of their hearts, or I will not hold them guiltless.

I am he who holds in his hands the keys of death and hell; even Jesus Christ. Even so. Amen and Amen.

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## THE GREAT COMET.

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No. 6.

UTAH, September 6th, 1860.

A REVELATION of Jesus Christ giving an explanation of that great comet that has been seen of late.

1. Verily I say unto you, my servant Joseph, that inasmuch as you have inquired of me to know concerning it, I will make it known to you. It is the seventh star spoken of by John the Revelator, representing the seventh angel that has come forth; and the tail that was attached to it is a representation of the army of heaven that was to follow the seventh angel.

2. Behold, I am Jesus Christ, and I testify unto all men that dwell upon the face of the earth that I have sent forth the seventh angel to preside over my Church upon the earth. and it will be woe unto them if they do not humble themselves and obey my

gospel, for I will cut them off until there is none left upon the earth to cumber it.

3. As concerning this star before mentioned, there has never been the like of it seen before upon this earth for magnitude and greatness, nor will be again until the seventh angel comes forth upon another earth like unto this; therefore, O ye saints prepare for that which is coming upon you, or you will be caught in a snare, and it will be woe unto you if you are cast out of my Church; therefore hearken unto my words which are quick and powerful, sharper than a two-edged sword; and behold I come quickly. Even so. Amen and Amen.

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## JUDGMENT UPON HYPOCRITES,

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No. 7.

UTAH, September 6th, 1860.

1. BEHOLD, verily I say unto you, my servant Joseph, prepare yourself for the work which lies before you; for I, the Lord, am about to judge between those who serve me, and those who serve me not—but who are liars and hypocrites—who have oppressed the poor of my people, and turned them away from their rights. Behold, I will settle with them.

2. And I say unto you that you shall gather all my people Israel together, that I may know who is for me; and, at the time appointed, I will make known unto you what you shall do,

3. And inasmuch as you have inquired of me to know concerning my saints who are scattered abroad among the nations of the earth, I will make known unto you that which you desire. I am the Lord, and I will preserve them; and in my own due time I will send forth deliverers to deliver them, and bring them up to the head of my Church.

4. As concerning the people of the nation called the United States, who have shed the blood of my apostles and prophets, and also of my saints, behold, I will shortly settle with them. I have given unto them privileges that I have given to no other nation upon the earth; but they have trampled upon all my blessings, and come out as a nation against me to throw down my



Church, and to destroy my saints ; but they shall know that I am the Lord, and that I will not be challenged to war by poor mortal man. Therefore, I will come out of my hiding place, and sweep them out of existence ; and of those who are now in that nation, I will leave none but the pure in heart, and they shall have my gospel when the wicked are cut off.

5. Therefore, O, ye inhabitants of the earth prepare yourselves for that which is coming upon the earth ; for the day of judgment has now come to your doors, and I will lay you low by famine, by pestilence, by earthquakes, and by flames of devouring fire, until you are wasted away ; for my wrath is kindled against the rebellious, and it will never be appeased until I have laid them low.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.

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### AN OATH OF THE HOLY PRIESTHOOD TO BE SWORN BY THE PROPHET'S TWO COUNSELORS.

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No. 8.

UTAH, September 8th. 1860.

I HAVING been duly elected and ordained to the high priesthood, to be a counselor to the prophet of the Lord, do hereby set my hand to swear an oath according to the order of the holy priesthood, in the presence of the Father, and of the Son, and of his servant, the prophet, who holds the keys of authority on this earth. And I testify that I will uphold him with all my power, and abide his counsel in all things until my mission is completed upon the earth.

The person will then kiss the written word of the Lord and write his name.

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### AN OATH OF THE HOLY PRIESTHOOD TO BE SWORN BY THOSE WHO ARE ORDAINED TO THE OFFICE OF APOSTLES.

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No. 9.

UTAH, September 8th, 1860.

I HAVING been duly elected and ordained to the high priesthood, to be an apostle, even one of the special witnesses of Jesus Christ,

to bear his name to the nations of the earth, do hereby set my hand to swear an oath according to the order of the holy priesthood, in the presence of the Father, and of the Son, and of his servant, the prophet, who holds the keys of authority on this earth, And I testify that I will uphold him with all my power and abide his counsel in all things until my mission is completed.

The person will then kiss the written word of the Lord, and write his name.

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### AN OATH OF THE HOLY PRIESTHOOD

TO BE SWORN BY THOSE WHO ARE ORDAINED TO THE OFFICE  
OF HIGH PRIESTS.

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No. 10.

UTAH, September 9th, 1860.

I HAVING been ordained to the office of a high priest according to my birthright, holding all keys pertaining to this high and holy calling, do hereby set my hand to swear an oath according to the order of the holy priesthood, in the presence of the Father, and of the Son, and of his servant, the prophet, who holds the keys of authority on this earth. And I testify that I will uphold him with all my power, and abide his counsel in all things until my mission is completed on the earth.

The person will then kiss the written word of the Lord and write his name.

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### THE MANNER OF ANOINTING THE ELECT LADY.

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No. 11.

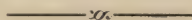
UTAH, September 9th, 1860.

I. I, THE PROPHET the of the Lord, holding the full keys of the holy priesthood, according to my birthright, anoint you in the name of Jesus Christ with this holy anointing, according to your birthright, to be a prophetess, even the elect lady, and set you apart to minister in holy things to all those who are of your sex. I, moreover, anoint your womb that you may bring forth a holy posterity unto the Lord.



2. The prophet will then lay his hands upon the head of the elect lady, and express these words: I, the prophet of the Lord, holding the full keys of the holy priesthood, according to my birthright, place my hands upon your head, and seal upon you this holy anointing in the name of Jesus Christ. Even so. Amen and Amen.

The person's name shall then be recorded in the "Lamb's Book of Life," to be no more blotted out forever,



## MANNER OF ANOINTING FEMALES IN THE CHURCH OF CHRIST.



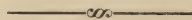
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UTAH, September 9th, 1860.

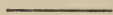
1. I HAVING been duly elected and anointed to this authority, according to my birthright, anoint you in the name of Jesus Christ with a holy anointing, according to your birthright; and I set you apart to minister in holy things, according as you shall hereafter be appointed. I, moreover, anoint your womb that you may bring forth a holy posterity unto the Lord.

2. The elect lady will then place her hand upon the head of the handmaiden, and express these words: Beloved handmaiden, I having been duly elected and anointed with a holy anointing, according to my birthright to this authority, place my hands upon your head, and seal upon you this holy anointing in the name of Jesus Christ. Even so. Amen and Amen.

The person's name shall then be recorded in the "Lamb's Book of Life," to be blotted out no more forever.



## MANNER OF ANOINTING HIGH PRIESTS.



No. 13.

UTAH, September 9th, 1860.

1. I, the prophet of the Lord, holding the full keys of the holy priesthood, according to my birthright, anoint you in the name of Jesus Christ with a holy anointing according to your birthright, and set you apart to minister in holy things, according to that

office to which you have been ordained. I, moreover, anoint your secret member that you may beget a holy posterity unto the Lord.

2. The prophet will then place his hands upon the head of the person, and express these words: I, the prophet of the Lord, holding the full keys of the holy priesthood, according to my birthright, place my hands upon your head, and seal upon you this holy anointing in the name of Jesus Christ, Even so. Amen and Amen.



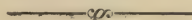
### MANNER OF ORDAINING MEN TO THE HIGH PRIESTHOOD,



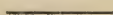
No. 14.

UTAH, September 9th, 1860,

I, BEING a servant of the Lord, holding the high priesthood, according to my birthright and ordination, place my hands upon your head in the name of Jesus Christ. And inasmuch as you are an heir with me to this authority, I ordain you to the office of a high priest, and confer upon you all the gifts, powers, and keys pertaining to this high and holy calling, in the name of Jesus Christ. Even so. Amen and Amen.



### MANNER OF CONFIRMING MEMBERS IN THE CHURCH OF JESUS CHRIST,



No. 15.

UTAH, September 9th, 1860.

DEAR brother (or sister), I being a servant of the Lord, holding the high priesthood according to my birthright and ordination, place my hands upon your head, and confer upon you the gift of the Holy Ghost; and inasmuch as you will give heed to the promptings of that Holy Messenger, he shall lead you into all truth, and direct your footsteps until the perfect day; and I seal his attendance upon you in the name of Jesus Christ, Even so, Amen and Amen.



## THE OLD CHURCH REJECTED.

No. 16.

URAH, September 16th, 186c.

1. BEHOLD! Verily I say unto you, my servant Joseph, prepare yourself to go forth and deliver my people Israel; for the set time for their deliverance has now come. I have sent a warning voice unto the chief shepherds of my flock, and they have treated it as a light thing, and trampled it under their feet as a thing of naught; but they shall now know that I am the Lord, and that I can deliver my people, and do my own work without their assistance.

2. I have done my duty to them; but they have not done their duty to me; for when I most needed their assistance, they withheld it from me. Yet I am not without friends in the world, and this they shall shortly see. And I say unto you, that you shall go forth and open your mouth, and with all your power proclaim both loud and long against the abominations of this people; for they have altogether departed from me, and I have rejected them.

2. And, behold, I give unto you a commandment that you shall gather together all those who will hearken unto me; and I will preserve their lives, and supply their needs both in food and raiment, and I will be their God, and they shall be my people; and I will feed them in a fat pasture, and I will leave them no more.

4. And I will cut off from the earth all those who will not gather themselves together according to your command; for I am the Lord. And I will establish the full keys of the holy priesthood upon the earth, even though I should have to cut off the whole community in order to do so.

5. And I say unto you that you shall not regard those shepherds whom, formerly, I placed over my flock, but who are now mine enemies; for tears of sorrow shall roll down their cheeks. I have done all in my power to save them, but it is all in vain; and they shall be the first to feel my withering hand; for my wrath is kindled against them to overflowing. And inasmuch as you have desired a greater manifestation of my power, I will grant it unto

you; and when you are called to deliver my people, I will place the rod in your hand with all the power that accompanied it when it was upon the earth before; for thou art Moses, the legal heir to use it, and no person save thyself shall use it; therefore, prepare thyself to receive it; for I will speedily send a holy messenger with it. He shall place it in your hand, and no power shall stand before you all your days. Yea, verily I say unto thee, kings shall consume away and drop from their thrones, and nations shall crumble to dust, and thou shalt have the power to smite the earth with a curse as often as thou wilt, until thy mission is ended; for I will be with thee unto the end.

I now add no more. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.



## THE ROD OF MOSES.

No. 17.

UTAH, September 24th, 1860.

1. THIS rod proceeded forth from the first God of all, and it is as endurable as God himself. He placed his superscription upon it, and he is sworn to sustain that man who is called to use it, and it cannot be used by any person but the seventh angel, or those whom he shall appoint; for the seventh angel is always the president of that world in which he dwells. It is his duty to preside over the dispensation of the fullness of times, and he is sustained by all the Gods of eternity, who number millions. And I say unto you, my servant Joseph, that I will place the rod of Moses in your hand, for you are worthy; therefore, prepare yourself to receive it.

2. To every quorum of the Gods there is a world like unto this passing through a state of mortality; and to the creations of the great King of Kings and Lord of Lords there is no end.

3. Behold, I am Jesus Christ, and I testify unto all the inhabitants of the earth that I have opened the seventh seal. Therefore, I say unto you, O ye inhabitants of the earth, prepare yourselves for that which is coming upon you; for I will lay the wicked low, for my wrath is kindled, and it will never be appeased until I



have avenged the blood of all my saints and servants that has been shed upon the earth since the world began.

4. And, behold, I say unto you, my servant Joseph, that I have raised you up, that through you I might make manifest mine almighty power in the defense of my chosen people. Therefore, my son, be of good courage, and I will be with you, and no power shall stand before you unto the end; for the hand that is raised against you shall wither, and the tongue that lies against you, shall consume away in its mouth; and I will bless you above all men with an abundance of blessings, for I have chosen you.

I now add no more. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.



## REVELATION TO PRESIDENT BRIGHAM YOUNG.



No. 18.

UTAH, October 2nd, 1860.

1. WHEN you were small in your own eyes, I took you and raised you up, and I guarded you both by night and by day; and when you were afflicted I raised you up again, and I multiplied blessings upon you. I increased your cattle, your horses, your houses and your lands, until you have waxed great. I guarded you as a father guards his son, and you were unto me as the apple of mine eye. But when I raised up a prophet to deliver my people, and sent him unto you, you shut your door against him, for which thing my wrath and indignation are kindled against you. Therefore, I say unto you, if you had not done this wicked thing, I would have established both you and your seed upon the throne of Israel forever; but now I will deliver you into the hands of my servant Joseph, and what he does, I will sanction; for his word shall never fail.

2. As concerning my servant Heber, his heart was bound up in my servant Joseph Smith. He has thought that my servant Joseph Smith held the full keys of this last dispensation, and also the leading keys of the resurrection; but he has been deceived.

3. My servant Joseph Smith is the sixth angel, and he was appointed to open the sixth seal, and to loose the four angels who

were bound in the great river Euphrates, that they might be ready to go to war when the seventh angel should open the seventh seal. These angels represent the riders of the four horses that John saw, and they are the captains of the Lord's hosts.

4. Did my servant Joseph Smith hold the full keys of the holy priesthood? No, he did not; he only held them in part. Does the seventh angel hold the full keys of my holy priesthood? Yes, he does; and there is but one man upon the earth who can hold the full keys of that priesthood. Who is that man? It is my servant Joseph Morris. He holds the full keys of my kingdom on the earth; for he is next in authority to Adam; and he received his ordination in a council of the Gods to preside over Adam's posterity, and to deliver them out of the hands of all their enemies.

5. Does my servant Joseph Smith hold the leading keys of the resurrection pertaining to Adam's posterity? No, he does not; nor he never will. Does my servant Joseph Morris hold those keys? No. Who does then? Adam holds the leading keys of the resurrection pertaining to his own posterity.

6. How many persons are there who hold the leading keys of the resurrection pertaining to this planet? Two. Who are they? Adam and Jesus.

7. Joseph Smith gives up to Moses; Moses gives up to Adam; Adam gives up to Jesus; and Jesus gives up to the Father, that God may be all in all.

8. When Jesus shall have finished his work as a Mediator, he will step out of that place and will go forth upon other earths and preach the gospel; and he will go on from step to step until he becomes a God like unto the Eternal Father.

9. And when this world becomes celestialized, and moves out of its present position, and takes its place among celestial planets, Adam will be worshipped by the posterity of Moses as the Eternal Father is now worshipped by Adam's posterity—and this according to the law of eternal progression.

10. Joseph Smith will come forth upon another earth like unto this, and hold the full keys of the holy priesthood, to preside over the posterity of Moses.

11. Jesus said, "No man taketh my life away; but I lay it down of myself. I have power to lay down my life, and I have



power to take it up again—this commandment I received from my Father.”

12. O ye hundred and forty-four thousand! you also have power to lay down your lives and to take them up again; for you received this commandment from your Fathers. And you, in connection with Adam, hold the keys of the resurrection pertaining to his posterity.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.

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### THE COMMENCEMENT OF THE DELIVERANCE OF GOD'S PEOPLE.

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No. 19.

UTAH, October 13th, 1860.

1. VERILY I say unto you my servant Joseph that, inasmuch as you have desired to know of me concerning the time when I have concluded to commence to deliver my people, I will make it known unto you.

2. I have heard your prayers and seen your agonizing groans in behalf of mine afflicted people, and I will now satisfy your feelings; for I have borne with the follies of those chief shepherds of my flock until I will bear with them no longer; therefore, prepare yourself for the work, for I will commence to deliver my people this fall, and it will be woe unto those who undertake to stay my hand, for I will sweep them out of existence as with the besom of destruction until there shall be none left to tell the tale. I have heard the cries of mine afflicted people until I will hear them no longer.

3. And as for the chief shepherds of my flock, I will not be trifled with by them any longer. Therefore, if they are not ready to do their duty at the time which I have appointed, I will cut them off first, and afterwards those who uphold them, until there shall be nothing left to oppose me; for I am the Lord, and I am not to be mocked. Had it not have been for the pure that are among my people, I would have cut those shepherds off before this time; but with a view to save the pure of my people, I have suffered them to run thus far; but, now I will, at all hazards,

deliver all those who will hearken unto me, and the rest I will destroy. I have shown mercy the rebellious shepherds of my flock, until mercy has no more claim upon them.

4. And I say unto you, my servant Joseph, that inasmuch as you are surrounded by enemies who are laying snares to entrap you, they shall have no power over you; but I will break up all their plans by confusing them in their councils until they shall feel that it is hard for them to kick against me; for my course is one eternal round, and my purposes never fail.

5. And I say unto you, that whomsoever you curse, I will curse; and whomsoever you bless, I will bless. And your power shall be felt to the ends of the earth. And although you have murmured against me because I have suffered the deliverance of my people to be delayed up to the present time, yet I have forgiven you. And I say unto you, my son, murmur no more; for I will be with you to the end.

I now add no more. I am he that was, and is, and is to come; even Jesus Christ. Amen and Amen.



## THE DESTRUCTION OF THE SHEPHERDS OF ISRAEL.—THE REJECTION OF THE TEMPLE.

No. 20.

UTAH, October 16th, 1860.

BEHOLD, I am the Alpha and Omega, even Jesus Christ. I have seen the distress of mine afflicted people, and I have prepared a way for their escape. And I have seen the disobedience of those men with whom I entrusted the souls of my people. When I wished to change things I could not work with them; for instead of assisting me, they sought their own way, and they have been my greatest opposers. Nevertheless, when they shall have done the most against me that they are able to do, I shall have power in mine own hands to accomplish my purposes. I can do without those who can do without me. But they wish to do their own will, and still be considered my servants. I would that they were either hot or cold; but they are neither.

2. Oh! how my bowels yearn with pity towards the pure



of my people who are going on like lambs to the slaughter, and whom I shall be compelled to cut off on account of the wickedness of those chief shepherds of my flock. But I will satisfy myself upon them; for I will not leave one of their seed alive. As I did to Jeroboam, so I will do to them.

3. They have done nothing but aggravate me in all their works. When I have commanded them to do one thing, they have done another in opposition to it. When I commanded them to seal no more, they continued sealing as though I had never spoken; thus trampling my words under their feet. And when I commanded them to send out no more missionaries, they disregarded my word, and sent missionaries out as though I had never spoken.

4. They have also contemplated building the temple which I have rejected; but, behold, I say unto you, O ye rebellious shepherds! you have gone your length, and I will now stop you; for the man that undertakes to lay a stone upon that temple I will cut both him and his seed off from the earth forthwith, and his name shall be handed down in shame and disgrace from generation to generation.

5. And as for the men who have been sent out on missions in opposition to my command, I will deliver them into the hands of their enemies, and it will be hard for them to escape. And they shall be confounded on every hand; for I am not with them. I am the Lord.

6. And as for the sealing which has been done in opposition to my command, I will cast it all down, and visit upon those who have attended to that matter all the sins which have been committed by those who have been sealed by them; for I am not to be mocked.

7. Therefore, I say unto you, my son, place yourself in readiness for that which is coming upon you; for I will lay your way open, and you shall have no difficulty in going forth to your place. You shall meet with no disappointments as you have hitherto done. And, at the time appointed, I will make known unto you the course you shall take; therefore, place your confidence in me, and I will lead you triumphantly over all your enemies, and my people shall see no more affliction forever; for I am the Lord, and I will be their shepherd forever. Even so. Amen and Amen

## THE GATHERING TO SALT LAKE CITY.

NO. 21.

UTAH, October 24th, 1860.

1. BEHOLD, I am Jesus Christ, the Son of the Eternal Father, even he who holds the keys of death and hell. I suffered my blood to be shed upon the cross for the sins of the world that I might save as many as my Father hath put within my power.

2. And I testify unto all mankind that I have given this revelation unto my servant Joseph according to the commandment which I received from my Father. Therefore, I say unto you, O ye saints who trust in me, and profess to live by every word that proceeds from my mouth, place yourselves in readiness for that which is coming upon you, for you shall behold scenes that will cause your hearts to melt within you.

3. For I am about to gather together, unto one place, all those that will hearken to me; and it mattereth not unto me whether the liars and hypocrites gather themselves together, or not; for I will cut them off let them be wheresoever they may.

4. I have appointed a place for the gathering together of my people, which place is the Public Square in that City called the Great Salt Lake City—even the central point.

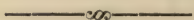
5. And I will there stand side by side with my servant Joseph, and speak to him mouth to mouth; and I will instruct him in those things which will be necessary for him to know at the appointed time.

6. And I will give unto him power to discern between the sheep and the goats (so called); and he shall place the sheep on the one side and the goats on the other; for this is the harvest spoken of in the Scripture, when the angels were to be sent to gather out the tares from among the wheat, that the wheat might be saved, and that the tares might be destroyed.

7. And at that time the hosts of heaven shall be there, and I will lead them up to battle, and go before them from conquering to conquer; and I will never again stay my hand until I have laid mine enemies low; for my time is now come to make manifest mine almighty power among the nations and kingdoms of the earth.

8. Therefore, my son rest assured that I will be with thee, and make known unto thee all things which may be necessary for thee to know unto the end. And although thou hast been mocked and derided by thine enemies, and hast been belied by them, and been driven from place to place without a sure place to lay thine head, yet thou hast a friend in me who is greater than all thine enemies.

9. And now, O ye mockers, hearken to the words of the Lord unto you: Your race is now run, and you shall know that when you mock my servant whom I have called to hold the keys of my kingdom, that you mock me; and I will settle with you. Behold, I am Jesus Christ, and I testify unto all the inhabitants of the earth that I have sent that spirit which inhabited the body of Moses to rule my kingdom upon the earth, and that spirit now inhabits the body of my servant Joseph; and all those who do not believe it, shall soon feel it. Therefore, O ye mockers, mock on, the scene will soon be over. I am Jesus Christ. Even so. Amen and Amen.



### TO THE PROPHET JOSEPH MORRIS.

No. 22.

UTAH, October 30th, 1860.

1. BEHOLD, verily thus saith the Lord unto you, my son, murmur not at your fate, neither be faint-hearted nor faithless in my promises; but be of good courage, and remember that I am with you to fight your battles.

2. Why should you doubt in my promises? Have I ever failed to fulfill my promises as far as I have gone with you? Answer this for yourself; and if I have never failed to fulfill my promises, and you do not believe in those promises which yet remain to be fulfilled, you are under condemnation. Yea, I require that you should place the utmost confidence in me. Therefore, trifle not with my words; but rise up and do your duty, and prepare yourself for the work that lies before you, for it is at your door.

3. Do you suppose that I am driven about by every wind that



blows, and tossed about like a wave upon the ocean? What think you about it? Then trifle with me no more; neither use any more insulting language towards me. Oh how you have pierced my heart with the language that you have used to me. I can do my duty without being driven to it.

4. And when you are ready to go forth to your place—go; and if I am not there to open your way and guard you from your enemies, and lead you triumphantly over them all, I will bear the blame forever. And if you do not speedily rise up and go, you will be under condemnation; for I am now ready, and I will consume everything that stands in your way. And, as a token of this, I will cut off a number of this people that you may know that the time for the work to commence has come; for those shepherds of my flock will not open the way for you unless I do this. When this is done, you shall go forth speedily, or your enemies will be upon you, and I will not protect you only in the line of your duty.

5. Therefore, prepare thyself now, and hearken, and try to satisfy thy mind. I say unto thee, that if I do not fulfill the promises which I have made to the very letter, thou art under no further obligation to me and to this people; and I will do unto thee as thou hast desired of me, or otherwise I will bear the blame forever. Therefore, settle thy mind upon the matter, and all will be well. I am Jesus Christ, the Son of the Eternal Father. Even so. Amen and Amen.



## BLESSINGS FOR THE PROPHET'S BENEFACTORS.

No. 23.

UTAH, November 8th, 1860.

1. BEHOLD, I am the Eternal Father, and I speak unto you, my servant Joseph, through mine Only Begotten Son.

2. And inasmuch as you have felt dissatisfied with my dealings with you, in my not submitting to be counselled by you, behold I will satisfy you upon this matter. In consequence of the situation in which you have been placed, I have withheld the power of your office from you up to this time; nevertheless, I have committed unto you the full keys of the holy priesthood; but

now I will committ unto you the full power of your office unto your satisfaction.

3. You have often feared that I would not fulfill my word; but I am unchangeable in my course. And now I will counsel with you in all things with which you have to deal; and your command shall be obeyed in all things; for I will go before you and make your words good.

4. Thou art that prophet of whom Moses spoke, who was to come in the later days—whose word should be obeyed by all.

5. And I say unto you, settle your affairs at the place where you now dwell, and get ready. Set your own time to commence the work, and it shall be brought about at your appointed time, and in your appointed way; for I have now committed unto you all power; therefore, all things are now placed within your power; and I will influence you, and make you understand my will concerning all things with which you have to deal. And whom thou wilt, I will save alive; and whom thou wilt, I will destroy; therefore, linger not, but go forth as thou art commanded, and start the work. I am the Lord. Even so. Amen.

6. And now, behold, I speak unto you concerning the handmaid in whose house you have dwelt. I have beheld all her affliction with her husband, and I have prepared a blessing for her; for I will restore her husband unto her again, and he shall be a blessing unto her all her days.

7. I have seen his affliction until my bowels have yearned with pity towards him; for I know him. He is a chosen vessel to hold my holy priesthood upon the earth; and I will make of him a mighty man; and I will make up unto him for all his distresses. And because they opened their doors for you when you were in distress, and assisted you in the work which I raised you up to do, their names shall be handed down from generation to generation as a memorial for the good deeds which they have done to you. I do not look at men as they look at each other; for that which is highly esteemed among men, is an abomination in my sight. I am Jesus Christ. Even so. Amen and Amen.

THE SIGNS OF COMMAND.

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No. 24.

UTAH, November 11th, 1860.

1. VERILY, verily, thus saith the Lord, even Jesus Christ the Son of God, I have settled my mind concerning the course which I am about to take with my people—from the highest of them to the lowest. And I say unto you, my son, that I will now settle the matter with them to your satisfaction. Therefore, settle thy business as I have before commanded thee, and also give the command; and from the very hour that thou shalt do this, I will commence to lay mine enemies low. If I do not, I will bear the blame forever, and thou shalt be free from blame. And when thou shalt give the command, thou shalt raise thy right arm toward heaven, and express these words:

2. O God, the Eternal Father, in the name of thy Son, Jesus Christ, I call upon thee on this solemn occasion; and inasmuch as thou hast conferred upon me this honor, namely, to deliver thy people out of the hands of all their enemies—having placed under my charge and at my command all thy heavenly host—by virtue of my authority I command them to go forth from this very hour, even from conquering to conquer.

3. And when thou wishest to stop me, thou shalt again raise thy right arm, and express these words:

4. O God, the Eternal Father, by virtue of my authority, I call upon thee, in the name of thy Son, Jesus Christ, to stay thy hand.

5. And when thou hast expressed these words, thou shalt drop thy arm. And these shall be the signs which thou shalt manifest for starting and stopping. And thou shalt prove that thy word shall never fail.

6. And when I commence, I will never stay mine hand again until thy way shall be opened, and thou shalt say unto me, "stop." And I will cut off everything that stands in the way; and thou shalt never again have to complain of me for my backwardness. And, for thy satisfaction, I say unto thee, if I do not fulfill this promise to the very letter, I will take thee out of the midst of this people up into my presence at one hour's notice; for thou shalt



suffer no longer. And I make unto thee a promise that thou shalt never lose thy life by the hand of an enemy; therefore, I say unto thee, give the command when thou art ready.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.

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## THE DESTRUCTION OF THE FALSE SHEPHERDS.

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No. 25.

UTAH, November 13th, 1860.

1. VERILY I say unto you, my servant Joseph, be not fearful, nor faint-hearted; but be of good courage, for I am with thee, and I will make known unto thee the course which I am about to take with mine enemies.

2. Inasmuch as I have sent a warning voice unto the chief shepherds of my flock, and they have rejected it, I will cut both them and their seed off first, and afterwards I will continue until I shall have cut off all the responsible men in my Church, who are now acting under their influence, until there shall not be a false shepherd left among my people, neither large nor small.

3. And from them I will go to mine enemies who have come into the midst of my people, and I will not leave one of them alive; and inasmuch as I could not separate the shepherds of my flock from the enemy which has deceived them, they shall all die together in one day.

4. Nevertheless, I will save alive of my people as many of the pure in heart as I can; and I will save alive sufficient faithful men to organize my Church according to mine own pattern.

5. And inasmuch as thou hast, of late, been visited by mine enemies, who have laid a trap for thee, I will move thee out of their way before the time which they have appointed to ensnare thee has come; and I will take them in their own snare.

6. Therefore, get thee ready, and go to some secret place, and give the command; and I will go forth from that very hour. And as soon as thou hast given the command, hearken out, and be ready to go forth to take thy place; for thou shalt walk the streets without fear. And, for thy satisfaction, I say unto thee,

that if I do not fulfill this promise, I will require no more at thy hands; but I will take thee out of the midst of this people that very hour. Thou shalt soon prove me in these things. I shall give unto thee no more revelations upon this subject until I shall have fulfilled this promise, and satisfied thy feelings.

I now add no more. I am Jesus Christ. Even so. Amen  
Amen.

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### REVELATION CONCERNING RICHARD COOK.

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No. 26.

UTAH, November 29th, 1860.

BEHOLD, verily I say unto you, my servant Joseph, hearken unto the words of the Lord your God, for I am about to make known unto you my will concerning my servant Richard Cook.

I have known him from the beginning, and I have been with him in all his administrations among my people, and my eyes have been upon him for good, for I have prepared him for a great work; therefore, let him prepare himself for that which has to come, for I will satisfy him. Let him place confidence in me, and he shall never be disappointed. He is a chosen vessel to bear my name to the nations of the earth; and, in a day to come, he shall receive a place in the apostleship, and travel from place to place all his days; and he shall gain a name that will never die, for I will be with him. Let him not be faithless in my promises; but let him set himself for the work. I am Jesus Christ, the Son of God. Even so. Amen and Amen.

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### REVELATION CONCERNING JOHN PARSON.

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No. 27.

UTAH, December 6th, 1860.

BEHOLD I am Alpha and Omega, even Jesus Christ, the Son of God, and I speak unto him according to his desire. I have heard his prayers which he has offered up unto me, and I will answer them to his satisfaction. I have seen him in all his movements in my Church from his beginning; and although he has thought that I have not heard him, yet I have been present with

him by mine holy angels, and I have now called him to hold an eminent position in my Church, for he is greatly beloved by me. He need not fear that I will not fulfill my promises, for I will to the very letter; and I will give unto him a testimony that I have raised up a prophet to rule my Church upon the earth; and inasmuch as he has desired of me to know his birthright, behold I will make it known unto him. He is an heir to my holy priesthood, and he shall become one of my special witnesses to bear my name to the nations of the earth; and he shall bring many thousands to the knowledge of the truth; and he shall open his mouth and prophesy in my name; and he shall seal up the destiny of nations, and live as long upon the earth as he desires, and possess all the blessings that belong to the high priesthood. I am he that was, and is to come, even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING JOHN COOK.

No. 28.

UTAH, December 11th, 1860.

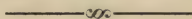
1. BEHOLD, verily thus saith the Lord unto you, my servant Joseph:—that inasmuch as you have inquired of me to know my will concerning my servant John Cook, I will make it known unto you.

2. I have prepared a blessing for him; for he is greatly beloved by me for his integrity of heart. I have prepared him for a mighty work upon the earth; and although he is of slow speech, yet I will open his mouth and loose his tongue, and he shall become fluent in speech. And he shall travel, and preach my gospel from land to land, and from country to country, until he is satisfied. He shall go at his pleasure, and return at the same, and be subject to none but the prophet of the Lord; for his heart is upright before me, and his lineage is that of Ephriam.

3. He is an heir to my holy priesthood, and I have blessed him with a great blessing, and none of his fellows shall excel him in wisdom. And he shall be blessed with great stores of knowledge; and he shall become a counselor to one of the greatest men in my kingdom; and he shall gain the favor of all who



become acquainted with him. And, in a day to come, he shall possess great riches, and his posterity shall be the chosen of the Lord—holding the holy priesthood—and he shall live upon the earth as long as he desires. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.



## REVELATION TO RICHARD COOK AND THE PROPHET JOSEPH MORRIS.

No. 29.

UTAH, December 15th, 1860.

1. BEHOLD, I am the Alpha and Omega, even Jesus Christ, the Son of the Eternal Father.

2. And I say unto you that I have given my word to accomplish a mighty work upon the earth. And I have so laid my plans that they cannot be frustrated by man's power; and I shall work to their accomplishment. Therefore, let all saints, who know anything about my plans, rest assured that I will accomplish that whereunto I have set my hands, and let them not be impatient; for the day of my power will come as soon as they will be ready for it; and many who will not be ready will be taken in a snare.

3. As concerning my servant Richard Cook, let him not be impatient; but let him trust in me, and I will satisfy him. I require of him that he shall place all confidence in my words, and not trifle with them. He need not to fear mine enemies, for they are in my hands, and I will hold them with an almighty hand. Let him prepare himself for the work that lies before him; for I am about to call him to hold an eminent position in my Church; and he shall travel, and preach my gospel all his days, for that is his calling.

4. And, behold, I speak unto you, my servant Joseph, and I say unto you, settle your mind, and place your confidence in me, and do not trifle with my words. Have I ever neglected you? Answer this for yourself. If I have not, why should you insult me in such a manner as you do by throwing out insinuations to me? As I have said unto you before, so say I unto you again, get yourself ready to start the work, and then commence; and if I am

not ready, then I will bear the blame forever—you will be clear, and I will stand for myself.

5. Be it known unto you, O ye inhabitants of Utah Territory, that I have spoken all these things through my servant Joseph, and I am responsible for them. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.

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### A PROPHECY TO THE INHABITANTS OF UTAH.

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No. 30.

UTAH, December 21st, 1860.

1. BEHOLD, verily, verily, thus saith the Lord: It shall come to pass that I will commence a mighty work upon the earth in the year eighteen hundred and sixty-one—commencing in Utah Territory.

2. I will begin with the men who now stand at the head of my Church, and I will cut them off first; and from them I will go to those who are next to them in authority, and I will cut them off also; and so I will continue until I shall have cut off every shepherd in my Church—both large and small—that will not stand by my servant whom I have called.

3. And I will gather my people together to one place, even to the Great Salt Lake City—the central point in this Territory. And I will be there myself, and stand side by side with my servant Joseph, and speak to him mouth to mouth. And all the hosts of heaven shall be there. I will lead them up to battle, and I will separate the sheep from the goats.

4. As I cut off all the firstborn of Egypt, so I will go from settlement to settlement, cutting off all those whom I do not claim as mine own; for I never shed my blood to save the goats—they belong to Satan.

5. And when I have purged my Church, I will go to that nation called the United States, and I will purge her also; for I will not leave anything alive in that land but the pure in heart; for that nation is ripe for the harvest, and I will cut them down now.

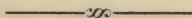
6. And not many years shall pass away before my people

shall return to the land of promise; for I will go before them and fight their battles.

7. And a temple shall be built in that land; and I will make my appearance in that temple from time to time; but I will not give any endowments, under the fullness of the holy priesthood, in this place; for my saints shall not remain here long—this is not the place for them.

8 And when I shall have taken my people back to that land, I will give unto my servant Joseph power to write a law which shall govern the nations of the earth; and they shall abide it, or be cut off from the earth. And from that time, I will go forth from nation to nation, cutting off everything that opposes my plans, until I shall have utterly wasted away the heathen nations.

9. And it shall come to pass that, in her turn, I will visit the nation of Great Britain; and I will purge out of her everything that offends; for this is the day of my power. And I will be present with my servant Joseph, and speak to him mouth to mouth, whenever it is necessary, until his mission is ended. For I am the Lord, and I have spoken these words. Even so. Amen and Amen.



## THE DESTRUCTION OF IDOLATROUS MEMBERS OF THE OLD ORGANIZATION OF THE CHURCH OF JESUS CHRIST.

No. 31.

WEBER, UTAH, December 31st, 1860.

1. BEHOLD, I am the Lord of Hosts, even the Eternal Father, and I speak unto you, my servant Joseph, through mine Only Begotten Son.

2. Oh, how my wrath is kindled against these idolatrous people! What can I do with them? They are innocently led away from me. What can I do with them! I will now make known unto you what I will do with them. I will send my holy messengers to them, and they shall hold them by a power that those people do not understand, until my wrath shall be over, and I shall have cut off all those who are worthy of death, and I will not be long about it.



3. Therefore, I say unto you, my son, finish up your writing as soon as you can, and hold yourself in readiness; for I will, shortly, make a breach. I shall be ready as soon as you will be. I am waiting even now for you; and if you do not believe me now, you soon will believe me. And when you are ready, try me; and if I do not satisfy your feelings, then I will bear the blame.

4. You need not to think that you can make anything of those men to whom I have sent a warning voice; for they will not come to my terms in this life; therefore, I have concluded to move them out of the way; even as I have before spoken in former revelations.

5. Can I submit to let the devil destroy my Church? No, I cannot. I have power to accomplish my own purposes; and that you shall soon see to your heart's content.

6. And I say unto you, watch; for you are surrounded by enemies that thirst for your blood; but they shall have no power over you, for I will hold them in mine almighty hand.

7. You are guarded by the hosts of heaven. They are continually around you, guarding you from your enemies. Although you do not see them always, yet you are surrounded by them continually, and you need not to fear; for the man that shall approach you to lay violent hands upon you, shall die in your presence.

8. And it is my will that all those who know anything about me, should place the utmost confidence in me: for I will not betray it.

9. And, again, I say unto you, that you shall not mourn over those men whom I placed over my flock; for you have done your duty to them. I must either cut them off, or give up to them, and let them do their own will; and this I cannot allow. I must save my Church; for the pure in heart have a claim upon me—I cannot forsake them.

10. And inasmuch as you have desired to know of me as to the course that you shall pursue with my people, as touching their deliverance, until I shall place the rod in your hands, you shall raise your right arm and give the command, and that shall answer as though the rod was in your hand; but I will soon place it in your hand; even as soon as you will be ready to use it. Remem-

ber that I am with you—mine eye is upon you for good. And it is my will that you should instruct those men with whom I have made you acquainted; for you will need their assistance when you commence the work.

I will give unto you no more at this time. I am the Eternal Father; even the Father of Jesus Christ, through whom I speak unto you. Even so. Amen and Amen.

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## REVELATION TO THE PROPHET, JOSEPH MORRIS.

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No. 32.

WEBER, UTAH, January 6th, 1861.

1. BEHOLD, I am the Alpha and Omega, the beginning and the end. And I am come to make known unto you those things which you desire to know of me.

2. Why are you so faithless in my word? I am really surprised at you. Have I not blessed you above all other men that dwell upon the face of the earth? I am sorry that I have to reprove you for your unbelief and lack of confidence in me. If I had ever given you cause for this, I would willingly bear the blame; but you know that I have never given you the least cause. Why, then, should you insult me in such a manner as you do? I have rights, as well as you have; and when my feelings are wounded, I can feel as well as you can. I am ready to meet you upon any just ground; and I can prove to you that I have never failed to fulfill my promises in any one thing. And now, I call upon you to meet me and let us have a settling, and if you can prove one case in which I have failed to fulfill my promises, then I will bear the blame forever, and you will be clear; but if you cannot do this, you will be under condemnation.

3. And if you do not stop insulting me in such a manner as you have done, I will greatly chasten you for your follies. You know the promises which I have made unto you, and why do you not exercise faith in them? You know that I am working with you continually; and you also know the state of this, my people, even as I do. Then why do you act so strangely?

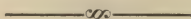
4. And, inasmuch as you know that you are not ready for me

to commence the work, why cannot you rest satisfied until you are ready? I have told you to get ready and start the work; and if I am not ready at that time, then you can insult me as much as you like, and I will never complain about it. I know my duty, and I will do it without being driven to it. I have as much love and affection for these afflicted people as you have.

5. You have felt grieved in your feelings at me for permitting those men to continue sealing in opposition to my command; you have desired in your heart that I should cut them off when they stand before the altar; but I have concluded to cut them off in another way; for I will cut them off all at once. When I begin I will finish; for I do despise them in my heart.

6. And again, I say unto you, wind up your affairs as soon as you can, and when you are ready I will be ready also. It may seem, to you, almost impossible for me to clear your way; but I will do it in one day. Oh! the woe and lamentation that will be witnessed at that time! for there is not a heart that will not be penetrated.

I now add no more. I am he whose words are quick and powerful—sharper than a two-edged sword—even Jesus Christ. Even so. Amen and Amen.



## MANNER OF SEALING THE PROPHET AND PROPHETESS FOR TIME AND ETERNITY.



No. 33.

WEBER, UTAH, January 7th, 1861.

1. The prophet shall express these words: My dearly beloved bride, I, the prophet of the Lord, having chosen you, according to your birthright, to be my wife for time and all eternity, give unto you my hand and heart in a marriage covenant, according to the holy order of heaven; and swear, in the presence of the Father, and of the Son, that I will be a true and faithful husband unto you.

2. The prophetess shall then express these words: My dearly beloved bridegroom, I, having chosen you to be my husband for time and for all eternity, give unto you my hand and heart in a



marriage covenant, according to the holy order of heaven; and swear, in the presence of the Father, and of the Son, that I will be a kind and faithful wife unto you.

3. The prophet and prophetess will then kiss the written word of the Lord, and each other; and their names shall be recorded in a book set apart for that purpose. I am Jesus Christ. Even so. Amen and Amen.

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### REVELATION CONCERNING WILLIAM KENDELL.

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No. 34.

WEBER, UTAH, January 14th, 1861.

BEHOLD, I am the Lord of Hosts, and I speak unto you, my servant Joseph, concerning my servant William Kendell.

2. I have looked down upon him, and I have noticed him in all his movements in my Church from the beginning. I have beheld the integrity of his heart, and when he has been surrounded by darkness I have held him by my power. And now I have a place prepared for him in my Church; and, inasmuch as he has seen great darkness, he shall witness great light; for his heart is honest before me. He need not to fear nor to be faint-hearted; but let him place his confidence in me, and I will not betray it. I know the intentions of his heart, and while he trusts in me, he shall never be confounded; for I will be with him.

3. Let him settle his mind and prepare himself for a great work; for he is an heir to the holy priesthood, and his lineage is that of Joseph who was sold into Egypt. And if he is faithful before me, no privilege shall be denied him. I will open his mouth and he shall have a fluency of speech, and bring many thousands to a knowledge of the truth. He shall go from nation to nation, preaching my gospel, and he shall seal up the destinies of nations. He shall live upon the earth as long as he desires, and he shall be satisfied.

4. And, inasmuch as his partner in life has been attacked by an evil spirit, which has greatly afflicted her, let both him and her rest assured that I will soon release her from it; and I will grant unto her eternal life. I am Jesus Christ. Even so. Amen and Amen.

THE FIRST TEST.

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No. 35.

WEBER, UTAH, January 16th, 1861.

1. BEHOLD, I am the Alpha and Omega, even Jesus Christ, the Son of the Eternal Father; the same whose blood was shed for the sins of the world, that he might save as many as his Father hath placed within his power.

2. I am come to make known unto you, my servant Joseph, my will concerning this, my people, and the course which you shall take with them; for the test is near at hand. And let all those who understand my plans, trust in me, and they shall soon be satisfied. They may be surrounded by enemies; but not a hair of their heads shall be hurt; for I will surround them as by a wall of fire.

3. And it is my will that you should gather together all those to whom you have made known my purposes concerning this my people. And when they are gathered together, I will speak to them, and make my will known unto them, as touching the course which they shall pursue in connection with you; for I have chosen them. I am the Lord.

4. And, again, I say unto you, that it is my will that you should remain where you are until I shall have cleared your way; for I have concluded to do it speedily. And when your enemies appear to crowd upon you, be calm in your mind, and do not let your feelings be ruffled; for your enemies shall be as straws in your way.

5. And, again, it is my will that you should hold yourself in readiness, and do not be faithless. I shall be ready when you are—never fear. It is my business to lead my Church triumphantly over all its enemies. Do you think that I shall forsake my Church, and let the destroyer take all, after having given my life for it? What think you of this? Do not act so strangely, as though you knew nothing about me. You know that I cannot fail to fulfill my promises.

6. And, inasmuch as you have desired to see me face to face, and to converse with me, you shall soon have that privilege. I would have met with you before this time, if I had had a place where

I could have met with you. But I will soon place you in a position where I can speak mouth to mouth with you; for I know that you wish to see me.

7. And as concerning my servant Richard Cook, it is my will that he should hold his office as the bishop in this place. He shall not give up to those, mine enemies, who are seeking to move him out of his place; and I will sustain him. And as for those men who have come to this place to fight against me, I will visit them with sudden death; for I will send an angel to them, and he shall cut them off. They shall know that they cannot stand against me. And I say unto you, my servant Joseph, that you shall open your mouth and curse them, and I will fulfill it when they have left this place.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.

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TO THE PROPHET.

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No. 36.

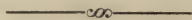
• WEBER, UTAH, January 17th, 1861

BEHOLD, verily saith the Lord unto you, my son, set yourself strong against mine enemies; for the work has now commenced, and it will continue until I have put all enemies under my feet; and you shall go about your work without any fear. You have complained to me for not giving unto you a manifestation of my power. How could I do this before I had placed you in a position for it? As soon as I can give unto you a manifestation of power, I will do so. You will soon need it; therefore, stand to your post like a man, and be not faint-hearted, and I will strengthen you for the work; and I will make your enemies flee before you as chaff before the wind. And when the day has come for you to give the command, I will make it known unto you; and at that time all doubt will leave you, and you will be satisfied at once. And I will influence you continually, and I will stand by your side, and put words in your mouth, and your oppression shall soon leave you, and you shall never have to complain against me after I have once started. I have pitied thee when I have seen thee weighed down with oppression; but I will release thee at



once. I will now take thy burden ; therefore, rest thyself, and be satisfied.

I now add no more. I am he that holds the keys of death and hell ; even Jesus Christ. Even so. Amen and Amen.



## CURSINGS, AND THE SELECTION OF MEN TO THE APOSTLESHIP.



No. 37.

WEBER, UTAH, January 20th, 1861.

1. BEHOLD, verily I say unto you, my servant Joseph, that, when you curse those men whom I commanded you to curse, you shall raise your right arm towards heaven, and express these words : Oh God, the eternal Father, I, thy servant, raise my right arm towards heaven, and, having been called by thee to hold the sealing and binding power upon the earth, by virtue of my authority, and in the name of thy Son, Jesus Christ, I seal a curse upon \_\_\_\_\_ and \_\_\_\_\_, which shall be sudden death. And I command the destroying angel to follow them up, and lay them low. And I pronounce this curse upon them in the name of the Father, and of the Son, and of the Holy Ghost. Even so. Amen and Amen.

2. And after you have cursed those men, you shall then curse the chief shepherds of my flock, beginning at the first of them ; and when you have done this, you shall then curse all the false shepherds of my flock.

3. And, again, I say unto you, that you shall curse all your enemies in this place ; for you have enemies here who thirst for your blood ; but whom I will speedily destroy. Before I do this, however, I will break them up, and confuse them—and I will so set them one against another, that they shall have no power to unite themselves against you ; and you shall pass on without any difficulty, until I clear your way so that you can go and take your place. And I will do this at once. And when I have done with your enemies here, I will cut them off forthwith.

4. And, inasmuch as I have committed unto you the keys of my kingdom on the earth, it is necessary that there should be an

understanding between us, as touching matters of importance. I do not claim the authority to do anything upon the earth, only through you; for I shall work according the law, as I am commanded by my Father, and without law I shall do nothing. And I will make known unto you my law at all times when it shall become necessary to do so; therefore, in all that you do, regulate yourself according to my word; and, if you will do this, I am bound to fulfill your words to the very letter. If I do not, I shall have broken the law of the holy priesthood, which I cannot do.

5. You need not, any more, to fear; for I will now take your burden upon myself, and I will see if I cannot bear it. My heart has been pained when I have looked down upon thee, and heard thy groans; but thy oppression is nearly at an end. Thou art beloved above all men for thy patience, thy virtue, and thine integrity; for there is none like unto thee upon the earth; and the nations thereof shall feel thy rod.

6. And although the shepherds of my flock have proven treacherous to me, yet I have selected out a number of faithful men, whom I will give unto thee; and they will be faithful unto thee, and thou shalt ordain them to the apostleship; and thou shalt have twenty-four apostles.

7. And I will make the nations bend to thee, and, at thy command, the earth shall reel to and fro like a drunken man. And the nations of the earth shall abide the law that shall come forth from thy mouth, or be cut off; for I, the Lord, have spoken it. And whomsoever thou shalt bless, I will bless; and whomsoever thou shalt curse, I will curse; for I am one with thee.

8. And it is my will that all those who know me shall uphold thee with all their power. And I will send unto them the comforter, and he shall lead them into all truth. And I will give unto them a powerful testimony, for I have called them; therefore, let them stand firm to the truth which shall make them free. And I will influence those men who are now absent from you, and they shall come forth to you when they are needed. And let my servant Richard Cook be strong, and I will be with him, and put words into his mouth at all times, when it becomes necessary for me to do so.

I now add no more at this time. I am he who holds the keys of death and hell—even Jesus Christ. Even so. Amen and Amen.

THE JUDGMENTS OF GOD UPON THE WICKED,  
AND THE DESTRUCTION OF THE INNOCENT  
WHO ARE DECEIVED.

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No. 38.

WEBER, UTAH, January 25th, 1861.

1. BEHOLD, I am he whose words are quick and powerful, sharper than a two-edged sword; the same whose blood was shed upon the cross for the sins of the world; who groaned upon the cross and bore the shame of the wicked, that he might save those who were heirs to salvation; and having conquered death, hell, and the grave, is now interceding with his Father in behalf of those whom he shed his blood to save.

2. And I am come to make known unto you, my servant Joseph, those things which you have desired to know of me. Why do you not place confidence in me? You know that I am with you. You have nothing to fear. I am all sufficient for your enemies. And I am continually watching over you, and holding your enemies off you, and they cannot come upon you until I permit them to do so, and I will hold them until I am ready to make a breach; and when I am ready, I will cut them off suddenly. You need not to fear that you will be injured by them; for I will take care of you. Your work is not yet done. You shall never be slain by an enemy. Therefore, let your mind be at rest, and make your calculations for speedily commencing the work.

3. I will stop the wicked course of this people. They shall not go on as they are going. Oh how my heart is pained when I look down upon them, and see their situation. They know not what they are doing. They take the wrong for right, and right for wrong. What can I justly do with them? I do not want to destroy the innocent with the guilty; but what can I do? I shall be compelled to cut off many innocent people who, being deceived, I cannot undeceive—this I cannot avoid; but I will save as many of them as will hearken to and obey my word. And I will take this matter into my own hands, and I will speedily bear it off. And I will be present at the time when I shall have brought these things to a head, and then I will manifest my power.



4. And as soon as those chief shepherds of my flock have made the first move against you, I make the second move against them; and I will cut them off instantly. And from them I will go to others, and cut them off also—even all who stand in your way, and mine enemies shall see that I am more powerful than they are. And until this matter shall be brought to a head, I will hold off from you all other surrounding influences. And no person shall have any power to approach you, or to injure you. You shall pass on without any fear. And as concerning the curses which you have uttered, I have heard them, and I will fulfill them at the time appointed.

5. And as concerning my servant Richard Cook, let him not be cast down. He suffers fear and unbelief to creep upon him, which is grievous for me to see. There is no cause for this. He has never yet suffered any loss by trusting in me; let him, therefore, repent of his follies, and lay hold of my promises, and let him act the part of a man. I have poured out great blessings upon him, and let him prove himself worthy of them. I am displeased with him. If he will do my will, let him place the utmost confidence in me, and I will not betray it; for my wrath is kindled against none so much as it is against those who confess not my hand in all things; for without faith it is impossible to please me.

I now add no more. Let this suffice for the present, and I will make known more unto you hereafter. I am Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING JOHN FIRTH.



No. 39.

WEBER, UTAH, January 27th, 1861.

1. VERILY, I say unto you, my Son, that inasmuch as you have inquired of me to know my will concerning my servant John Firth, I will make it known unto you. I have looked down upon him, and I have seen the darkness which has surrounded him, and when I have seen him labor under it, I have pitied him; but with him it is now at an end.

2. He is greatly beloved by me for his humility, his faith, and

his honesty of purpose—and he shall be made strong, and do a mighty work upon the earth; for he is an heir to the high and holy priesthood—which priesthood holds the sealing and binding power. His lineage is that of Ephraim; and I have prepared a place for him in my kingdom; for his calling shall be to go from nation to nation and preach my gospel.

3. And, in a day to come, he shall become a counselor to those who shall be ordained to the office of apostles, and I will open his mouth and loose his tongue, and he shall become fluent in speech. Let him prepare himself for the work which lies before him; for I shall soon need his assistance in connection with others; therefore, if he will be my friend, let him hold himself in readiness for that which is coming, and, in the time of trouble, I will be his friend also.

4. The great last test is near at hand, and I now need friends, and to those who will be my friends now, I will be a friend in a day to come—none need to be afraid to put their trust in me, for I will not betray their confidence.

I now give unto you no more. I am he that was, and is, and is to come—even Jesus Christ. Even so. Amen and Amen.



## LANGUAGE, AND THE DESTRUCTION OF THE WICKED SHEPHERDS.



No. 40.

WEBER, UTAH, January 30th, 1861.

1. VERILY, I say unto you, my son, that inasmuch as there has been some dissatisfaction manifested by some, concerning the language which I, the Lord, have made use of in the revelations and addresses which I have given, I will satisfy the minds of all upon this subject.

2. I have taken the liberty of expressing myself in the plainest of language, that all might understand. I do not imitate the great men of the earth (so called); for their wisdom is an abomination in my sight—they take wrong for right, and right for wrong—they are filled with vainness—they know not what they are doing. And as for the language which they speak, it is not correct. There is

not a correct language now spoken upon the earth; but, in a day to come, I will give unto my people a correct language.

3. And, inasmuch as there have been some disputations about the word "isolate," I will explain the meaning of that word, as it is understood in heaven:—It is to elevate, or place on high. The world does not know the correct meaning of that word; therefore, let all be satisfied.

4. And I say unto you, my servant Joseph, that you shall not alter the sense of any revelation that I have given, or that I shall hereafter give.

5. I am, indeed, surprised at you, my son, for your lack of confidence in me. I am holding your enemies off you; this you know. You are afraid that I shall forsake you; but you may rest yourself satisfied that I will never leave you; neither can your enemies injure you.

6. And you shall soon be called to give the word of command, and then you will be satisfied at once; and you shall have things your own way.

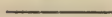
7. You have greatly desired to see me, I know, and you shall soon have the privilege.

8. I will speedily stop the course of those wicked shepherds of my flock—their names shall not grate on your ears but a few days longer. These afflicted people shall not long have those wicked men to look to, for I will speedily destroy those shepherds, and leave my people without a shepherd to look to, until I shall place others over them.

I now add no more. I am he that was, and is, and is to come—even Jesus Christ. Even so. Amen and Amem.



## THE CLOUD NOW GATHERING.



No. 41.

WEBER, UTAH, February 2nd, 1861.

1. VERILY I say unto you, my servant, that inasmuch as the cloud is now gathering, and must shortly burst, it is necessary that you should understand my will upon this matter.

2. You know that I have been with you from the time that I



first called you until now, and no person, as yet, has ever had the power to hurt you. You know that if I had not preserved you from your enemies, they would have slain you before this time ; and knowing, as you do, that I have always been with you, why cannot you place confidence in me now? I have always worked according to the law, and I cannot deviate from it.

3. What would you have me to do? I am willing to do anything that lies in my power to minister comfort unto you. I know that you are burdened with this idolatrous people, and you wish me to clear both them and their shepherds out of your way without troubling you with them. And inasmuch as you desire it, I will make unto you a promise, that your enemies shall have no power over you ; but I will deliver this people into your hands, and what you do, I will acknowledge.

4. And as for those shepherds, they have forgotten all that which they once knew, and they now know nothing about me. They are wholly led by the devil. And inasmuch as I could not make them hear me, I will make them fear me. As I have said unto you before, so I say unto you again, I will not leave one of their seed alive. I will clear your way to your satisfaction. I will cut off everything that dwells in those accursed houses which have been built by the poor of my people. I will also scatter their flocks, and the poor of my people shall gather them, and possess them ; for my wrath is kindled against those who now possess them. And I say unto you that you should not fear your enemies ; but remember that I will control all things according to my own will : for I have taken the matter into my own hands, and I will carry it on myself, and nothing shall go wrong, for I am round about my people. The command shall soon be given after which I will commence the destruction of your enemies ; and then I will go on from conquering to conquer ; and I will lay the way open for you. But if I do not clear your way, I will require no more at your hands.

5. Those who have been made acquainted with my plans, have longed to see a manifestation of my power, and they shall soon see it to their satisfaction. Let them be steadfast in me, and know that I am with them ; and if they will be true to me, I will be true to them ; but if they prove false to me, I will cut them

off instantly. Those who seek to save their lives, shall lose them; for I, the Lord, despise the false hearted.

6. And as for my servant Richard Cook, let him be strong, and not fear. And let him not be afraid to speak boldly those things that I will place in his mouth, for I will be present with him. And let him hold his place, and I will uphold him: and who can stay my hand? Let him prove me in this thing; for I have an object in view for counselling him in this wise, and he will know the secret hereafter. I have laid my plans, and I am working to their accomplishment; and, when the test is over, all will be satisfied.

7. I now close. I will give unto you more hereafter. I am he who holds in his hands the keys of death and hell; even Jesus Christ. Even so. Amen and Amen.



#### THE LORD ADVISES THE PROPHET TO PLACE MORE CONFIDENCE IN HIM.

No. 42.

WEBER, UTAH, February 6th, 1861.

BEHOLD, I am the Lord of Hosts, even Jesus Christ, and I am come to make known unto you those things which you have desired to know of me. I am astonished at you for your lack of confidence in me. What is the cause of it? Have you ever proved me false in one thing? You know that you have not; then it is your duty to place the utmost confidence in me. You know that I cannot fail to fulfill the promises which I have made. The influence which is before you seems too great for you to strive against, and on this account you manifest great dissatisfaction with me. This oppression which you are now called to bear I cannot help. I have done everything for you that I could do. You know that you are placed in a position where you have to bear oppression. This cannot be avoided. I know what oppression is as well as you do. I have endured everything that could have been placed upon man, and I was compelled to bear it or all must be lost; and you are placed in a similar position. Then why do you murmur at your fate? Rise up and stand it like a

man, and I will be with you continually, and stand by you. I will do my duty, you need not fear. You have felt dissatisfied with me for suffering this matter to run so long, but it is all right. I am working to the point. You have not long to wait, and when my presence is needed I will be there. You have longed to see me, and you have not long to wait. You have also felt dissatisfied with me because I have not given unto you the power of your office. I have given it unto you, but you have never yet been placed in a position to use it. You will find that you have the power when it is needed. Oh, then, place your confidence in me, and I will lead you safely through all the snares of your enemies. It will be woe unto them that set themselves against you.

And as concerning those men who now stand at the head of my Church: They have now turned against me, and they have laid their plans to fight against me, and they will strive to break up my plans which I have laid for the accomplishment of my purposes. They will strive to divide the people in this place and to remove the bishop out of his place: and I will meet them here, and they will find that I am here. I will reveal a secret to them that will satisfy all. I have tried to satisfy them by word of mouth, but it is no use. I will now see if I cannot penetrate them; therefore, I say unto you, my son, get yourself ready to give the command, and I will be present with you. At that time I will show you that which you have longed to see. I will control all things to your satisfaction. If you would only place confidence in me you would set my feelings at rest at once. You must place confidence in me. I require it at your hands. Then why will you not do the thing that I wish you to do? I have never betrayed your confidence, and why cannot you try me?

And as concerning my servant Rickard Cook, let him stand fast to his place, and I am with him, and he shall see where the power lies. And as concerning the rest of those that know my plans, let them be strong, and I will fight their battles. They may place their confidence in me without any fear, and their minds will soon be at rest.

I give unto you no more at present. I am he whose word is quick and powerful—sharper than a two-edged sword—even Jesus Christ. Even so. Amen and Amen.



WARNING TO THE INHABITANTS OF SOUTH WEBER  
AGAINST FIGHTING THE PEOPLE OF GOD.

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No. 43.

SOUTH WEBER, UTAH, February 7th, 1861.

1. BEHOLD, verily, verily, thus saith the Lord: That, inasmuch as the first test is now near at hand, and must commence in this place, it is necessary that those who love and fear me, and who are trusting in me for salvation, should know my will concerning them, that they may escape my wrath and save their lives.

2. I, the Lord, have sent a warning voice unto the chief shepherds of my flock, and they have rejected it, and are now fighting against me; and it is necessary that all those who expect to receive eternal life should know this fact. Therefore, let them make up their minds as to which side they are going to take. I feel in duty bound to lay this matter before them, and then they can please themselves as to what they will do; but, if they take sides against you, I will cut them off suddenly, for those who fight against you, fight against me, and of such I will not leave alive one person in this place.

3. But I will stand side by side with you in this place, and I will give unto you that courage which it will be necessary for you to have at the time when it will be needed. You need not to fear, for I am not far from you, and the hosts of heaven, also, are with me, and you shall see them to your satisfaction—you shall see them go out to battle, and they shall both go and stop at your bidding. I will make the nations of the earth tremble. I cannot penetrate all men by my word, but I will do it by my power. You shall not have cause to murmur against me but a short time longer; therefore, treasure up in your heart these things which I have made known unto you, and I will be with you unto the end.

I am the Lord, and I have spoken these things. Even so. Amen and Amen.

## THE PROPHET AND THE SAINTS COMMANDED TO PREPARE FOR THE FIRST TEST.

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No. 44.

WEBER, UTAH, February 10th, 1861.

1. BEHOLD, I am Jesus Christ, and I am come to make my will known unto you concerning this first test, which is now at hand. It is necessary that you should know my will concerning this matter. What is the reason that you cannot place your confidence in me? You keep my feelings continually ruffled, and unless you place confidence in me I cannot work with you.

2. I am all sufficient for your enemies. I have marked out their course, and I will make them walk in it. They can do nothing, save that which I permit them to do. I shall be present with you to influence you in this affair, and all things shall be controlled to your satisfaction. You are greatly afraid that I shall neglect you at that time. Do you not know that I have been with you always, even from the beginning? I have told you to cite one case in which I have failed to fulfill my promise, and if you can do this, then I will bear the blame; but if you cannot do this, you are under condemnation for having insulted me in the manner in which you have done. You keep my feelings continually wounded by your insults. I will do everything that I can do to ease your burden; and, as I have said unto you before, so I say unto you again, when you need my presence, you shall see me. You complain of me because I have not of late shown unto you the hosts of heaven; but when it becomes necessary you shall see them. Tell me, therefore, what you require of me, and, if I can do so, I will grant it unto you. The influence of that which lies before you greatly oppresses you; but I can move that out of your way in one day. I have striven to bring this matter to a head, and as soon as possible I will do so.

3. And as concerning those men whom you have made acquainted with my plans, who profess to be my friends, it is necessary that they should now set themselves for a test. They have longed to see it come, and it is now close upon them, and their hearts will pain them before it is through. They have longed to see a manifestation of my power, and they shall shortly see one. Let

them stand firm by me ; let them stand up and testify to the truth of those things which I have made known unto them through you ; for this thing I require of them, and they shall be endued with the power my of spirit ; and if they will do those things which I have commanded them to do, I will be with them. The hosts of heaven shall be round about them, and not a hair of their heads shall be hurt. They have never yet seen my wonder-working hand made bare ; but they shortly shall see it.

4. And, behold, I say unto you, my son, that inasmuch as you have desired to know of me what course you shall take in this matter, I will make my will known unto at this time. I will influence you, and lead you in the way that I wish you to go. I will take the responsibility of the work upon myself, and no person shall do anything save that which I shall permit them to do. Therefore, let all be diligent, and do the things which I have commanded them, and all shall be well.

I now give unto you no more. I am Jesus Christ, the Son of the eternal Father, and I have given this revelation unto my servant Joseph, according to the commandment of my Father. Even so. Amen and Amen.

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### THE FIRST TEST.

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No. 45.

WEBER, UTAH, February 11th, 1861.

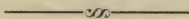
1. VERILY, thus saith the Lord, that, inasmuch as you have desired to know of me as to the manner in which you shall act in this affair, I will make my will known unto you upon this matter.

2. I am with you all the day long ; and you have no cause to fear. And I will prepare you for the work that lies before you ; and, when you are called to go into the assembly of the people, I will go in with you, and stand side by side with you, and you shall speak those things which I place in your mouth. I will also sustain your words, and I will make them take every word that flows from your mouth. They shall find out that they cannot have things their own way ; but when you are in that assembly all shall



be subject unto you. Your command shall be obeyed without fail. You shall declare yourself the prophet of this people, and I will sustain your words in all things.

3. And it is my will that all those whom you have made acquainted with my plans should sustain your words also, and leave the result in my hands, and they will be satisfied. And as to those men who are coming to this place, I will reveal a few things to them here. And when this first test is over, all my friends will be satisfied. Therefore, let all be strong; for I am with them. Even so. Amen and Amen.



THE INABILITY OF MAN TO UNDERSTAND THE  
WAYS OF THE LORD—JOHN PARSON AND  
ROBERT FARLEY COMMANDED TO  
MOVE TO SOUTH WEBER.



No. 46.

WEBER, UTAH, February 12th, 1861.

1. BEHOLD, I am he whose words are quick and powerful, sharper than a two-edged sword; the same who groaned upon the cross; who bore the shame of the wicked that he might break the barrier of the tomb, and set the captive free.

2. Be it known unto all that I am at work, and that I will never stay my hand until I have laid all mine enemies under my feet. Let not those men who have trusted in me be discouraged at the prospect that is before them; for I will satisfy them. They need not to think that I have forgotten them, for I have not. I am well pleased with them for having taken the course which they have taken in this the first test. They have done all that I required at their hands. I will work the next test to their satisfaction. Let them stand still and watch my wonder-working hand, and they will not need to watch it long, before they will have received that which they have longed to see, which will be a manifestation of my power unto salvation.

3. I am not trifling either with them or with this people. I am placed in a position where I have to work in a manner that all do not understand; and, not understanding, they have thought that

I have not fulfilled my promises ; but I have. When I speak I do it in mine own way, and all cannot understand me ; but to you it is given to understand my ways, to others it is not. I expect, therefore, that you will stand for me, and explain my meaning to the satisfaction of all with whom you have or may become acquainted.

4. You feel hard towards me because I do not cut off those shepherds who are now leading my flock ; but you know that I have before told you that I am bound by law ; nevertheless, when I begin I will finish ; and when the test is over, all will be satisfied.

5. I am obliged to take a course to warn this people. I first sent a warning voice unto the chief shepherds of my flock, and they refused to warn the people. But they must be warned, and I will warn them ; but I must take mine own course to do it ; therefore, let all be satisfied with what I do, for I work so as to save the innocent, of whom I do not want to cut off any more than the law compels me to cut off. And it is my will that these men should rest themselves satisfied, and not murmur against you. I am at the head of things, and I will work them to the point.

6. And inasmuch as my servant John Parson has desired of me to know my will concerning him, I will make it known unto you. If he cannot remain where he is in peace, let him remove to this place, and all shall be well with him—not a hair of his head shall be hurt ; for I will be present with him by my holy angels.

7. And as concerning my servant Robert Farley, let him settle his affairs where he is now living, and come down to this place with my servant John Parson. I have prepared a blessing for him. Let him trust in me, and I will abundantly bless him ; he needs not to fear his enemies—I am all sufficient for them.

8. As concerning my servant Richard Cook, let him rest himself satisfied, and not murmur at his fate. He must not be impatient, but he must exercise patience, and not be restless, and I will be with him.

I now give unto you no more. — I am Jesus Christ. Even so. Amen and Amen.

WARNING TO THE PEOPLE OF GOD.

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No. 47.

WEBER, UTAH, February 16th, 1861.

1. BEHOLD, I am Jesus Christ, the Son of the Eternal Father, by whose command I have come to speak unto you.

2. Oh, my servant Joseph, why do you insult me in such a manner? I have done all that I could do for you. I cannot, at the present time, remove the oppression which you are called to bear. You are too restless. You do not place your confidence in me. I have told you that I wish to warn this people, and I am doing so. You need not to question my work; for I shall take mine own course to warn this people; but, when the test is over, all will be satisfied. I know what I am doing, whether you think that I do, or not. I have to work according to law—I cannot deviate from it. I take no pleasure at all in working with you; for you are continually wounding my feelings. I know what the oppression is that you are called to bear, and I feel for you; but what can I do? I am compelled to take such a course as that which will warn this people, among whom are many that are innocent, whom I desire to save. If you would only place your confidence in me, all would be right. I am round about you continually by my holy angels, and they will guard you from the attacks of all your enemies.

3. You wish to know what course I am about to take to warn this people, and I will reveal it unto you. You know that I called upon you to declare yourself the prophet of this people, and you did so—that was the means which I first put into operation to warn this people. All those who have heard of that declaration are now looking towards you; and all those who have not as yet heard of it, soon will do so; and they, also, will then look towards you. The chief shepherds of my flock will rise up against you, and seek to stop your course; but when they do so, and crowd upon you, I will come out of my hiding place, and in one day I will cut them off the earth. I am holding the surrounding influences off you on every hand; and, until the appointed time shall have arrived, your enemies cannot come upon you; and when they come, I will preserve you from their grasp. Before I shall have



cut off those wicked shepherds, you will not have long to wait ; for, in my heart, I do despise them, and I will shortly move them out of the way.

4. You are afraid lest you should be taken by your enemies unawares ; but you need not to be ; for I will so reveal unto you, at all times, when it becomes necessary to do so, that you shall not be caught by them unawares. And when they visit you, I will give you the power to look them through ; and you shall answer them according to their folly, and they shall not have power to resist your words. And if an enemy crowds too hard upon you, I will smite him dead in your presence in one minute. I will not be trifled with by your enemies. You shall have no cause to complain against me on that account.

5. And as concerning these people who believe in your words, let them be comforted ; for I am round about them by my holy angels, and I am well pleased with them for having taken the course which they have ; and, if they will abide your counsel, not a hair of their heads shall be hurt. I am abundantly able to do mine own work ; therefore, let all stand still, and watch my wonder-working hand, and all shall be well.

I now give unto you no more. I am he who holds the keys of death and hell ; even Jesus Christ. Even so. Amen and Amen.



## THE PEOPLE MUST BE WARNED.



No. 48.

WEBER, UTAH, February 24th, 1861.

1. BEHOLD, I am Jesus Christ, the Son of the Eternal Father ; even he who is from everlasting to everlasting ; the same who bore the shame of the wicked that he might save the world, and cast the destroyer out.

2. And I am come to speak unto you, my son, according to the commandment of my Father. I have heard your prayers, and I know the anxiety of your mind. You are greatly troubled about this people. You long to see me come out of my hiding-place to deliver them out of the hands of all their enemies. I am as anxious to see this take place as you are ; but I am bound by law—I can-

not do my own will. You have greatly afflicted my feelings by talking to me in the manner that you have done. You are very restless. If I could help you I would; but you have not long to wait. I am working this matter up to a head as fast as I can.

3. The warning is going forth at a rapid speed, and it will soon reach the ears of all; and, when that is done, I shall be ready to fulfill the promises which I have made to you. I will then come out of my hiding place and clear the way for you at once. I shall then be at liberty, according to the eternal law of heaven, to come out and destroy everything that stands in your way; but before I cut off mine enemies, I am obliged to give unto all a warning, and, until I have done this, I shall not require anything at your hands, nor at the hands of those men who are one with you. Let them stand still and watch my wonder-working hand. They need not to think that they can do anything to warn this people, for they cannot; that is my business; but, after I shall have done my part, I shall call upon them to do theirs. Let them make themselves ready, for they have no time to lose. They have long wished that I was ready, but I shall be ready before they will be, and this they will find out. Then let them rise up like men, and set themselves for the work.

4. And as concerning my servant John Cook, he has thought that he could warn his friends; but he has been deceived. They will not give hear to him; but they meet him with a delusive spirit, and overpower him: he cannot stand against them. Therefore, let him be still, and leave the warning of his friends to me. And inasmuch as his business calls him to mingle himself with those people who know nothing about me, who have departed from my ways, who know not what they are doing, who take wrong for right, and right for wrong—let him leave these things in my hands, and, in the end, I will satisfy him. And as for those chief shepherds, I will mark out their course, and I will make them walk in it. They cannot do what they wish to do. They shall obey me—they cannot help it.

5. All power that is upon the earth is in my hands, and I will wield it to accomplish my purposes. I shall now assume my rights upon the earth, and the kings of the earth shall feel my withering hand. And as for your enemies in this place, and throughout this

Territory, you need not to fear them, for I am round about you, and I will protect you from them all—only be strong.

6. And as concerning my servant Richard Cook, let him be strong, and I will soon liberate him. He wishes to preach my gospel, and he shall soon have that privilege granted to him.

7. Let all who know me rest assured that I am with them, and if they will take your counsel, not a hair of their heads shall be hurt.

I now give unto you no more. I am he whose words are quick and powerful, sharper than a two-edged sword; even Jesus Christ. Even so. Amen and Amen.



## THE JUDGMENTS OF GOD TO COME AS A WHIRLWIND.

No. 49.

WEBER, UTAH, March 3rd, 1861.

1. BEHOLD, I am the light and life of the world; even he who moves forth in the midst of darkness, and the darkness comprehendeth him not; the same who broke the barrier of the tomb, and set the captive free; who speaks the word, and all the heavenly hosts obey.

2. And I am come to speak unto you, my son. Oh, my son, why do you suffer your spirit to droop? Why do you not do the thing that I wish you to do? Why do you take such a course as you have taken, when, by so doing, you wound my feelings. Have I not called upon you, time after time, to bring up one case wherein I have failed to fulfill my promises as far as I have gone with you? I know that you are placed in a painful position; but I cannot help it. I have done my best for you, whether you think so, or not. I have greatly complained of you, because you have not placed that confidence in me which I have required of you. I know that your intentions are pure; but you are overpowered by the influence which is before you, which is too great for you to strive against. If I could only prevail upon you to place all confidence in me, my feelings would be at rest; but it seems that you cannot place that confidence in me which I require; therefore, I shall have to be content without it.



3. Now let us reason together: You are sensible of the course that I have taken with you from the beginning. I have been with you both at home and abroad. You have been to me as the apple of mine eye; and wherever you have been, I have been with you. And you know that I have protected you from all your enemies; and you know, also, that if I had not, you would have been slain before this time. Notwithstanding, after all that you have witnessed of my protecting care, which I have had over you, you cannot place that confidence in me which is required of you. O, that I could prevail with you! O, that you would place that confidence in me which I require—I should be released at once.

4. And, now, I speak unto you concerning this people: You know that the warning voice is going forth at a rapid speed, and, as soon as it shall have reached the ears of all, I will come out of my hiding place and clear your way according to my former promises. I will not keep you waiting after the warning has reached the ears of all, and it will not be long before it will have done so. You may be setting yourself for that time; for it will come as a whirlwind, and none but the pure in heart will escape. And, until the very day comes for me to commence the work, I will hold the surrounding influences off you, and you shall have no difficulty in passing along from day to day. And let these people who are now with you, be strong and remember that I am with them, and that I will fight their battles; for I am well pleased with them for that which they have done. Their good acts shall be handed down from generation to generation in honor to their names; for they have wrought a good work for me, and for their poor brethren. They are blessed of me; and the good acts which they have performed will be like bread cast upon the waters, which is seen after many days.

5. And, as concerning my servants John Parson and Richard Cook, let them hold themselves in readiness; for I am their friend, and I am all sufficient for them. They shall soon be liberated, and they shall preach my gospel until they are satisfied.

I now add no more at this time. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.

COMMANDING THE PROPHET TO TARRY AT SOUTH WEBER.—FORETELLING DESTRUCTIONS TO COMMENCE THERE.

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No. 50.

WEBER, UTAH, March 8th, 1861.

1. VERILY, I say unto you, my son, that inasmuch as the cloud is now fast gathering, and must shortly burst upon the heads of your enemies to the destruction of many thousands of souls, it is necessary that you should understand my will concerning this matter.

2. The warning has now reached the ears of almost all of this people. It will not be more than a few more days before it will have reached the ears of all. Your enemies are already setting themselves against you. They are seeking to raise a mob to destroy you, and you need to prepare yourself for it; for, although it will not come until I am ready, it will, nevertheless, soon come. I am controlling it. I will make mine enemies do what I wish them to do, and they shall go so far, and no farther. I will raise up a standard against them.

3. And behold, I say unto you, that the men who now stand at the head of my Church are at the head of this mob, and it will involve all the shepherds who are corrupt before me. As I said unto you in a former revelation, so I say unto you again, I will not keep you waiting after the warning has reached the ears of all. And when your enemies come upon you, you must not fear, but stand to your post like a man, and I will fight your battles. I will lay your enemies low before your face. You must place your confidence in me in this case; for I shall require it of you. And it is my will that these people, who are one with you, should also place their confidence in me. They must not fear their enemies, for the great test is near at hand, and those who forsake me through fear and turn traitors to me, as they may suppose to save their lives, shall lose them, for I will cut them off first. But if they stand fast to their integrity, and act honestly towards me, I will be true to them, and not a hair of their heads shall be hurt; for I love those who are filled with integrity.

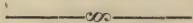
4. And if your enemies should send unto you a warning,

ordering you to move away from this place, you shall pay no attention to it, but tell them to "come on" as soon as they are ready. Those people who profess to be one with you will behold scenes that will cause their hearts to fail them. And as I have said unto you before, so I say unto you again, I will stand side by side with you in this place, and I will speak with you mouth to mouth; and you shall see the hosts of heaven go out to war. I have told you before, that when my presence is needed you shall see me. You have nothing to fear. I am all sufficient for your enemies. And when you are called to give the command, I will come up and speak to you, and you shall be perfectly satisfied in every respect.

5. And when the test comes you shall call these people who are one with you to one place, even to the place that I shall appoint. I will make known unto you more upon this subject hereafter.

6. And inasmuch as those men whom I have called to devote themselves wholly to my cause, wish to know what I mean by telling them to make ready, I will explain the matter to them. Let them store their minds with the principles of my gospel, even those principles which I have revealed unto them through you; for they will be called upon to preach the fullness of my gospel; and let them study this and nothing else, and I will supply their temporal needs. They need not to think that they can both do this and put in their crops, for they cannot. They may set themselves for the test. They need not suppose that it is a great way off, for it is not; let them judge by the signs of the times. It is nearer than they think it is; therefore, let them harken to the words of my mouth, and diligently obey them, and all shall be well.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.



## THE ROD OF MOSES IS PROMISED.

No. 51.

WEBER, UTAH, March 16th 1861.

1. BEHOLD, I am the Lord of Hosts, even Jesus Christ, the Son of the Eternal Father. And I am come to speak unto you, my servant Joseph, according to your desire.



2. Oh, that you could only place your confidence in me! What a burden it would remove from you! When you are oppressed I feel your oppression, even as you do. You need not to think that I pass on without having to contend with evil, for I do not. I am responsible for my words, and I shall have to fulfill them or suffer the consequences. I am as much bound by law as you are. I cannot swerve from the eternal, unchangeable law of heaven; and I have sworn an oath of the holy priesthood, that, if you will be led by me, I will make your words good. If I could make you believe that you have nothing to fear, I should gain the point which I wish to gain. The oppression which afflicts you is in consequence of your not placing sufficient confidence in me. You distrust me without a cause, and, by so doing, you afflict both yourself and me.

3. You see the pure principles of my gospel trampled under the feet of those who profess to be my people; you witness all manner of wickedness among this people; you hear the cries of my poor and afflicted people, who are oppressed and robbed of their rights by liars and hypocrites; and these things give you sorrow and pain; but justice has come to their doors. And I will now defend the rights of my poor and afflicted people, for my heart has been pained when I have seen their distress. I am now working for their deliverance. The last test will shortly come, and then I will strike the final blow.

4. As I said unto you before, so I say unto you again, prepare yourself for the test, for when it comes, it will come suddenly. Seek to strengthen yourself by exercising your faith in me, and do not, any more, show such weakness as you have done, but rise up like a man and do your duty; but leave mine to me. Each of us is responsible for himself. If I do not do my duty I shall have to bear the blame; if you do not do yours, you will have to bear the blame.

5. You think that I have not done my duty to you, because I have not given unto you the rod. But, although it belongs to you, you have never stood in need of it; nevertheless, you shortly will need it, and then I will bring it unto you, for I have it. When my servant Moses had delivered mine own covenant people, I took the rod from the earth, and it is in mine own possession. It is

never upon the earth, only when the full keys of the holy priesthood are upon the earth. Inasmuch, therefore, as you hold those keys, when I visit you I will give it unto you. And I make unto you a promise, that I will never neglect you. Let us be united and work together, and everything will move on well.

6. And behold, I say unto you, that, inasmuch as you have many enemies, whose tongues are continually lying against you without a cause, I will settle with them. I will record the names of all those who maliciously lie against you, and who continue to do so, and I will visit them with sudden death. And when the scourge passes through this Territory, all such shall be destroyed, and the remnant who shall be left, will be as the gleanings of grapes when the vintage is over; for I shall make a great slaughter. I know that you are weary of waiting for me, but I am bound by law to take the course which I am taking.

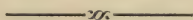
7. And behold, I say unto you, that you have enemies in this place who are seeking to lay a snare for your feet. Beware of those who come into your presence, who profess to be your friends. Open your eyes and look at them, and I will give unto you power to discern who they are, and you shall shun such, and they shall fall into their own snare. They seek to lead your enemies upon you before the time which I have appointed has come; but, if you will do as I have commanded you, they shall have no power over you; but if you do not, they will ensnare you and cause you trouble. You need to open your eyes wide, and look at every one who comes into your presence. You have the gift of discernment by which, if you will use it, you may know who people are.

8. And as concerning those people who are one with you in very deed, let them lift up their hands and rejoice, for I am their shepherd; and if they will do those things which I have commanded them to do, I will be with them unto the end. The test is close upon them. I know that they are weary of waiting for it; nevertheless, when it does come, it will come too soon for some of those who have been wishing for it to come. And as I have said unto you before, so I say unto you again, as soon as you need to see me, I will come unto you and talk with you, and I will make known unto you all things which are necessary for you to know at the time.

9. And as concerning the seed which, from this time forward, may be put into the ground by those whom I have commanded not to sow, those who may put it in will not reap it—they will have their trouble for nothing. I have told them, now, and they can please themselves as to what they will do.

10. And as concerning the warning which I have sent forth, it has now almost reached the ears of all. I need not to say any more to you at this time upon this subject; therefore, let this, for the present, suffice, and I will make known more unto you hereafter. Therefore, be strong, and I will be with you unto the end.

I am he whose words are quick and powerful, sharper than a two-edged sword; even Jesus Christ. Even so. Amen and Amen.



## THE SAINTS IN FOREIGN LANDS.

No. 52.

WEBER, UTAH, March 24th, 1861.

1. BEHOLD, I am the Son of the Eternal Father, even Jesus Christ. And, inasmuch as you have desired to know my will concerning my saints in foreign lands, I will make it known unto you. You know that they are now in the hands of false shepherds, and are held by them, even as my saints are held by false shepherds in this Territory; and I will make known unto you what I will do to release them. I will cut off those false shepherds, and I will leave my saints without a shepherd to look to, until I shall have placed others over them. My people are groaning under oppression in foreign lands, even as they are here, and they wish to know my will concerning them; for they are faint for lack of knowledge.

2. They are continually calling upon me to release them from Babylon; but if they were here they would be worse bound than they now are. Then what can I do with them in such a case? I am continually looking down upon them, and my heart is pained when I behold their situation. They feel as though they were sheep without a shepherd—as though there was nothing for them to cling to. They feel as though I had betrayed their confidence; as though they had believed in me in vain. They know not what they are doing. They would serve me if they knew how; but they



know but little about me, notwithstanding I have done my best for them.

3. I cannot change the nature of things. I am always regulated by law. I cannot deviate from it. I have never failed to abide by it. I need not to be driven to do my duty, for I know what it is, and without being driven thereto (which is beneath me) I will discharge that duty. I take delight in defending the rights and relieving the wants of the poor, the distressed, and the innocent. Mine afflicted people have thought that I have neglected them, and suffered them to be afflicted by the destroyer; but their suffering and affliction will result in their good. And I will give unto them a great endowment, which will make up for all their losses and disappointments, and then they will be abundantly satisfied, and know that I have done my duty to them.

4. And after that I shall have purged my Church here, I will go to my churches abroad, and purge out of them, also, everything that offends. I will overturn all things pertaining to my Church, whether at home or abroad.

5. And, as concerning my saints who are in this place, let them lift up their heads and rejoice! for I am with them, and all is well. I am working to their deliverance, and the cloud that is gathering against them will soon burst. All things are working well, whether you see it or not. There is a calm now, but there soon will be a storm. Their enemies are now counseling together about this matter, in order to find out the best plan to put a stop to my work; but I will control them in their councils, and bring them to my terms. They cannot do anything save that which I permit them to do.

6. Let not these people who are one with you grow weary in waiting for me. I am doing all that I can to satisfy them. Let them be patient—not restless. I am working as fast as I can, and they ought to be satisfied. They know that I have given unto them the keys of the holy priesthood, about which they before knew nothing, and they know that those keys of knowledge came from me; they know, also, that they could not have come from any other source. Let them, therefore, rise up like men, and use their judgment, and put away all doubt from them. They have good sense, if they would use it. Let them not trifle with me. They

have never lost anything by trusting in me. The things that come from above are sacred, and they must be treated with care; they must not be trifled with. Let them treat these things with solemnity, and not with light-mindedness.

7. And again, as touching those people who are one with you. When the test is about to commence I will make it known unto them through you, and you shall call them together to the place which I shall appoint. And I will make known unto you where the place is, which I shall have appointed for that purpose, in time for you to gather the people to it. Therefore, let them all be satisfied, and know that, if they will abide in me, I will be with them unto the end.

I now add no more. Let this suffice for the present, and I will give unto you more hereafter. I am Jesus Christ. Even so. Amen and Amen.

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## THE PROPHET AND OTHERS REPROVED.

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No. 53.

WEBER, UTAH, March 31st, 1861.

1. LIFT up your head, and stand to your post like a man—do not act so vainly. You act, betimes, as though you knew nothing either about me or my plans, and you let others also see your weakness. Why do you not rise up, and strive against those influences that oppress you? You know my will concerning this people, even as I do; consequently, you have no cause to act as you do. I have many times told you that you have nothing to fear. Do you think that I have nothing to do with this people? What did I give my life for? Have I no claim on them? Have they no claim on me? If neither I nor they have any claim upon each other, then all is lost.

2. I am abundantly able to do mine own work; for I have the power, and I will use it to the deliverance of my people; and that you shall shortly see. You do not need to doubt my power; for I have sufficient to cut off the inhabitants of a million earths like this, if the law required me to do so. You surely think that I am not honest; but whether I am, or not, I cannot fail to fulfill my words; for I am compelled to work by law, that Adam's

posterity may be saved ; and if I should fail, another would come and take my place. The work must go on—it cannot stop ; and were I not to abide the law, I should have to suffer the consequences. Then let me prevail upon you to exercise faith in me.

3. You think that I have too much sympathy for those chief shepherds who have misled my people, to cut them off ; but you are mistaken. They have no sympathy for themselves ; therefore, how can I sympathize with them ? I have done my duty to them ; but, instead of hearkening to me, they have risen up and set themselves in war against me. And do you think that I will give up to them, and let all my words fall to the ground unfulfilled ? No, I will not. If they are presumptuous enough to set themselves in war against me, I shall be compelled to cut them off. But I shall not strike the first blow ; for it is contrary to the law of heaven for me to do so. But I will work them up to a head, and then they will come out openly against me, and strive to stop my course. And when they do this, I shall be at liberty, according to the law by which I am governed, to cut them off. And I cannot break that law. I cannot deviate from it. If you knew my situation, you would not complain of me as you have done. I have done the best that I could for you.

4. And as for these men who profess to be one with you, I am astonished at them also, for their coolness and lack of faith in me. I have done my duty to them, and blessed them ; but they do not appreciate the blessings that I have placed within their reach. They know that I have committed the full keys of the holy priesthood to my servant upon the earth, and that they have received a knowledge of things about which they knew nothing before. And, after all, how lightly they value these things ! They need not to think that I am dependent upon them, and that I cannot do without them ; for I can. I do not want the help of those who render help grudgingly. They need not to think that I cannot do without their help. If they wish to forsake me, they can do so ; and I can find friends when they have forsaken me. If men do not lay hold and labor for me with all their hearts, I do not want their labor at all. I dislike those who are half-hearted—they will do me no good. They are continually filled with fear ; so much so, that that they are of no use to me ; as they now are



I can do nothing with them. If they cannot place their confidence in me, and work with me, I have no use for them; and they may do their own will. When I sent them from my presence to the earth, they promised to assist me with all their power; but now, when I need their help, they are a burden upon me. They are so much afraid of me, that they cannot do their duty; nevertheless, they have a part to act as well as I have; and if they do not act that part, they will have to suffer the consequences. They are not ignorant about my plans; they know what I mean to do.

5. And now, behold, I say unto you, my servant Joseph, that I will establish the full keys of the holy priesthood upon the earth, even if I have to cut off this entire people in order to do so; for there are many of them whom I despise. They will do anything that those corrupt shepherds tell them to do. They have laid aside their own judgment and given it up to others who are as blind as themselves; and they do not for a moment think about what they are doing. But can they justify themselves before me? No, they cannot; therefore, I will visit many of their sins upon them. I will visit them shortly, and I will open their eyes for them at once.

6. And inasmuch as you wish to know my will concerning the gathering together of these people, I will make it known unto you. When your enemies are about to come upon you, I will speak unto you suddenly, and make known unto you the place which I have appointed for the gathering together of these people.

7. And, behold, I say unto you, you may be setting yourself for the test. And you must take care of your writings, and lock them up, and keep them safe. And, if you will do as I have commanded you, I will lead you safely through in spite of your enemies. And remember that, when the test is about to commence, I will make my appearance to you; and you shall have no cause to complain against me for neglect of duty towards you.

I now add no more. I am he whose words are quick and powerful, sharper than a two-edged sword; even Jesus Christ. Even so. Amen and Amen.

REORGANIZATION OF THE CHURCH—APPOINTMENT  
OF RICHARD COOK, JOHN PARSON AND  
OTHERS TO OFFICE.

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No. 54.

WEBER, UTAH, April 3d, 1861.

1. A REVELATION of Jesus Christ, concerning those who know his plans, and who are willing to comply with his request. Let them hearken to my words, which are quick and powerful, sharper than a two-edged sword, and all shall be well with them. It is necessary that a move should be made by them for their good. There are many people now scattered around, who have no standard to rally to, and, on this account, it is necessary that a move should be made for their benefit.

2. It is my will that all those who believe in me should be baptized for the remission of sins, and they shall receive the gift of the Holy Ghost in its fullness, and, also, that testimony which has been promised to them. They need not to be afraid to do the thing which I require at their hands, for I will sustain them in it. And while they trust in me they have nothing to fear; for I will be round about them, both at home and abroad, and they shall be as giants. Everything shall become subject to them; and, as soon as they are ready, I will deliver them out of the hands of all their enemies, and they shall know no more affliction.

3. I am working mine enemies up to a head at a rapid speed, and they will soon break out, and come up against you with all their power. You may open your eyes and be looking out for them; for they will come upon you suddenly. You have no time to lose. And when they come, your hands will be full. But I will be present with you at that time to instruct you.

4. I cannot make you understand me as I wish to do. You are continually wishing to see me, that you may know whether I am ready for the work, or not. But, if I come unto you when you need to see me, will not that be soon enough? What think you? You know that you have not yet been placed in a position where you have needed a manifestation of my power; and, until you are so placed, you do not need to see me. If I am not with you when my presence and power are needed, then you will have

cause to complain of me. Why do you not act reasonably? You know that, according to my promises, I have kept your enemies off you, and I have broken them up, and set them one against another, and they have had no power over you. What have you to complain of? Nothing at all. Therefore, let your mind be at rest. And if ever you complain against me again, let it be when I deserve it; but do not keep wounding my feelings without a cause. I will never neglect you, never fear.

5. And, behold, I say unto you that, when you shall have baptized those men who believe in me, you shall ordain those of them who are high priests by birthright to the office of high priests.

6. And you shall take my servant Richard Cook to be your first counselor; and, in a day to come, you shall make him the president of the Church under your direction. Let him stand up like a man and prove himself worthy of that blessing.

7. And as concerning my servant John Parson, you shall ordain him to the office of an apostle, and he shall preside over the apostleship.

8. And as for my servants John Cook, William Kendall, and John Firth, you shall ordain them to the office of high priests; and, in a day to come, they shall receive their appointments to honorable places if they will abide in me. Let them store their minds with all necessary information, that they may become useful in their places; and you shall ordain others as they come along, and place them in their own places; and you shall show no partiality to one more than another; for I, the Lord, am just in all my ways. I cannot look upon sin with the least degree of allowance. And unto all those that have come forth with honest hearts and contrite spirits, I will make unto them this promise: That they shall receive the gift of the Holy Ghost in its fullness. They shall speak in tongues and prophesy, and receive all the gifts of the spirit. And if they are sick, and not appointed to death, I will heal them, and their joy shall be full.

I now give unto you no more. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.



## THE MANNER OF ADMINISTERING THE ORDINANCE OF BAPTISM.

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No. 55.

WEBER, UTAH, April 3rd, 1861.

A REVELATION of Jesus Christ, showing the manner of administering the ordinance of baptism to those who wish to become members of the Church of Jesus Christ of Latter Day Saints, under the fullness of the gospel.

The person called to administer in this ordinance, shall raise his right arm up towards heaven, and calling the person by name, shall say: I, having received authority from Jesus Christ, baptize you for the remission of your sins, and into the fullness of the gospel of Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost. Even so. Amen and Amen.

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## GOD'S FAITHFULNESS IN FULFILLING HIS PROMISES.

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No. 56.

WEBER, UTAH, April 4th, 1861.

1. INASMUCH as there has been some dissatisfaction manifested by some concerning the blessings which I have given unto my servants whom I have called, I will answer them upon this matter.

2. They have thought that I am partial to one more than to another, and they have also thought that I have not fulfilled my promises which I have made in those blessings; but they condemn me before I have had an opportunity of fulfilling them. They judge me rashly, and condemn me as though I had not the power to make my promises good; but I shall make them good. They think that I have so arranged things to commence with, that I cannot make good the promises which I have made; but I know my business. I do not make a promise that I am not able to fulfill; and, in due time, I will fulfill all the promises that I have made, to the satisfaction of all those who are concerned. But they think that if I do not fulfill my promises immediately after I have made them, that all is over, and that I am false. They do not know

much about me. My ways are not like the ways of men. All things with me have to take their regular rounds, and I cannot turn them out of their regular course. They must take their own time. But men upon the earth do not stand for law; they ride over it and do as they please. In heaven all are subject to the celestial law, which law cannot be changed. Therefore, immortal beings cannot be subject to mortal beings; but mortal beings must be subject to immortal beings.

3. And as concerning my servant Richard Cook, I have called him, and, if he will stand to his post like a man, I will uphold him, and he will never have cause to complain against me for neglecting him; but he is, betimes, very impatient. Let him exercise more patience than he has hitherto done.

4. And as concerning my servant John Parson, I have called him to preside over those who shall be called to hold the apostleship, and inasmuch as he will do his duty, I will uphold him to his satisfaction.

5. It was necessary for me to call these two men, in order to commence an organization; and, as soon as I can do so, I will call all the others, and place them in honorable places also. They shall have no cause to complain, if they will be honest before me, and that I do not wish to doubt. Let them rise up and shake themselves, and cling to the truth, and forsake all falsehood; and let them store their minds with those principles which I have revealed to them. Let them not sit in judgment upon anything that I have revealed, or that I shall hereafter reveal through my servant; for he is subject to me only; and let all others obey the words that come from his mouth, for I will sustain them.

6. Let not those who profess to believe in me think that my servant Joseph is partial to one more than to another; for he is not. For honesty and integrity, there is none like unto him upon the earth. I can trust him, whether others can or not. Therefore, I command all those who profess to be my friends, to forsake all their follies, and not dictate to me. Let them learn to obey me, and, by so doing, they will save themselves from much affliction. And let them leave those things which belong to me alone, and all shall be well with them.

I now add no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

## ADVISING SLOWNESS OF SPEECH IN ORDINATIONS.

No. 57.

WEBER, UTAH, April 6th, 1861.

BEHOLD, verily I say unto you, my son, that when you place your hands upon the head of a person, you shall pause for a short time. You must not be hasty in speaking. And, if you will do as I command you, you will ordain him aright; for I will stand by you to dictate you. Remember that I do not work in haste—I must have my own time. And if you will observe and keep my commandments, you will never be led wrong.

I am Jesus Christ. Even so. Amen and Amen.

## ORDINATION.

No. 58.

WEBER, UTAH, April 8th, 1861.

1. BEHOLD, I speak unto you, my servant Joseph, according to your request. You are greatly afraid lest I should lead you wrong when you are called upon to ordain men to the priesthood; but you need not to fear, for I will sanction what you do. It is my business to direct you in all your movements. I am satisfied with what you have done, and I will record it in heaven. You must not fear, but trust fully in me; and if there is anything that goes wrong, I will bear the blame. Do your own duty, and leave mine to me.

2. You are astonished at my leading you to ordain so many high priests. You have thought that the high priests were scarce; but they are not. There are many thousands of them now upon the earth; and, although there are quite a number of them now in my Church, there are, notwithstanding, many of them who have not yet obeyed my gospel. Of those who have, some of them are in the lesser priesthood; but they will be taken out, and placed in their own places. And, in due time, all things pertaining to my Church will be placed in their own order.

3. And it is my will that you should give unto all those whom you have ordained to the high priesthood a certificate of their ordination, as soon as you can make it convenient. And, behold,



I speak unto all those who have complied with my request; let them place their whole confidence in me, and I will fight their battles. They have nothing to fear, for I will be by their side by my holy angels; and, if they will hearken to the whisperings of the still small voice, not a hair of their heads shall be hurt.

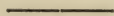
4. And as concerning the Holy Ghost, which I have promised to all those who have complied with my request, it shall commence to influence them from the time that they were confirmed into my Church; and its influence shall continue to increase with them, and seal the truth upon their minds. It shall be a continual light to their pathway, and give unto them the promised testimony.

5. And when your enemies are about to come upon you, you shall call all those who believe in me together; and at the right time I will appoint unto you the place to which they shall gather. I am controlling those wicked shepherds who oppose you, and I will bring them to my own terms. All will go right. Therefore, let them hearken diligently to my words, and obey them, and I will be with them unto the end.

I now give unto you no more. I am he who holds in his hands the destinies of all men; even Jesus Christ. Even so. Amen and Amen.



## THE CHIEF ACTING OFFICERS UNDER THE FULLNESS OF THE HOLY PRIESTHOOD.



No. 59.

WEBER, UTAH, April 17th, 1861.

1. INASMUCH as the chief acting officers of my holy priesthood, under the fullness of the gospel, feel that I have not given unto them a sufficient testimony of the truth of the mission of my servant, the prophet, who now holds the keys of my kingdom upon the earth, let them hearken unto the words of the Lord their God; for I am about to reason with them upon this matter.

2. They bring up the evidence which I gave unto those men whom I have called to assist my servant, Joseph Smith, and compare it with the evidence which they have received under the fullness of the priesthood; and they consider that the evidence which

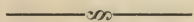
I gave to the associates of the Prophet Joseph Smith, is greater than that which they have received; but they do not know what they are saying. They think that it was a great thing for me to send a holy angel unto those men, who were one with my servant Joseph Smith, in his beginning. But what was that compared with that which they have now received? Unto them I have revealed all heights of exaltation, both of Gods and angels, and also of worlds innumerable. And I have placed them in a position where they can come to a knowledge of the inhabitants of all earths which have been created. Moreover, I have sent unto them the angel Gabriel, clothed in mortality, to restore all things, and to bring down all power under his feet, and I am with him; but it seems that I cannot make those men believe it. Oh, how they do trifle with me! How they aggravate me with their follies! If they would only act reasonably with me, I could do with them; but they do not. They think that I ought to do everything that they ask me to do in a minute. They will not give me time to commence to do it before they censure me because it is not done. I cannot please them, do what I will. In their estimation all that I do is wrong. They think that they know what ought to be done better than I do. They cannot do their own duty, for fear that I shall not do mine. How can I work with such people? They act as inconsistently as though they knew nothing about me.

3. It seems that they cannot place their confidence in me unless they could see me; but they cannot see me until there shall be a temple built, and a holy place appointed for that purpose; and then, if they are worthy, I will meet with them, and speak with them mouth to mouth. It is contrary to the law by which I am governed for me to meet with them in the open air, or to be seen by them. No person can see me without being transfigured; but I will show myself to those who have occasion to see me. If I show myself to my servant who holds the keys of my kingdom, it is sufficient at present; but, in due time, I will reveal myself to thousands. When I met with mine ancient covenant people, they had a place prepared for me, where I could meet with them, and show myself unto them; and when these my people have prepared a place for me, I will appear to them also.

4. The trouble with my servants is this: They do not know

me. Their minds have been exercised too much with the foolishness of men. So much so, that they neither have confidence in me, nor in anything else. Neither do they reason honestly, or they never could have come to the conclusion to which they have come. But I suppose that they will justify their own course, and consider that it is I who am wrong. Suppose that I should make my appearance to them, what benefit would that be to them? It would not relieve them. Suppose that I should open the heavens to them, and they should see all the heavenly host, what benefit would that be to them? They know that these things exist in the heavens, as well as if I had shown them unto them. They have the keys of knowledge by which all these things are known; and if they do believe in those keys, which reveal all things, they would not believe that it was me, even should they see me. They would not acknowledge the sight of their own eyes. There is a spirit that wars against them that would lead them to infidelity. It is in the Church, and they have felt the effects of it; and they must strive against it, or it will take them down the stream to destruction. But if they cannot believe in those keys of knowledge which I have given, they cannot believe in me; for, whosoever understands the laws by which I am governed, sees me in all my glory, for these are my attributes. And by this means, those who have any knowledge of me, know me. And this is eternal life to all people, that they have a perfect knowledge of my laws and obey them.

I now add no more; but I will shortly give unto you more. For the present, let this suffice. I am Jesus Christ. Even so. Amen and Amen.



## THE CHIEF ACTING OFFICERS UNDER THE FULLNESS OF THE HOLY PRIESTHOOD.

No. 60.

WEBER, UTAH, April 18th, 1861.

1. BEHOLD, I am the Lord of Hosts, and I am come to speak unto you again concerning those chief acting officers of my Church under the fullness of the holy priesthood.



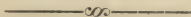
2. They are greatly afflicted in their feelings without a cause. If they could only place their confidence in me, what a burden it would remove off them. But, if they cannot do so, they must grapple with their own weakness. I have done my duty to them as far as I have gone with them; and they know that no person as yet has ever injured them. And if I have preserved them through the past, why cannot they place their confidence in me, and trust me for the future? If men could only act reasonably with me, I could do with them. Whoever has proved me false in any one thing that I have ever promised? No, one. I never failed to fulfill my word; yet men say that they do not understand me. It is only given to one man upon the earth to understand me perfectly; and he who holds the keys of my kingdom upon the earth is that man; and it is his duty to explain my words to the satisfaction of all. I am governed by a celestial law.

3. As I have said unto you in a former revelation, so I say unto you again, what benefit would it be unto those men if I should send unto them a holy angel? What would they know about him more than what they now know? They know that an angel is a resurrected personage; and what more do they need to know about angels? If an angel was sent unto them, what could he tell them more than they now know? Nothing at all. They have the greatest angel now in their midst that ever surrounded my throne; but they do not appreciate that blessing. But, behold, I say unto them, if they do not alter their course, I will take him away from them. I will not suffer that his feelings shall be continually wounded by their foolishness.

4. They need not to think that I am dependent upon them; for I am not. Should they leave me I can still obtain help. They act as though they had nothing to do with the salvation of man. They had much better have remained with their fathers at home, than to have come here to grumble and complain as they do. I suppose that they think that they are laboring for me; but they are not. If they labor at all, they do it for themselves. They had better make up their minds what they are going to do. And if they are going to draw out from me, the sooner they do so, the better; for, as they now are, they are of no use to me. But if they conclude to act in the office to which I have appointed

them, I wish them to humble themselves before me, that I may pardon their sins; for they have grievously sinned against me. They think that I should do everything that they ask me to do in one minute. If I have made unto them a promise, and they are worthy, I will fulfill it as soon as I can; but the way in which they now act, renders them unworthy of the least of my blessings. They consider that I have never given unto them a manifestation of my power; as yet, they have never needed one. When they need to see one, they shall see it. They can read in the Bible of the miracles that I performed through my servant Moses; but I did not manifest my power through him until I had first raised him up, and given unto him all the keys of the holy priesthood. And I was several years in doing so before I began to manifest my almighty power through him. But after I had started my work with him, I never staid my hand while he was upon the earth; and I will do the same now. After I shall have once started, I will never stay my hand again until I shall have brought down all power under my feet. But these men think that I should now give unto them a manifestation of my power to satisfy them. Should I do this, I would disturb the calm which I wish to exist until I am ready to burst things up, and then they will see all the manifestations of power which they wish to see. When they see that I am at work, they ought to be satisfied. As often as they need information, they can hear from me, if they will take the right course. I am ready and willing to pour out blessings upon all those who seek me with all their hearts.

I now add no more. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.



#### FORMER REVELATIONS EXPLAINED.—BAPTISM.— THE SACRAMENT.—HEALING OF THE SICK.



No. 61.

WEBER, UTAH, April 19th, 1861.

1. It is necessary that you should know my will concerning the work that lies before you. Those men who are connected with you in this work, have desired to know of me what I meant

by calling upon them to be baptized for the remission of their sins, and, thereby, commencing an organization. It was necessary for me to do this, in order to prepare a number of men to preach my gospel in its fullness, and that there might be a place prepared for the people to rally to, when I shall have moved the obstacles that now bind my people together out of the way, and those obstacles I will remove when I shall have worked things up to a head. I understand my business, no matter whether others think that I do or not. When I told my people to stand still and watch my wonder-working hand, I did not mean that they should stand still and do nothing at all; but, on the contrary, I called upon them to do a small thing to loose my hands so that I could work, and I expected them to do it. Then what did I mean by telling them to stand still? I meant that they must not go abroad among the people to preach, until I shall have opened the way for them. I told them that they could not convince the people by so doing; for it is my business to penetrate their hearts; and, when I am ready, I can do it effectually. But the law by which I am governed binds me to take a course to save alive as many innocent people as I shall be able to: besides which, I do not delight in shedding the blood of the innocent.

2. And now, behold, I say unto you, my son, it is necessary that you should know my will concerning the future. You have baptized many already; others, also, will flock to you, and call upon you for baptism; and, as much as possible, I will send unto you those who are worthy; but the rest I will restrain. I will regulate all these things as well as possible. And you shall baptize those who apply to you for baptism, and place them in their own places; and you shall continue to preach to those who come to hear you. I will shortly place you in a different position to that in which you are now placed. Therefore, hearken to my words, and be content to remain as you are until I change your circumstances.

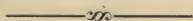
3. As touching the partaking of the sacrament, it is my will that these my people should wait a short time for this privilege, and I will speak unto my servant again upon this matter at the time which I have appointed, and reveal unto him more about it. Until then, let all be satisfied, and continue on as they are.



4. And as for the healing of the sick, I will pour out that blessing upon my people in rich abundance to the satisfaction of all, if they will only wait until the time has arrived for me to do so. But the difficulty with them is, that they must have a thing done immediately, or they begin to murmur against me, and charge me with being false. I do not work in haste. All things with me must take their regular round.

5. And as concerning the gifts of the spirit, I will shortly pour them out upon my people to their satisfaction. I am doing the best that I can for them in every respect. Let them all hearken to my words, and diligently obey them, and all will be well.

I now add no more. I am he whose words are quick and powerful, sharper than a two-edged sword; even Jesus Christ. Even so. Amen and Amen.



## THE SCHOOL OF THE PROPHETS.

No. 62.

WEBER, UTAH, May 3d, 1861.

BEHOLD, I am the light and the life of the world; the same which moves forth in the darkness, and the darkness comprehendeth it not. I am he who speaks the word, and all the heavenly hosts obey; who groaned upon the cross, and all eternity was pained. And I am come to speak unto you, my son, concerning those whom you have ordained to the holy priesthood. It is necessary that you should enter into an order whereby to instruct them in those things which I have revealed unto you, that they may be prepared for the work which I have called them to do. There is a great work lying before them, and they need to be preparing themselves for it. And this order which you must commence, you shall call the "School of the Prophets." And in that school you shall teach the hidden mysteries of my Church. And you shall gather together the high priests as often as you can make it convenient, and instruct them on this wise. And, for the time being, you may admit into the school the priests of Aaron; but, in due time, there will be none admitted into this school but high priests. And this order shall be fully established in the Church,

and it shall continue as long as the fullness of the priesthood continues upon the earth. And you shall preside over this school, and it shall be conducted after this manner: It shall be opened by singing and prayer, and there shall be perfect order kept in the school. There shall be but one person speak at once, and all others shall sit in silence; and there shall be no laughter allowed in the school. And, inasmuch as my servants will hearken unto my words and obey them, I will meet with them in this holy place, and they shall be filled with wisdom. Every endowment necessary shall be granted unto them. It is my delight to build them up in those things which belong to eternal life. Let them not fear, for, if they will hearken unto me, I will be with them unto the end. I am Jesus Christ. Even so. Amen and Amen.

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#### THE PROPHET'S SICKNESS, AND HIS ASSOCIATES.

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No. 63.

WEBER, UTAH, May 3d, 1861.

1. BEHOLD, verily I say unto you, my servant Joseph, I have looked down upon you and seen your sickness. You have passed through so much since I called you, and it has so broken your constitution, that it is with great difficulty that you manage to live; and you must not talk any more at this time than duty calls you to do, and, when you do talk, you must not exert yourself any more than necessary. The ill usage which you have been called to pass through was more than mortal man could well endure; but I will shortly heal you again, and you shall gradually gain your strength back.

2. I am continually at work with this people, striving to bring about a change, and all things are working well. There are hundreds of people who now believe in me, and they will soon call upon you for baptism; and I shall soon have a sufficient number in the new organization of my Church to commence the work with, and then, when there is a certain number in the Church, which will be sufficient for me to commence my work with, I will cut a clear way through your enemies. I will then make a slaughter among them. And as I have said unto you

before, so I say unto you again, I will hold all your enemies off you until I am ready to cut them off. When I am ready, then I will destroy them in the flesh. I will act with you in such a way as to remove all the burden that I can off you ; for I do not delight to see you continually weighed down until your life is a burden to you.

3. And it is my will that those men who are one with you should do likewise. Let them uphold you, and I will uphold them. And, if they will only do that which I command them, all will be well with them. They must take a course to hold all the burden off you that they can. Let them cease their light-mindedness and loud laughter, for it is sin in my sight. As for the preaching which they have done to those who have come to hear, I am well pleased with it. In this respect I am well pleased with them. Notwithstanding this, they are light-minded. This is the greatest failing that they have. They should be an example to others. It is my will that they should continue in preaching as they have hitherto done ; and let them place their whole confidence in me. I will do my duty. They need not to fear. No person ever knew my works to fail. It is not the work of the Lord that is frustrated, but the work of man. They can see the works of man failing all around them, and, on this account, they are deceived ; for they judge of the works of the Lord by the works of man ; therefore, it is hard to find faith upon the earth.

4. And as concerning my servant John Parson, I have seen his sickness, and I will shortly heal his body, and he shall enjoy good health. He desires that blessing, and it shall be granted unto him.

I now add no more. I am he whose words are quick and powerful, sharper than a two-edged sword ; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING JOSEPH SMITH, JR.

No. 64.

WEBER, UTAH, May 4th, 1861.

1. IT is necessary that you should understand my movements among men.

2. You have heard of a new sect rising up,<sup>e</sup> calling themselves the "True Latter Day Saints," headed by the son of my servant, Joseph Smith, and you wish to know whether I have anything to do with them, or not. I answer that I have. I am using them to be a scourge to those false shepherds of my flock, that through them I might open the eyes of some. But, when I have accomplished my purposes with them, I will turn them another way. I have given unto them a portion of my holy spirit to prepare them for the work which I have called them to do. Therefore, I am using them to assist you, and, in the end, I will bring them up to you, and many of them will obey the fulness of my gospel, and become one with you. They are in my hands, and I will turn them hither and thither as it seemeth me good. They enjoy, in part, the gifts of my spirit. I have given unto them wisdom, and love for each other; and I will take good care of them. You need not to think that they will come in contact with you, for they will not. They will become subject to you. And, at the time which I have appointed, I will bring down all power under your feet.

3. I have not, as yet, called my servant, Joseph Smith, who now stands at the head of that party, to be a prophet. I have only moved upon him by my holy spirit for a certain purpose. I shall do nothing in that respect, but what I do through you. I do not claim the right to do anything upon the earth that concerns you, without your consent. Therefore, when I call my servant Joseph Smith to be a prophet, I shall call him through you.

4. There will be many prophets called to assist you in a day to come, but none will hold the keys of this dispensation except you. All others will be subject to you. There is an order in my Church, and that order has to be adhered to. There can be but one person upon the earth at once holding the keys of a dispensation. There may be many prophets upon the earth at one time, but they must be subject to him who holds the keys.

I now give unto you no more. I am he who holds in his hands the keys of death and hell; even Jesus Christ. Even so. Amen — and Amen.

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THE DELIVERANCE OF THE RIGHTEOUS.—COM-  
MANDING THE SAINTS TO GATHER TO  
SOUTH WEBER.

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No. 65.

WEBER, UTAH, May 11th, 1861.

1. BEHOLD, I say unto you, my son, it is necessary that you should know my will concerning those people who have obeyed the fulness of my gospel, and who are looking to me for deliverance. They are chiefly of the poor class. Not many rich, as yet, have obeyed the fulness of my gospel; but I have looked down upon the poor of my people, and I have prepared a blessing for them; for they shall feast upon the good things of the earth, and the blessings of heaven shall be abundantly poured out upon them; but the proud, the hypocrites, and the liars, I will visit as with a whirlwind. I will not leave one of them alive. Yea, verily, I will feed the fat with judgment. Those men who have obeyed the fulness of my gospel think that I am a long while before I do so. They are tired of waiting for me.

2. Why am I so long before I come out of my hiding place to sweep away the refuge of lies from among the pure in heart? I will answer this question. I must first prepare a number of men to preach the fulness of my gospel before I can cut off the wicked. If I do not do this, what shall I do with those who will be left? Where could they look to for salvation, if I had not prepared some men to preach to them? I must have something prepared for them to cling to. Before I throw down one government I must commence another. I must lay my plans out in a way to save alive all that I can. There are many among this people who are pure in heart—who think that they are doing right by taking the counsel of those corrupt shepherds who have forsaken me—they know no better. I must so arrange matters as to have them taught of my ways. I am taking the wisest plan to save alive the pure of my people; therefore, let all be satisfied with the way in

which I am working, and all things will come out right.

3. Those chief shepherds think that I shall not cut them off; but when that time has arrived, I will show them whether I will, or not. They will shortly try what they can do. They would have come against you before this time if I had not held them. They cannot come up against you until I permit them. They thirst for your blood; and thirst they may; they shall never have power over you. They cannot kill you as they have killed other prophets—their power is over—they have gone their length, and I will shortly settle all difficulties with them. If those men whom I have called to preach the fulness of my gospel wish to see me come out of my hiding place, to clear their way, let them prepare themselves for it. They will do anything but that which I command them. They are almost continually dabbling with those things which I told them not to meddle with. They want to take their own course, and still they are not willing for me to take mine; but if I do not do the thing which they think that I ought to do, they murmur against me: they will not meet me upon fair grounds. If they wish me to come out of my hiding place to clear the way for them, why do they not prepare themselves for it? Are they prepared to preach the fulness of my gospel? No, they are not; neither will they prepare themselves for it. But, unless they will do this, if they put in their crops, they shall not reap them, and continue to be mine apostles. They shall find out that I am the master. If they will not do as I command them, they will have to suffer the consequences. Those who are blessed the most, are the most unfaithful. When have any of them proved my word to fail? I am waiting for them to prepare themselves. Suppose that I were to cut off mine enemies to-morrow, are they ready for it? No. How much do they know about the fulness of my gospel? But very little. Oh, how hard it is for me to deal with men upon the earth! If I would give up to them, and let them take their own course, I might get along with them; but the moment that I cross their path, they are ready to deny the truth, and to depart from me; but I will chasten the rebellious. If I had never spoken to them, they could but do as they are doing. I suppose that they think that they will accomplish their own ends, and then, if they have time to spare afterwards, they will attend to



me. I can get plenty of such servants as those. If I have men to assist me, I want those who will hearken to my words and obey them.

4. And as concerning those people who have obeyed the fullness of my gospel, and who are scattered abroad among mine enemies, it is my will that they should gather up to this place as soon as they can do so conveniently. If they cannot get houses, let them get tents. And they must come as well prepared with food as they can be, that they may not be any more burdensome to others than possible. If any of my people have surplus property, let them sell it for wheat and other useful provisions, that they may have a sufficiency to live upon until I place fresh means in their hands; and if they will do as I command them, they shall not lack for the common necessities of life; for I will clear the way for them in time to give them a fresh supply of necessary means. I call upon all those who profess to live by every word that proceeds from my mouth to hearken to this revelation, and obey it, and all will be well with them; and if they do not, I will chasten them. And I testify unto you, O ye saints, that I have given this revelation unto my servant Joseph. I am Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONCERNING RICHARD COOK AND JOHN PARSON.

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No. 66.

WEBER, UTAH, May 15th, 1861.

1. LET them hearken unto my words, which are quick and powerful, sharper than a two-edged sword, and all will be well with them. Let them know that I am not displeased with them. Their intentions are pure before me. They think that I am severe with them, when I am not. When I am cutting down those false principles that exist in the world, they think that I am cutting them down. It is necessary that they should understand me aright. I shall never reprove them, only when they stand in need of it. My yoke is easy, and my burden is light. I do not mean to break up the feelings of men without a cause. They have done well under the circumstances which have existed. I have now

given the fulness of the holy priesthood unto men, and these keys of knowledge cannot be tested by anything that now exists upon the earth; but all things shall be tried by them, and I will make the world understand them.

2. If I raise up a prophet, it is my business to back him up, and recommend him to the world. He cannot be tried by the testimony of inspired writers. The greater cannot be tried by the lesser; and the greatest tries all things. All things that ever have been written by inspired men are swallowed up in that which is perfect; but, at present, and until I come out in power, it is necessary to assist the judgment of men by bringing forth all the testimony that can be produced from the writings of inspired men, in order to prove to the world that the holy priesthood is now given to men in its fulness. When I shall have come out in power, all the world will be satisfied of the mission of my servant Joseph. I cannot do all things at once. I must work gradually. All things pertaining to the salvation of man will be brought about in due time. Therefore, let my people be comforted, and know that I am with them. I am he who holds in his hands the destinies of all men; even Jesus Christ. Even so. Amen and Amen.



### THE FAITHLESS CHASTENED.

No. 67.

WEBER, UTAH, May 17th, 1861.

1. BEHOLD, I am he who shuts, and no one opens; and who opens, and no one shuts; and I have decreed a judgment upon this people. Oh, how they aggravate me with their follies and unbelief! How long can I bear with them? Not long. Although I have spoken and revealed all heights of both glory and exaltation, and even keys of knowledge which have been hid from the earth for many thousand years; yet they will turn round and deny those things. There are those among these people who have been baptized into the fulness of my gospel who have denied the revelations which I have given, and they are using their influence to destroy others; and until they shall have humbled themselves, I have rejected them; and if they do not speedily do so, I will cut

them off the earth. They shall know that I have spoken; for, if I cannot make them hear and obey my words, I can make them feel my wrath. Because I have not yet come out in power, they take the advantage of me, and trample my words under their feet as a thing of naught. There are those who think I never shall come out of my hiding place to cut off mine enemies; but they may rest themselves satisfied upon that matter. Let them prepare themselves for it. I cannot make people understand it now; but they will understand it when it comes. If they could understand it now, it would be an advantage to them. It will come suddenly, and but few will be prepared for it.

2. I am under an obligation to these people to save as many of them alive as possible. In order to do this, I have commenced an organization, and appointed a gathering place for all those to gather to who will gather, and who are worthy, that I may leave them without excuse; for, when I begin, I shall cut off everything that stands in my way. But, you may ask the question: How long shall we have to wait for you? I will answer you as touching this matter. As soon as you have gathered a number of people together, and taught them so that they can preach the fulness of my gospel, then I will cut off everything that stands in your way; and, from that time, you shall no more have cause to complain of me. It is hard for me to keep on good terms with you, while I permit those men to live to torment you with their wickedness. But I will pay you a visit shortly, and then you will be satisfied. I am round about you continually by my holy angels. You have nothing to fear. Let those people who are gathering up to this place be of good courage, and know that I am with them, and that I will fight their battles, for I delight in them. They shall know that I am their deliverer, and that I am more than sufficient for their enemies.

3. And now, behold, I say unto you, my son, I will make known unto you who they are, whom I intend to cut off from among this people. I will cut off all those who have given up their judgment to others—whom I cannot penetrate with truth; for they have not hearkened unto me, or they would not have given up their judgment to others. They know that I have placed a curse upon those who trust in man, and refuse to hearken to me.



I have a duty to perform to mankind. It is my duty when I raise up a prophet to back him up, and give to the world of mankind a sufficient testimony of the truth of his mission; and when I have done this, I have fulfilled the law. And if I cannot, by so doing, penetrate men, I can, according to the law by which I am governed, cut them off the earth. And I will cut off all those who embrace the fulness of my gospel, and afterwards turn away from me. And I will cut off those, also, who have had the opportunity to obey the fulness of my gospel, and have refused to do so through fear. And who can stay my hand? I will not be mocked. I shall not always bear with people. My words cannot any longer be trampled under the feet of those who have had the opportunity to obey my gospel. Those who rebel against me—where can they go to out of my hands? When they have done their worst, I can bring them to justice. They must understand that I have rights as well as they have. When I have sent my gospel to the earth, I have done my duty; and if people will obey it, they will do their duty also; but if they will not, I am bound by law to move them from the earth. Therefore, let all those who wish to be saved in my kingdom, consider what their duty is, and do it, that it may be well with them; for if they do not, I will bring upon them all the curses which I have promised.

I now add no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



## THE DESTRUCTION OF ENEMIES.—FORETELLING THE TRIUMPH OF THE SAINTS.

No. 68.

WEBER, UTAH, May 25th, 1861.

1. BEHOLD, I am the Lord of Hosts, and I am come to speak unto you, my servant Joseph, concerning the test which will shortly commence at this place. It is now time for these my people to prepare themselves, for they have not long to wait before they will see it commence, and it is necessary that they should understand me perfectly upon this matter. I shall suffer your enemies to come up to this place, and they will seek to destroy

both you and all those who believe in me; and when they are ready to strike the first blow, I will smite them all dead in one minute. And I will, also, smite dead all those who have given their sanction for those murderers to come against you. I can and will penetrate them.

2. And as concerning that man who now stands at their head, he cannot get out of my way. And I will settle with him for all the blood which he has been instrumental in shedding, and I will now avenge all the innocent blood that has been shed in this Territory upon the heads of those who are guilty. Oh, how my wrath is kindled against those murderers who are in the midst of this people! I sent a warning voice unto those chief shepherds and promised to pardon all their sins, if they would but humble themselves before me, but they would not. They chose to go on destroying everything that came in their way, and they justify themselves in all that they do. They believe that everything that they do is right, and they shed innocent blood without feeling the least guilt upon their consciences. All that they think about is destroying everything that crosses their path. They care nothing about the poor and innocent; but they want to possess everything themselves, and, if they cannot bring the rest of their fellow beings to their terms, starve them to death.

3. And now, behold, I say unto you, that when I shall have cut off out of your way all those whom I have before mentioned, I shall send you up to the head-quarters of my Church, and you shall have no trouble to take your place. And when those murderers come up against you, I will ride up to you, and talk with you. You will see that when I am needed I shall be on hand. But I will not plant my feet upon the earth at this time. You have nothing to fear, for I am always with you. Satan seeks to afflict you, and to destroy you; but you shall ride over him, and bring his power to the ground.

4. And as concerning these people who have obeyed the fulness of my gospel, and who have not, as yet, gathered up to this place, let them hearken unto me. It is my will that they should gather up here as soon as they can, or they will be too late. And I will not protect those who will not hearken to my words. And lo, I come quickly to their deliverance. I am he who holds the keys of death and hell; even Jesus Christ. Even so. Amen and Amen.

## ALL THINGS ARE REGULATED BY LAW.

No. 69.

WEBER, UTAH, June 2nd, 1861.

1. BEHOLD, I am he who moves forth in the midst of darkness, and the darkness comprehendeth him not. And I am come to speak unto you according to your request.

2. Why are you so faithless in me? You know that I am continually with you. I am continually watching over you, both by day and night; yet you are afraid to trust yourself in my care. You do not wish me to let the enemies of my people come up against them; but you wish that I would cut them off before they reach this place. You think that if I allow your enemies to come up here, both you and this people will be running a great hazard of your lives. I have told you before that if I act according to the law I cannot strike the first blow; and I cannot deviate from law. I am as much bound by law as you are. If I should suffer your enemies to come upon you, and upon this people, and slay you all, I should have to bear the blame; I should break the law by which I am governed; and this I cannot do. According to the law of heaven I am bound to protect you. It is ordained in heaven that you shall never be slain; but that you shall live until your mission is ended. Your mortal body shall be renewed, and you shall have the power over death. You shall not die until you have entirely done your work.

3. As concerning the healing of the sick, it is necessary that my people should be very faithful and hearken to the dictates of my holy messengers; and if they will do this, my holy angels will continually surround them to direct their footsteps, and to heal them when they are sick. My people should attend to their secret prayers. They must be faithful to me, if they expect to receive my blessings. If they are not faithful, I will deliver them into the hands of the destroyer, and he will afflict them. I will not suffer that my people shall now live as they have done heretofore. I have now committed the fulness of the holy priesthood to the earth; and where I have given much, I shall also require much. I will not be trifled with now.

4. When I look down upon the people I am pained; for I



see among them those whom I sent from my presence to the earth to assist me—such as might have been a blessing to their fellow creatures—but who are now good for nothing. They suffer themselves to be held by the chains of the devil; and they do not exert themselves in the least to come out from under his power. I have opened the way for them to come out if they would exert themselves to do so. I have commenced an organization, and I shall call upon all those who wish to be saved to come unto me; but if they will not, I shall be clear of their blood. There are a number of high priests whom I have sent down to the earth to fill responsible missions; and now, when I need them to assist me, I can do nothing with them; but I have put their names down. I will not spare one of them alive; for, in my heart, I do despise them. I can find men when they are moved out of the way. I will take the poor of my people, even those who have been despised, and I will make them the chief men in my kingdom; but the proud and the haughty I will stamp under my feet. Oh, how the children of men have aggravated me with their wickedness! I could scarcely ever place a little authority upon men but they destroyed themselves. Even since the days of Adam to the present time I have been constantly aggravated by the children of men. I have never had perfect satisfaction from them. They would either be at one thing or another laboring against me to wound my feelings; but my time has now come, and I will make a slaughter among them. I will give unto you no more at this time; but I will shortly speak unto you again. Let this suffice for the present. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



## TO THE PROPHET JOSEPH MORRIS.

No. 70.

WEBER, UTAH, June 12th, 1861.

1. It is necessary that you should know my will concerning this people. Why are you so fretful? You lay many charges against me for neglect of duty towards you. You consider that I am very distant with you, and that, in this thing, I am blamable.

You consider, also, that you hold the full keys of the holy priesthood, as well as I do; and that on this account, you are entitled to the blessing of beholding my presence. You consider that I have laid upon you the burden of this entire people, and that you will have to do your duty, whether I do mine or not. You seem to think that I am allowed to run at loose ends; and that, because I have the power, I oppress you. You say that I will not do the least thing to console you. You consider that I have never cut off any of your enemies; and that there is difficulty in getting me to commence. You forget that I have told you that I do not want to disturb the calm that exists among this people, until I am ready to break them up. I have told you before that I am as much bound by law as you are; and if I fail to do my duty, I shall have to bear the blame. I cannot run at loose ends any more than you can. I do not take delight in oppressing you. I have told you before that you have nothing to fear.

2. As I have said unto you before, so I say unto you again, if I come unto you when my presence is needed, is not that sufficient? You say in your feelings, No. Then what would you have me to do to satisfy you? You say, in your feelings, that you wish me to come and show myself to you now. You say, also, that I feel myself a very important character; but that you have rights as well as I have; and that, as far as power is concerned, you are entitled to every privilege that I am. I do not deny this. I know that you hold all the keys of knowledge that I hold, and that, as far as the priesthood is concerned, you are entitled to all the privileges that I am. But you charge me falsely wherein you say that I feel myself an important character, and that I am above your society. Then you may ask, Why do I not make my appearance to you? Because it is not necessary for me to do so, until your enemies come up against you. I will come then and cut off everything that opposes you, according to my former promises. You know that you are placed in a position where you have to exercise faith in my promises—it cannot be avoided. I do not take delight in oppressing you. I have always acted according to the celestial law by which I am governed; and when you blame me, you do it unjustly. You know that I have not made the laws; neither can I change them. If I act according to the law, am I not justified?

What think you? If so, cease your complaints. I cannot run at loose ends, any more than you can. You think that I have tied your hands so that you have no power to control this people. When you need the power, you shall have it. I will not deny you anything that you stand in need of. I will give unto you the rod as soon as you are ready to use it. I have it and I will bring it unto you, and place it in your hand in time for you to use it. You have desired to see me and the host of warriors that I have under my command. You know that I have shown many of them unto you at different times. You are not ignorant of their existence. You know to your satisfaction that they do exist, and what more do you wish to know concerning them? If I were to satisfy you, I should have to put myself to a great deal of unnecessary trouble. I have something else to do than to spend my time unnecessarily to gratify your curiosity. My hands are so full of business that I have no useless time to spend. Then why cannot you be satisfied? You know that I am always with you.

3. Those chief shepherds boast of their wickedness. They raise themselves up in the pride of their hearts, and flatter themselves that I shall never visit them; but their time is short. I shall soon be ready—as soon as there is a certain number in the new organization of my Church. I will then move both them and their seed off the earth in one day. And as I have said unto you before, so I say unto you again, I will hold all your enemies off you until I am ready to cut them off. Therefore, be patient, and labor with diligence. And, behold, I come quickly to your deliverance. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONCERNING WILLIAM HARRIS, MARK H. FORSCUTT AND JOHN E. JONES.

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No. 71.

WEBER, UTAH, June 12th, 1861.

1. BEHOLD, I am he that was, and is, and is to come, even Jesus Christ. And I am come to speak unto you concerning the priesthood.



2. It is necessary that you should make some alterations in it for the benefit of my people who are called to officiate in the two priesthoods.

3. It is my will that you should place a president over the priesthood of Aaron for the time being, and until the literal heir to the presidency of that priesthood comes forth to fill his own place. You shall place my servant William Harris over that priesthood. And he shall call the priests of Aaron together, and instruct them according to the revelations which I have given. And he shall preside over that priesthood, having all power to act in that office; and you shall teach him his duty. And inasmuch as he will be faithful to that calling, I will be with him continually, and the spirit of revelation shall rest upon him. And I will reveal many things to him, from time to time, concerning his duty. And he shall call two counsellors to assist him: such as the spirit shall dictate.

4. The priests of Aaron shall be admitted into the "School of the Prophets," as heretofore.

5. And as concerning the high priesthood: It is necessary that you should make some alterations in it also. You have ordained but few to the apostleship as yet. You need to ordain some more to assist you.

6. You shall ordain my servant, Mark Hill Forscutt, to the office of an apostle, and I will be with him; for his heart is upright before me. I have seen his affliction, and I have prepared him for a mighty work. And he shall see no more distress; for I will abundantly supply him with that which is necessary for his support in every respect.

7. You shall ordain my servant, John E. Jones, to the office of an apostle, also; for I am well pleased with him; and he shall preside over those of his own nation. And if he will hearken diligently unto me, I will surround him continually with my holy angels. And I will bless him with great stores of knowledge. But few shall surpass him in wisdom; and his latter days shall be his best days. Therefore, let him hearken unto my words, and act in the office to which I have called him, and all shall be well. I will call others, in due time, when I need their assistance. Therefore, let all be satisfied with what I have done. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

## REVELATION CONCERNING DEBTS.

No. 72.

WEBER, UTAH, June 13th, 1861.

1. BEHOLD, I am come to make known unto you my will concerning mine enemies, by whom my people are surrounded. They seek to lay snares to entrap those who have yielded obedience to the fulness of my gospel, and thereby to gain power over them. By this means they seek to bring up a mob against them. They also bring up and charge my people with debts that are not honest debts, in order to get a clue on them. They want to raise a mob against my people, and yet have it said that they did it lawfully. All the murders which have been committed, they have committed under a pretense of law; and they seek to justify and clear themselves from blame for whatever they do. What can I do in this case? They think that they will work while they have the chance, and I shall let them work until they bring things up to a head. They shall have their own way in this matter, and I will run side by side with them, and make every turn which is necessary for the benefit of my people; for I will be round about my people continually, and overrule all things for their good. I shall let mine enemies take their own course—this right they claim—and I shall take mine; and I will control all things aright.

2. It is my will that those people who have embraced the fulness of my gospel should pay their honest debts; but those debts which are not honest they shall not pay any more. Neither shall my people go to their courts of law any more; for I will defend their rights from this time henceforth.

3. And as concerning those of my people who have embraced the fulness of my gospel, and who emigrated to this Territory in the hand-cart companies, and who are poor—they shall not pay for their emigration; for I, the Lord, never dictated the starting of a hand-cart company. That plan was devised by the devil to destroy my saints; and I will avenge the blood of all those who have lost their lives in those hand-cart companies, upon those who are guilty before me.

4. Mine enemies have committed all manner of iniquity, and tried to make the people believe that I am at the head of it. If

it had not been for the poor and innocent among my people, I would have moved them out of the way long since. But I am bound by law to take a course to save alive as many of the innocent as possible. They have been deceived by those who professed to be my servants, and I am in duty bound to lay out my plans to save them. I am working as fast as I can. I am sending people up to you as fast as I can under existing circumstances, and I am holding those from you who are corrupt. I will do all that I can to assist you.

5. I am well pleased with the services of my servants Richard Cook and John Parson. They have labored diligently for the benefit of my people. Let them exercise a little patience, and the long looked for blessing will come.

6. And as touching the healing of the sick, that blessing has not yet been poured out upon my people to any great extent. I am only, as it were, just commencing my work, and I can only pour out my blessings upon my people as they are able to receive them, and this I will continually do. I have to work gradually and consistently. But the difficulty is this, some people want me to do everything at once, not knowing that, if I were to do so, I should destroy them. What can I do with people in order to please them? I will tell you what I will do. I will take my own course, and all will have to be satisfied. I will not be dictated to by mortal men upon the earth. It is their place to obey and not to dictate. Let all my people learn their duties, and do them, and leave mine to me. Some people are very fond of marking out the course which they think I ought to walk in; yet they do not know how to do their own duty. My people should humble themselves, and learn of me.

I now add no more. I am he whose words are quick and powerful, sharper than a two-edged sword; even Jesus Christ. Even so. Amen and Amen.



## MANNER OF ELECTING OFFICERS.

No. 73.

WEBER, UTAH, June 16th, 1861.

1. BEHOLD, verily I say unto you, my servant Joseph, that it is my will that you should read the name or names of those whom I have called before the congregation of the saints, that they may know my will in all business matters; and when their name or names shall have been read over, you shall rise up and call upon the congregation to sanction what I have done, by repeating a loud AMEN; and none shall rise up in opposition to what I have done, for I am the Lord, and my word shall be obeyed.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.

CHASTENING THE REBELLIOUS AND UNFAITHFUL.—COMMANDING THE RICH TO ASSIST THE POOR.

No. 74.

WEBER, UTAH, June 28th, 1861.

1. BEHOLD, I am the Son of the Eternal Father, and I am come to speak unto you, my servant Joseph, concerning this people.

2. There are those among them who find fault with the revelations which I have given. They think that those revelations do not agree with each other; but they think that they contradict each other. And they seek to find fault where there is no fault. Let them humble themselves before me, that I may pardon their sins. If they would use their judgment, they would not give way to such feelings. They can see my wonder-working hand made bare before their eyes continually. They know that I am bringing people up to them from all parts of the Territory. They can see my spirit moving upon the people, and yet they will quibble about a revelation which they do not understand. I have never made a promise to them that I shall not fulfil to the very letter.

3. If the people would use their proper senses, I could do with them; but they will not. If my people wish to do my will,

let them hearken to my words and obey them, and leave off their follies, or I will chasten them severely ; for I will not always be trifled with. If I want a people at all, I want a people who will serve me in mine own appointed way. I will deliver out of the hands of their enemies none but those who will hearken to my words and obey them. I want none but the pure in heart. And if those of whom I have now made choice will not serve me acceptably, I will cast them off, as I have done the old church, and seek another people who will serve me.

4. It is my will that those who are rich among my people should feed the poor and destitute among them ; for I will that none shall go hungry or destitute of clothing.

5. There are those, also, among my servants, who oppose my servant whom I have called to hold the keys of my kingdom, which thing is displeasing in my sight. It is my business to dictate him in his course ; therefore, let all others hearken to his words, and obey them, and not dictate him. I will dictate him myself. I will lead him aright ; none need to fear. Whosoever opposes him, opposes me ; for I am with him in all his movements among my people.

6. There are those, also, among these people, who think that I shall not come out of my hiding place to deliver them before their substance is wasted. They fear that I shall lead them into difficulty, and leave them there. When did I ever lead any people into trouble, who served me with all their hearts ? Never. I have never failed, as yet, to fulfil my words to men upon the earth. If people are satisfied that I have spoken, they may rest assured that my words will be fulfilled. Have I ever spoken to them through my servant Joseph ? I answer, Yes. All the revelations which he has written, I have given unto him, and all the promises which have been made unto my people through the revelations which I have given, I will fulfil them to the very letter, for I have made them. Therefore, let my people trust in me, and I will supply their needs in every respect.

7. And as touching the reaping of the crops, it is necessary that those who are the chief acting officers under the fulness of the holy priesthood, should know my will concerning them upon that matter. When I called them, I called them to preach my gospel,

and to do nothing else; but they would not hearken to me, for they sought to take their own course. When I called mine ancient apostles, I commanded them to leave their worldly employments, and follow me, and they did so, and continued faithful all their days. Oh, that I had men to assist me now, as faithful as they were! They thought but little of their lives. But now, when I call men, I cannot prevail upon them to leave all and follow me. Their minds are almost continually upon their worldly substance. They would be my servants, if I would let them have their own way. But if they cannot place sufficient confidence in me to trust themselves in my care, they cannot be mine apostles. No man can hold my gospel in one hand, and the world in the other. Therefore, if they wish to serve themselves, and cling to the world, they are welcome to do so. But if they wish to forsake all as mine ancient apostles did, then I will accept of them as apostles, and uphold them in every respect. They can now decide upon the course which they intend to take. That revelation which I gave, stating that my people must not put in their crops, was given more particularly to them. I did not want them to waste their time in that way; but I wished them to study my gospel and nothing else.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.

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## THE FIRST COUNCIL OF THE CHURCH.

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No. 75.

WEBER, UTAH, June 29th, 1861.

1. BEHOLD, verily I say unto you, my servant Joseph, that inasmuch as business is fast crowding upon you, it is necessary that you should enter into some arrangements in order to prepare yourself for it.

2. It is necessary that you should form a Council, consisting of six members, for the time being; and this Council shall decide upon all cases of difficulty that exist among my people. It shall be called the First Council of my Church; and I will make known unto you whom you shall call as councillors. But, in due



time, the First Council shall consist of but three persons, namely, the prophet and his two counsellors. You shall call this Council together as often as it may be necessary to do so, and I will be with you in your Council myself, and dictate you in all your movements for the good of my people. And it is my will that my people should hearken to the decision of this Council in all things; and, if they will do this, I will be with them.

3. My people should know that I have committed the fulness of the holy priesthood to the earth; and where I have given much, I shall also require much. I will not be trifled with any longer by the children of men. I wish my people to place their confidence in me, and act well their part. Why should they be afraid of me, inasmuch as I have never broken my word? They have more need to be afraid of themselves, lest they should fail to do those things which I require at their hands.

4. They say that they do not understand me when I do speak. They know that, inasmuch as they had yielded obedience to the fulness of my gospel, I commanded them to gather up to this place; and I promised to supply their temporal needs. What more do they want? If I supply them with all that they need, until I come out in power, is not that sufficient for them? They will have to place their confidence in me; they cannot get out of it; therefore, they might as well reconcile themselves to their fate. They will not gain anything by murmuring against me. Why should people complain against me when I have always done my duty? I wish that men upon the earth would do their duty as faithfully as I do mine. Oh, how men do sin against me by their murmurings! If they had the least cause of complaint against me for neglect of duty towards them, I would willingly bear the blame; but they act unreasonably.

5. These people need not to think that I shall not come out of my hiding place in time to deliver them out of the hands of their enemies; for I shall. If they would only rest upon my word, I should be satisfied with them. I am controlling all things aright. My people have nothing to fear; for I am all sufficient for their enemies. I will lay a stumbling-block before those chief shepherds, and they will stumble over it, and be destroyed. My plans are laid for their overthrow. And there are those among

these people, who have obeyed the fulness of my gospel, who will stumble and be destroyed also, if they do not watch their footsteps; therefore, all my people should consider well the course which they are taking, that it may be well with them.

I now give unto you no more. I am the Son of the Eternal Father. Even so. Amen and Amen.



## THE PROPHET COMMANDED TO COLLECT ALL THE REVELATIONS.

No. 76.

WEBER, UTAH, July 4th, 1861.

1. BEHOLD, I am he that shuts, and no one opens; and that opens, and no one shuts. And I say unto you, my son, that there are jars and contentions among those people who have yielded obedience to the fulness of my gospel. They take the revelations which I have given, and they contend with each other about the meaning of them. They keep up an uproar among my people, and they are destroying themselves thereby. They know not what they are doing. I am greatly displeased with those contentious people. They seek to take their course in preference to the course which I mark out for them. But, if they do not stop their contentions, I will let the sword of my indignation fall suddenly upon them, and I will cut many of them off the earth. They wish to see me come out of my hiding place in power to destroy mine enemies; but, if they do not humble themselves before me, and cease their contentions, I will first come out in judgment upon them. I have conferred upon them great blessings, and their condemnation will be great. If they wish to do my will, let them take the counsel of my servant whom I have called, and to whom I have committed the keys of my kingdom; and if they will do this, all will be well with them.

2. And now, behold, I say unto you, my servant Joseph, it is my will that you shall gather in all the revelations which are scattered among these people, and you shall keep them in your own possession; and if my people wish to hear the revelations read which I have given, let them gather themselves together at

seasonable times, and one shall be appointed to read for them, that all things may go on in order, for I am the Lord, and I will that all things shall be conducted in order in my Church.

3. There are also contentions among my people concerning the reaping of their crops. They are greatly afflicted in their feelings, and seem disposed ever to find something to contend about. How long shall I bear with those who continue to murmur against me? Not long. I have rights as well as my people have; and when my rights are trampled upon, I can feel as well as they can. Oh, that the children of men would act consistently and reasonably! but they will not. As concerning the reaping of their crops, I will speak unto my people again upon the subject, then they will know more about it; until then, let them rest satisfied, and all will be well.

4. And inasmuch as I have appointed a High Council, consisting of six members, it is my will that these, my people, should uphold them in all their decisions; for I am at the head of this Council, and from it there can be no appeal. I will control this Council myself; therefore, what they do, I do. I will back up all that they do. Nothing shall go wrong. Therefore, let my people hearken to them in all things, and by so doing, they will hearken unto me; for whosoever upholds them, upholds me; and whosoever rebels against them, rebels against me; for I am the Lord, and I have chosen them.

I now give unto you no more. I am he who holds in his hands the destinies of all men; even Jesus Christ. Even so. Amen and Amen.



## NO RE-BAPTISM FOR BACKSLIDERS.

No. 77.

WEBER, UTAH, July 6th, 1861.

1. IN answer to your prayer, I am come to speak unto you. You are greatly afflicted with these people. There are rebellious people among them, who rise up against you, and sit in judgment upon you. They are not willing to allow me to dictate you. They think that they know what you ought to do. They are all in con-



fusion, and my spirit is grieved with them; and, if they do not humble themselves before me, it will not abide with them. There are, also, those among these people who do not believe in me. They treat the revelations which I have given as a thing of naught, and even laugh at them; but when they have gone their length, I will stop them. Because I have not yet come out in power, they try to take the advantage of me. I do not delight in destroying those that can be saved; but when I am compelled to cut people off in order to save them, I shall do so. Those who yield obedience to the fulness of my gospel, and afterwards turn away from me, can never be baptized again for the remission of their sins. They must pay the penalty of death for their transgression. Wherever they go, I will follow them, till the penalty is paid. They cannot get out of my hands, for I do in my heart despise traitors.

2. And behold, I say unto you, my son, that it is my will that you should strive to reconcile these people to me. If you can do this, all shall be well with them; but if you cannot yourself do this, then I will come out in power to assist you. And I will cut off all those that offend from among this people, and I will give unto you the power to govern them. I do not delight in afflicting you. You shall shortly see a change among these people to your satisfaction.

3. And as I have said unto you on a former occasion, so I say unto you again, you shall not suffer my servants who assist you to destroy the sense of any revelation which I have given, or which I shall hereafter give. They may have the privilege to correct your spelling, but the sense of revelations they shall not destroy. And behold, I say unto you, my servant, that you are not learned after the manner of the world; but you are ignorant of many things which exist among men. I delight in plain and simple language; and on this account, I did not suffer you to receive an education after the manner of the world. I have controlled you from the day of your birth, and I have watched over you myself. You were sent to the earth by the commandment of my Father, and both I and my Father swore an oath of the holy priesthood, in your presence, to uphold you, and to bring down all power under your feet.

4. You are beloved above all men upon the earth ; for there is none upon the earth like unto you for integrity of heart and honesty of purpose, and I will make your words good. If my people wish to save their lives, let them speedily humble themselves before me ; if they do not, I will come out in judgment upon them, and they will witness such sorrow as they have never before witnessed. They had better think about what they are doing before it will be too late, in order that they may save their lives.

I now give unto you no more. I am he whose words are quick and powerful, sharper than a two-edged sword ; even Jesus Christ. Even so. Amen and Amen.

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#### THE SAINTS COUNSELLED NOT TO SEEK REDRESS FROM SOME OF THEIR ENEMIES.

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No. 78.

WEBER, UTAH, July 10th, 1861.

1. BEHOLD, I say unto you, my son, it is necessary that you should be very careful in dealing with mine enemies, for they are prompted by men who are in authority ; and those men who prompted them, did so in order that they might have a cause to come up against my people. But I will give them what they are seeking for, and I will fight the battles of my people myself. I do not wish them to fight with their enemies. Let my people guard their property well. I wish to hold mine enemies off for a short time ; yet, if my people will do as I command them, they will not be the losers. They must not, in this case, lay violent hands upon mine enemies ; but leave them in my hands, and I will settle with them. And, in due time, I will restore to my people all that they have lost by their enemies, and I will add a hundred-fold to it.

2. They must not quibble about small things at this time ; for this is a day of great events. My people should know that mine enemies will fight against me as long as I permit them to live, and they must naturally expect a little trouble from them ; it is necessary for them, that they may know the difference between good

and evil, and between light and darkness. They must expect opposition in the world—this cannot be avoided ; for while evil is in the world, they will have to come in contact with it ; but, if they will hearken diligently to me, not a hair of their heads shall be hurt.

3. The time which I have appointed for the utter destruction of mine enemies will soon come, and until that appointed time has arrived, I will hold mine enemies as with an iron grasp, and they shall not have the power to do a great deal of injury to my people before I am ready to come out.

4. My people need not to fret about their situation, for I will provide for them. I know what they need, and I will supply their needs in every respect. My hand is not shortened any more now than it was when I delivered mine ancient covenant people ; and as I was with them then, so I will be with my people now.

5. But they do not fully place their confidence in me ; they give way to their feelings, and are filled with misgivings. When people fail to place their confidence in me, they treat me as though I was a deceiver ; they bring down my wrath upon them, and sin grievously against me ; for I have never yet betrayed the confidence of any person upon the earth. The children of men treat me with less confidence than they would a murderer, and they do not deal as fairly with me as they do with each other. If a man upon the earth be honest, they will, in a great many instances, give him credit for his honesty ; but I, who never failed to fulfil my promises to people upon the earth, am treated as a traitor.

6. Oh, how unprincipled the children of men are ! If I was not merciful towards them, I should sweep them out of existence in one minute ; but I have borne with them until my patience is almost exhausted, and I will speedily destroy them. I will that my people should humble themselves before me ; for I do not want to come out first against them. They should treat sacredly the revelations which I have given, and live by every word that proceeds from my mouth ; and if they will do this, I shall be well pleased with them.

I now give unto you no more. I am the Son of the Eternal Father ; even Jesus Christ. Even so. Amen and Amen.



## ATONEMENT.

No. 79.

WEBER, UTAH, July 16th, 1861.

1. BEHOLD, I am he who shuts, and no one opens; and who opens, and no one shuts; even the life and light of the world. And I am come to speak unto you concerning these my people. Oh, how they have sinned against me! They do not know how to appreciate my blessings. When I confer blessings upon my people they turn around upon me and insult me, and trample them under their feet. Oh, how I despise those ungrateful people! If they do not forsake their sins, and turn unto me, I will cut them off the earth; and I will raise up another people who will appreciate my blessings.

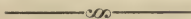
2. There are those among these people who are a stink in my nostrils. They are not worthy of an existence upon the earth. They are corrupt themselves, and from their own corrupt hearts they judge me. They neither have confidence in me or in anything else. Being corrupt themselves, they think that every other person is corrupt also. But I will shortly visit them, and I will follow them up, let them go wherever they may. There are those among these people who are traitors to me. When they are with my people, they profess to be my friends; but when they meet with mine enemies, they are of all mine enemies the most bitter. After yielding obedience to the fulness of my gospel, they will seek the company of mine enemies, and lie to them against me. Oh, how I do despise them, for they bring trouble upon those that are innocent. But my people are not all under this condemnation. Many of them have sought to serve me with all their hearts; but others have brought evil upon them. If those traitors and liars wish to remain among my people, they had better stay their course; or, if they do not, I will make a public example of them.

3. I shall not always take the innocent from among my people to atone for the sins of the guilty; but, when my people sin grievously against me, either an atonement must be made for them by the sacrifice of one who is free from sin, or they themselves must be destroyed. And in this case, in order to make an atonement for others, I have taken one who was free from sin. I was

compelled either to do this, or to cut off the earth many of these people, for they have sinned grievously against me. And I consider that it was better for me to take one to make an atonement for those who had sinned, than to cut many off. I considered, also, that I would try them again, and see what they would do. My people should consider that they have yielded obedience to the fulness of my gospel; and where I have given much, I shall, also, require much. My people should attend to their secret prayers, and seek me with all their hearts; and, if they will do this, I will be found by them. They must be diligent in all their pursuits, and not neglectful of their duties; but they should be faithful in all things.

4. And as concerning my servant Abraham Taylor, whose child I have taken, he should know that I have taken it to make an atonement for others. If I had not done this, I must have destroyed many souls. Therefore, let him be reconciled unto me, and know that I have done it for the best, and I will make up unto him for his loss; and, through his faithfulness unto me, I will be with him unto the end. Therefore, let all be satisfied with what I have done.

I now add no more. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.



#### ADVISING THE PURCHASE OF A TRUMPET.— THE REMOVAL OF TRAITORS.

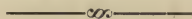
No. 80.

WEBER, UTAH, July 18th, 1861.

1. BEHOLD, verily I say unto you, my servant Joseph, that inasmuch as the people are fast gathering to this place, and it is troublesome to you, at times, to gather them together when their presence is needed, it is necessary that you should have some means adopted whereby to gather them together with less difficulty; and in order to do this, you must purchase a trumpet; and when you wish to gather my people together, you must sound it. And when my people hear the sound of the trumpet, they shall gather themselves together according to your request; and, by doing this, it will save you much trouble.

2. I have looked down upon you, and I have seen your sickness and affliction. You are afflicted by those traitors who have yielded obedience to the fulness of my gospel, and who are now mine enemies; but I am on their track, and you shall not long be afflicted by them. I have heard your prayer, and I will shortly answer it. I despise a traitor as much as you do. And I will remove every obstacle out of your way, so that you shall have no cause to complain of my neglect of duty towards you.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.



## THE SOWING AND REAPING OF CROPS.

No. 81.

WEBER, UTAH, July 20th, 1861.

1. LET MY people hearken unto my words, which are quick and powerful, sharper than a two-edged sword, and all will be well with them.

2. It is necessary that they should understand me aright when I speak unto them. When I spoke unto them concerning the sowing and reaping of their crops, they did not understand me aright. I spoke, in the first place, unto those men whom I had chosen to hold a place in the apostleship. I called upon them to study my gospel, and to do nothing else; but, at that time, they did not hearken unto me; but they sought to do their own will. They had not sufficient confidence in me; and for this I gave unto them a rebuke. I told them that if they sowed, they should not reap. I wished them to leave all their worldly affairs alone, and devote all their time to the ministry; for when I need their assistance myself, I cannot allow them to dabble with the things of the world; but if they will do so in opposition to my command, they cannot at the same time be mine apostles.

3. But those whom I have neither called to the apostleship, nor to fill any other office in my Church, whereby the whole of their time is taken up in my service, I will that they should follow their employments until they are called. Let them prepare themselves for that which is coming upon them; and, if they will do



this, I will, in due time, call them to fill honorable places in my Church. They will shortly have enough to do in preaching my gospel.

4. When I spoke about the crops, I spoke also unto those of my people who had yielded obedience to the fulness of my gospel, who did not reside in this place; but who were residing in other parts of the Territory. I advised them not to plant their land. I told them on this wise: that if they sowed their wheat, and planted their land, they would have to leave it again, and would, consequently, have their trouble for naught.

5. I also told my people to sell their surplus property, and purchase wheat and other useful provisions; but they have not hearkened unto me in this thing. But they must purchase provisions, for they will need them. There are people gathering here from different parts of the Territory, and some of them have not much provisions with them. My people must feed those who are hungry; and if they do as I command them, I will furnish them with fresh means by the time that they require them. But they are afraid that I shall let them perish. They think that winter will overtake them as they are now situated; but they may trust themselves in my care. I can deliver them in one day, and can place everything which they need in their hands. And unto those who are faithful unto me, I will give cities that they never built, and vineyards that they never planted; and, in due time, they shall be the richest of all people upon the earth; for I will deliver all things into their hands.

6. If my people would place their confidence in me, I could work with them; but, through their lack of confidence, they afflict both themselves and me. They often look on the dark side, and thereby invite trouble; give way to misgivings, and afflict themselves without a cause. O ye people who profess my name, what do you think about me? Do you think that I am false? Have I ever broken my word? Do you not see me at work? Open your eyes, and look about you! For, behold, my spirit is moving upon all the heirs of salvation who are in this Territory, and, even now, there are hundreds who are partially believing in me. Did I ever fail to deliver a people when I set myself about it? Let mankind answer. And if I never did fail to deliver a people when I set

myself about it, why should my people look upon me with such suspicion? It is hard to deal with them. They look for evil where there is none; but they must make up their minds to place their confidence in me, and act their part, or they will have no claim upon me. If my people have a claim upon me to deliver them out of the hands of all their enemies, have I not a claim upon them to serve me in mine own appointed way? Yes, this is just. I do not ask any more at their hands towards me than I am willing to do for them. If they will serve me in mine own appointed way, I will deliver them according to my word; but if they will not do this, they will have no claim upon me. I have rights as well as they have; therefore, let them meet me upon equal ground. I do not require impossibilities at their hands. All that I wish them to do, is to live by every word that proceeds from my mouth. My yoke is easy, and my burden is light. My people must decide upon that which they are going to do; and, if they decide to serve me, let them hearken to the words that proceed from my mouth and obey them.

7. And as concerning those who have yielded obedience to the fulness of my gospel, and who afterwards turn away from me, I will visit them with sudden death. I will not spare the life of one of them. There are some people against whom I have set myself now, and I will shortly overthrow them. They go about from one place to another, seeking to discourage all those who will submit to be talked to by them. I am in duty bound to tell them before I cut them off, and give them a chance to reform if they wish to do so; if not, I will shortly destroy them; for they are not worthy to live upon the earth.

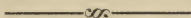
8. And as concerning the citizens of this place who had put in their crops before they obeyed the fulness of my gospel, it is my will that they should reap them.

9. And as concerning my people who have moved to this place from afar, they need not to trouble themselves about their hay; for I will provide both for them and for their cattle. They need not to trouble themselves about the winter. They may behold heart rending scenes before that time. They will shortly see that which they are wishing to see. Let them humble themselves before me; for they do not understand that which lies before them.

10. It is my will, also, that those people now scattered abroad, who believe in the fulness of my gospel, should gather up to this place as soon as they can, or they will have trouble to get here; for they will meet with great opposition. Therefore, it is necessary that they should gather up here while they can do so without much difficulty.

11. As long as my people obey me in all things, I will uphold them in all things. Therefore, they now know what I require at their hands.

I now give unto you no more. I am he whose words are quick and powerful, sharper than a two-edged sword; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING WILLIAM KENDALL AND MOSES BURNS.



No. 82.

WEBER, UTAH, July 22nd, 1861.

1. BEHOLD, I am the Lord of Hosts, and I am come to speak unto you concerning those of mine enemies who are among these people who have yielded obedience to the fulness of my gospel, and who are now my most bitter enemies; and who are going about from place to place seeking to destroy the pure in heart. They are as serpents which are filled with poison. They cast a deadly influence upon everything that comes within their power. They are false hearted. They are neither true to me nor to anything else.

2. And now, behold, I say unto you, that I have looked down upon William Kendall and Moses Burns, and I have sealed up their destiny. They do not believe in me at all. They are infidels, and would deny the sight of their own eyes! They are in the possession of such delusive spirits as those which lead men to deny me; and if my people are not aware of those spirits, they will lead them down to destruction. Those men have given way to those false spirits until they have obtained full possession of them, and they cannot be reclaimed in mortality. They have sinned unto death, and I will shortly destroy them.

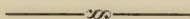


3. And behold, I say unto you, my servant Joseph, that you shall separate them from the congregation of the saints, and deliver them up into my hands, and I will settle with them. And you shall warn all my people against that spirit.

4. Let my people humble themselves before me; for they know not the dangers to which they are exposed. They must be steady-minded, and leave off all loud laughter. This is not a time for trifling; but it is time for deep reflection; a time when my people need to place their full confidence in me, in order that they may be able to stand.

5. And, behold, I say unto you, that there are others who are departing from me, besides those whom I have mentioned. They have, also, given way to delusive spirits; and if they do not speedily repent, and retrace their steps, I will separate them from the congregation of the saints, and destroy them. My people will either have to live by every word that proceeds from my mouth, or perish.

I now give unto you no more. I am Jesus Christ, the Son of the Eternal Father. Even so. Amen and Amen.



### THE WORK OF TRAITORS.—DAY OF GOD'S VENGEANCE.



No. 83.

WEBER, UTAH, February 24th, 1861.

1. IN answer to your prayer, I say unto you, lift up your head and rejoice, and know that I am with you!

2. Why should you disturb yourself about those false men whom I have cast out from among my people? I have done it for a wise purpose in myself, and this you will see hereafter. You need not trouble yourself about the injury which they are able to do to my people, for I will take care of them; and those men will not injure those whose hearts are upright before me. They will only draw out from among my people those who are corrupt like unto themselves. It is necessary that they should do this, for I have a place for all corrupt-hearted people to fill, and I will make them all serve me. Those men shall do the work which I have

appointed them to do, and I have appointed them to gather out of my Church all liars and hypocrites who are like unto themselves. And when they have done this, I shall have nothing more for them to do upon the earth, and, in one minute, I will sweep them off. Their presence will not trouble you long; for they will soon finish the work which I have appointed them to do.

3. And, behold, I say unto you, that I will send the people unto you as fast as I can do so; for I am at work with my people who are scattered abroad throughout this Territory, and I will not let them rest until that which I require at their hands is accomplished. They shall know that I am the Lord, and that I have a claim upon them, which claim requires them to do my work. I shed my blood to save them, and, either living or dead, I will make them walk up to their duty and do it; for I have not shed my blood in vain. I will undeceive thousands of them at once.

4. Oh, how foolish my people are! They will submit to all manner of wickedness, and abomination, and charge me with it, and say that I am at the head of it. They appear to know nothing about the principles of right and wrong. They are entirely given up to wickedness. Oh, how hard it is for me to bear with them! But the day of my power and vengeance will soon come, and then I will destroy mine enemies. You long for that day to come that you may be satisfied. You have suffered much from your enemies; but I will pay them off at once. I long for that day to come as much as you do, for I am weary of bearing with those wicked people who call themselves after my name; but, as I am governed by law from which I cannot deviate, I am compelled to wait until the appointed time has come. Therefore, I say unto you, my son, be content with the way in which I am working, and all shall be well. Seek to strengthen yourself for the work that lies before you; for it is a great work, and leave these people in my hands, and I will settle all difficulties with them; this is my business.

I now give unto you no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

## CONCERNING THE COMET.

No. 84.

WEBER, UTAH, August 3rd, 1861.

1. BEHOLD, I am he that moveth forth in the midst of darkness, and the darkness comprehendeth him not; even Jesus Christ.

2. And I am come to speak unto you, my son, concerning that comet which has astonished the world of mankind. In a revelation which I gave unto my servant Joseph Smith, I spoke concerning it. I told him that a great sign should appear in the heavens, and that all people should see it; that another angel should sound his trump both long and loud, and that all nations should hear it.

3. And now, behold, I testify unto all mankind, that this comet, which has twice made its appearance in the heavens, is that sign which I spoke of to my servant Joseph Smith, which sign was to appear in the heavens previous to the sounding of the seventh trump by the seventh angel, whose mission is to throw down the Roman Catholic power, and to bring down all enemies under his feet.

4. When this comet made its appearance the first time, it denoted the expiration of the sixth thousand years; the raising up of that prophet who is to restore all things; the ushering in of the millennial reign; the opening of the seventh seal, wherein the curtain that has hidden the eternal worlds from the view of mortals should be rolled up, and the face of the Lord should be unveiled. It is the seventh angel's star; and the tail attached to it is a representation of the army of heaven that is to attend the mission of the seventh angel—even to go before him from conquering to conquer.

5. When this comet made its appearance the first time, I had just commenced to raise up my servant, the prophet; but when it appeared the second time, I had raised him up. I have now fully prepared him for his work, and I am now ready to give unto him the power of his office, as soon as that power is needed. Therefore, let all mankind know that I have raised up that prophet, even that deliverer, who was to come out of Zion to turn away



ungodliness from the house of Israel; even from mine elect. And it shall come to pass that I will cut off from among the people all who will not obey him.

6. Let my people trust fully in me, and I will be their never-failing friend. Without my help they can do nothing. Let them be reconciled to me, and serve me; for this is the best thing that they can do. They need not to think that I am a hard master, for I am not. I am continually working for their benefit. Let them serve me in mine own appointed way, and all will be well with them.

I now add no more. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.



## CONCERNING THE SOLDIERS THAT CAME INTO UTAH TERRITORY.



No. 85.

WEBER, UTAH, August 3rd, 1861.

1. BEHOLD, I am the Lord of Hosts, even the Son of the Eternal Father. And I am about to speak unto you concerning those soldiers who came into this Territory.

2. Because of the wickedness of those people who called themselves after my name, I brought that army up to this place to rule over them, that I might stay the murders which they were committing; for, of all people, those who profess my name are the most wicked. They would shed innocent blood without feeling the least guilt upon their consciences; hence, I brought that army upon them, in order to stay their course, until I raised up a prophet to take the reins of government into his own hands; for, at that time, I did not want to come out of my hiding place to destroy the murderers from among those people who profess my name. If I had done this, I should have caused an uproar among the people too soon—even before I had raised up a prophet to lead my people. And I wished to keep everything as still as I could, until I should be ready to come out upon mine enemies; and, on this account, I brought that army up to this place to rule over this people. That army has, therefore, done the work which I set it to do.

3. I will make all men serve me whether they will, or not—they cannot help it; for I shall turn them hither and thither at my own pleasure. My ways are not as the ways of man, nor my thoughts as his thoughts. I am governed by an unchangeable celestial law, and mortal men do not know anything about that law.

4. And now, behold, I say unto you, my servant Joseph, that I have dispensed with that army which I brought up to this place, having done with them; and I will now take the old church into mine own hands, and I will see if I cannot govern it.

5. I have now removed everything out of their way, and they can come up against you whenever they are ready. I am ready now. Let my people make themselves ready; for they will soon see that which they are wishing to see. Let them humble themselves greatly before me; for they need humility. They need to fortify themselves against every evil, for the day of their deliverance is at hand. And behold, I say unto you, my servant Joseph, hold yourself in readiness for your enemies, for they will soon come up against you. And I, also, will come up to you, and you shall see me to your satisfaction. I will remove all fear both from you and from all those people who trust in me. As I have said unto you before, so I say unto you again, I will make a slaughter among your enemies. They shall not stand in your pathway two minutes after they are ready to strike the first blow. I shall try them to see what they will do; and when they make the attempt to kill, I will destroy them according to a celestial law. Rest yourself contented, and know that I am with you continually. I will shortly speak unto you again, and I will make known unto you all things necessary to prepare you for that which is coming upon you. You need not, therefore, to be cast down at the prospect which lies before you.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.

## THE SENSE OF THE REVELATIONS MUST REMAIN UNCHANGED.

No. 86.

WEBER, UTAH, August 8th, 1861.

1. A REVELATION given by Jesus Christ concerning the correcting of revelations, and other articles given by him.

2. Let those, my servants, who are engaged in this work, hearken unto me, and I will make known my will unto them upon this matter. It is my will that they should run in the same channel with me. They must follow the pattern which I have given, and shall hereafter give : the sense they shall not destroy. They must take up subject after subject after me. In some instances my servants study to imitate the work and wisdom of men. If I had wanted my servant Joseph educated after the manner of men, I could have placed him in a position for it; but this I did not want. The wisdom of the world is foolishness in my sight. I delight in plain and simple language that all can understand; but those, my servants, say that I do not speak plainly, so that I can be understood. They should know that I speak in half sentences. I speak plain enough for those to understand who are enlightened by my spirit. I can make all those understand me whom I wish to. I do not want all people to understand. Those things that belong to me are spiritually discerned. But those, my servants, study the things of the world, and how they can turn things out of their hands to please the wise and learned among men. Their minds are fixed upon the world and its wisdom.

3. It is my business to make people understand me; and I will do it. It is not my will that any people should understand me but those who are heirs to the resurrection; these I will take care of myself.

4. Those, my servants, wish to know what I require at their hands. They are at liberty to correct the spelling of my servant Joseph, for he does not spell correctly, and to divide the revelations into paragraphs; and in cases where he has made use of a wrong word to convey the right sense, in all such cases as this, they may have the privilege to substitute suitable words in their places. And, again, in cases where a word, or two, needs adding



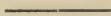
to render the sense more plain, they may have the privilege to add such words; but they must be very careful in this case. They must be very humble and prayerful before me; and if they will do this, I will be with them to dictate them. They need the spirit of revelation with them continually when they are writing those sacred things; and that spirit will not attend them if they are not very faithful. They give way to too much light-mindedness and laughter. They trifle too much. They let themselves loose to be operated upon, betimes, by false spirits, which afflict them. They do not understand the spirits that operate upon them. They should be lowly in heart, and of solemn countenances; for they cannot fully understand the destruction that is about to come upon the people. If they could see it before hand, as it will be, a laugh would not come out of their mouths. They treat lightly those things.

5. If they wish to be my servants, let them hearken unto my words and obey them; and if they will do this, I will be with them while they are engaged in copying off those sacred writings which I have given through my servant Joseph.

I now give unto you no more. I am he whose words are quick and powerful, sharper than a two edged sword; even Jesus Christ. Even so. Amen and Amen.



## INSTRUCTION FOR THE PROPHET.



No. 87.

WEBER, UTAH, August 14th, 1861.

1. BEHOLD, I am he who moves forth in the midst of darkness and the darkness comprehendeth him not, even Jesus Christ, the Son of the Eternal Father; and I am come to speak unto you concerning those things which you desire to know of me. You must be very careful who you read this revelation to. You must read it to your two counsellors, and to none else. My servants wish to know when I am about to come out of my hiding place to deliver my people out of the hands of their enemies. I will make known unto them this secret. I will deliver these people out of the hands of all their enemies this fall. They shall not be hurt

by the winter; therefore, let my people provide food to serve them until I place all things necessary in their hands; for I will do so according to my words. My people are restless where they are. They would like to know how long I intend to keep them there; but I dare not tell them this secret; if I did, I should greatly injure them. I wish to keep them quiet.

2. Let my servants strive to keep down that restless feeling which my people are in possession of. I do not want to see confusion among them. I will send you a good number of people up to this place between this and the time when I shall come out in power to deliver my people. My plans are all laid, and I am working to them. Mine enemies say that they will not come up against me; they say that they will make my words fall to the ground unfulfilled; but I shall turn them hither and thither as it seemeth me good. I can make them obey me without any difficulty.

3. And as concerning those men who are acting as clerks in my Church: If they will do my will, they will humble themselves before me; or, if they do not, I will chasten them severely, and they will have hard work to stand. They suffer pride to enter into them, and they raise themselves up above their fellows, which thing is an abomination in my sight. They need not to think that I cannot do without them; for I can. If they will not humble themselves, and do as I wish them to do, I can get others that will do my will.

4. And, behold. I say unto you, my son, it is my will that you, in connection with your two counsellors, should strive to bring those clerks to a knowledge of their true position. If you can do this, all will be well with them; but if you cannot do this, I will remove them out of that office, and they will see great affliction. They do not appreciate my blessings; but they lavish them away upon their lusts; and instead of doing good, they do injury to the rest of their fellows, which are as good as they are.

Let this suffice for the present, and, if necessary, I will speak unto you again upon this subject. I am Jesus Christ. Even so: Amen and Amen.

REVELATION CONCERNING JOSEPH MORRIS, MARK  
H. FORSCUTT AND JOHN PARSON.

No. 88.

WEBER, UTAH, August 23rd, 1861.

1. BEHOLD, I am the Lord of Hosts, even Jesus Christ. And I am about to speak unto you concerning your present situation with this people. You know their present situation. Some of them are poor as regards the things of this world; but many of them are willing to uphold you with all their power.

2. You have hitherto denied yourself of that which would have rendered your existence more tolerable. You have denied yourself of earthly comforts, in order that you might not be burdensome to those who have yielded obedience to the fulness of my gospel.

3. If you had been placed in a position where you could have enjoyed the society of a faithful companion, it would have added many comforts to you in your distress, of which you have, hitherto, been under the necessity of denying yourself. And now, behold, I say unto you, my servant Joseph, it would be well for you to look for a faithful companion. You are now placed in a position where you can have this privilege; therefore, use your privilege, and I will uphold you in all things which are lawful.

4. The sufferings of no person upon the earth have been equal to yours—my own not excepted. I suffered until I sweat as it were drops of blood; but my sufferings did not last as long as yours have done. Through the many agonies of your soul, caused by the weight which has rested upon you, your inward parts have been gradually wasting away. You must take all the care of yourself that you can until I come out in power, and then I will heal you again.

5. You have all the world placed upon you, even as I had; therefore, I know what it is to bear a burden as well as you do. Nevertheless, I am at many times pained when I look at you in your agonies, and I have often wished that I could relieve you; but I am bound by law. I can only take a certain course; yet I will work with you continually; therefore, fear not, for you are always surrounded by my holy angels. You are guarded so that no earthly power can injure you.



6. You complain of my not working faster among the people. I am working fast, but you cannot always see it. There are many hundreds who partially believe in me now; and when I have removed mine enemies out of the way, I will bring them up to the head of my Church. Some of them will remain where they are until I break the bands which now bind them and set them free; others will come up here before I come out in power. Some will liberate themselves as much as they can; others will wait until I liberate them.

7. And behold, I speak unto you concerning my servants Mark Hill Forscutt and John Parson. They are often troubled with sickness; but I will heal them in the day of my power. Let them take care of themselves as much as possible until that day arrives. I am compelled to work according to the law by which I am governed, which law they do not understand. And as far as their health will permit, let them prepare for the press as many as possible of those revelations, explanations and articles which I have given. They have but a short time in which to do their work before I show my power, and shortly after that event, which will open the way, I shall send those revelations and explanations to the world. Therefore, my servants will now know my will concerning them, and let them work accordingly.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.

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## THE MARRIAGE COVENANT.

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No. 89.

WEBER, UTAH, August 23rd, 1861.

1. THE candidates for marriage shall stand before the high priest appointed to minister in that holy ordinance, and the bridegroom shall take the bride by the right hand, and, after the high priest officiating, shall repeat the following words: "My dearly beloved bride, I, agreeable to the will of the Lord, and all the parties concerned, give unto you my hand and heart in a marriage covenant for time; and hereby pledge my word and honor that I will be a true and faithful husband unto you."

2. When the bridegroom has repeated these words he shall loose the bride's hand.

3. The bride shall then take the bridegroom by the right hand, and, after the high priest officiating, shall repeat the following words: "My dearly beloved bridegroom, I, agreeable to the will of the Lord, and all other parties concerned, give unto you my hand and heart in a marriage covenant for time; and hereby pledge my word and honor that I will be a kind and affectionate wife unto you, keeping myself from all others—purely for you only, so long as we both shall live."

4. When the bride has repeated these words she shall loose the bridegroom's hand.

5. The high priest officiating in the ordinance shall then say: "By virtue and authority of my holy calling, I pronounce you husband and wife. Even so. Amen and 'Amen.'"

6. Their names shall then be recorded in a book set apart for that purpose.



## REVELATION SHOWING THE LORD'S INDIGNATION AGAINST MURDERERS AND TRAITORS.

No. 90.

WEBER, UTAH, August 24th, 1861.

1. BEHOLD, I am he who shuts, and no one opens; who opens, and no one shuts; even Jesus Christ. And I am come to speak unto you, my son, concerning these my people who have yielded obedience unto the fulness of my gospel.

2. There are some among them who grow weary in waiting for me. They begin to think that I do not intend to come out of my hiding place to deliver them, according to my promise; but they may rest satisfied upon that matter. Some of my people can see the pit from which they have been dug; but they cannot feel sufficiently for those who now sit in darkness. They ought to have some sympathy for them. I wish to gather as many of the pure in heart up to this place as I can this season without injuring, by the inclemency of the winter, those who are already gathered; and I will satisfy every faithful saint who trusts fully in me. Those

people who are growing weary should seek to reconcile themselves to my ways. They need not to think that I do not know their situation, for I do. If they will place their confidence in me, I will provide for them.

3. The full keys of the holy priesthood are now upon the earth; and that priesthood brings to pass a change of things. I shall now lead these my people day by day, as I did mine ancient covenant people; therefore, they might as well reconcile themselves to their fate, for they will have to trust in me. They need not to fret and fume about the position in which I place them, for it will be in vain. My course is marked out for me by law; and their course is marked out for them by law, also; and they will have to walk in it, or die. They have a duty to perform, as well as I have. If they can hold me to my promises, I can hold them to the covenants which they made with their fathers before the world took its present position. If I am bound by law, they are also. Therefore, I can hold them to their duty, or slay them. This I shall do, if their conduct merits it. I will slay all those who, having yielded obedience to the fulness of my gospel, afterwards turn away from me; for this is according to the law by which I am governed.

4. There are some who have already turned away from me; and they are now boasting that I have not cut them off; but I will cut them off in the day of my power. When I come out of my hiding place I will clear them out of the way; therefore, they need not to boast. I have never spoken a word that I shall not fulfil. My people may think that I am severe: with traitors, I am. There is nothing else upon the earth that I despise, as I despise them. The sin which they commit is almost equal to the sin against the Holy Ghost, which is committed by all fallen spirits. There is no other sin that can be committed by one who is an heir to the resurrection equal to treason—the sin of a traitor. Let my people be aware of this sin, for it is easily committed. All those who lose my spirit, and cannot gain it again, will commit the sin. Therefore, let my people be aware how they act, lest they lose that spirit which leads into all truth.

5. There are, even now, those among my people who are losing my spirit. Let such repent, and turn unto me with all their hearts,



that I may pardon their sins and send my holy spirit unto them again. If they do not do this, I will cast them out from among my people. They have no cause for turning against me; therefore, let them speedily retrace their steps, that it may be well with them. If they will do this, I will be with them. They need not to suppose that they can stand without my assistance, for they cannot. If they will not come to my terms, I shall not come to theirs; and if they do not comply with my request, it will be to their own loss. People may set themselves against me, but what can they do? They will, after all, have to come to my terms, and suffer loss. None need to think that I shall rob them of their rights, for I will give to every man that which is his due; therefore, let all people be satisfied; for I will do that which it is my duty to do unto all. Let my people humble themselves before me, and all will be well with them.

6. As concerning mine enemies abroad—they cannot understand the object of the gathering of my people to this place. They ask of them what they will do in the winter season. I am the Lord of Hosts, and I will answer them this question myself. Hear me, O ye enemies of my truth! I will feed you with judgment! Yea, I will send you to your graves at a time when you are not looking for it. You have polluted my holy name, and you have sought to destroy my poor and afflicted people; and, as your fathers did before you, so you have cast the truth to the ground; but your race is now near at an end. I will give unto the poor and destitute, whom you have robbed of their rights, your houses and your lands; and when you are suffering in hell your portion, they shall enjoy the good things of the earth. I will give unto them those blessings, and who can stay my hand?

7. And as concerning that man who now stands at the head of mine enemies, let him know that his days are short—he cannot deceive my people with his lying tongue much longer. He commits all manner of abominations in my name, and, by so doing, he lays them to my charge. He professes to be my servant, when he is the servant of the devil. He has not, for many years, led my people by my spirit; for he does not understand its operations; but he takes light for darkness, and darkness for light; and he is, with all his power, seeking to destroy the innocent. He will justify the

shedding of innocent blood, and the sin against the Holy Ghost. He cannot distinguish the innocent from the guilty. He does not know them apart. Therefore, he justifies the guilty and condemns the innocent. He does not understand the principles of right and wrong. What shall I do with him? I will take him from the earth, and his seed with him, according to my word. And I will give his riches to the poor, to feed and clothe them.

8. Let my people hearken to my words, and obey them; and, if they will do this, I will feed them in a fat pasture when their enemies are powerless; for I must save the pure in heart. They have a claim upon me.

I now give unto you no more. I am he whose words are quick and powerful, sharper than a two-edged sword; even Jesus Christ. Even so. Amen and Amen.



## THE CLERKS REPROVED.

NO. 91.

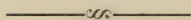
WEBER, UTAH, August 30th, 1861.

1. BEHOLD, I am come to speak unto you, my servant Joseph; and I say unto you that you must stand in your place. You must not give way to those who call themselves my servants, who rebel against you; but you must dictate to all my servants. They shall obey you, and if they do not, I will cast them off, and place others in their places. They should know that it is their duty to obey you, and not seek to dictate to you. I will confound all those who fight against you.

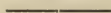
2. I called clerks to assist you; but they are proud, and seek to take their own course; and what can I do with them? they will have their own way. They cannot stand to be corrected. I would that they were obedient to me. It would save them much affliction of mind. They must humble themselves before me; or, if they do not, they will lose their places as apostles in my Church; for no person can hold the office of an apostle in my Church without humility of heart. Let them take reproof, and humble themselves before me; and if they will do this, it will be well with them. They have given way to a false spirit, which is at war with

me, and they know it not, and it greatly afflicts them. This spirit I will cast out of my Church. It would destroy my people if I let it continue amongst them. Therefore, inasmuch as there is difficulty among my servants, the clerks, it would be well for them to stop their labors as clerks for the time being, until they understand me more perfectly in that matter. They do not seem to understand their duties as they ought to do. There is a misunderstanding among them in relation to their duties; therefore, let them wait a short time until they know my will perfectly concerning themselves and their duties. And if they will humble themselves before me, and satisfy me, and work according to the instruction which I shall give unto them through my servant Joseph, I will, shortly, reinstate them as the clerks of my Church; but if they will not do this, I will entirely cast them out of that office. All that I require of them is to work according to the directions of my servant Joseph; for whosoever obeys him, obeys me. I will back him up, for he is right before me; and all my people know that it is their duty to obey him; for they know that I have sent him. If they do not do this, I shall require it at their hands.

I now add no more. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING MARRIAGE.



No. 92.

WEBER, UTAH, September 3rd, 1861.

1. LET MY people hearken unto my words, and diligently obey them, for I am about to speak unto them upon the subject of marriage.

2. My people must not run hastily into marriage; but they must move very carefully in this matter. They must not enter into a covenant of courtship, or marriage, with each other without first obtaining the consent of my servant Joseph. And if they will seek his counsel upon this matter, I will give unto him to know whether it is right in my sight for them to be united, or not. If my people will do as I have commanded them in this thing,



their unions shall be attended with great blessings; but if they will not abide my law in this matter, I will curse them, and cast them out from among my people, and destroy them in the flesh.

3. In cases where the candidates for marriage, who may appear before the prophet to ask for counsel upon this subject, are young, and have parents who have yielded obedience unto the fulness of my gospel, it is the duty of the parents to sanction what I do through my servant, the prophet; for he is accountable to me only. But in such cases as those where the candidates have not parents in my Church, it is their duty to marry according to the counsel of the prophet, who holds the keys of my kingdom, without asking the permission of their parents; for there is no appeal from his word.

4. And inasmuch as there are men in my Church who have left their wives for my sake, and wives who have left their husbands, and are laboring under disadvantages, let them hearken unto the counsel of my servant Joseph, and all will be well with them. I will give unto him to know whether it is right for them to marry, or not; and what he does, I will sanction; for I will be with him in all his works. Therefore, let not my people murmur at what he does; neither let them think that they understand my ways better than he does; but rather let them humble themselves before me, and learn from him, and know that I will sanction what he does. If they will do this, I will be with them. I am the Lord of Hosts. Even so. Amen and Amen.



#### REVELATION SHOWING WHOM THE LORD WILL SLAY IN THE DAY OF HIS POWER.—APPOINT- ING JOHN BANKS AS SPOKESMAN.

No. 93.

WEBER, UTAH, September 7th, 1861.

1. BEHOLD, I am the light and life of the world; even that which shines forth in the midst of darkness. Through me all light has come to mankind, and all power is in my possession, and I will wield it to defend the right. Ere long my power shall be felt throughout this Territory; and every knee that is spared shall bow

to my sceptre, which I will place in the hand of my servant Joseph when I visit him. And after I shall have delivered the sceptre into his hand, his mind will be at rest; which at the present time is not the case, for he is very restless, and it is difficult for me to deal with him. It is my wish to satisfy him; but I am compelled to wait until the appointed time has arrived—even until I have worked mine enemies up to a head. When I shall have done this, I shall be ready to destroy them.

2. My servant Joseph complains against me, because I have not visited him to his satisfaction. He considers that I am neglecting him in this matter; but such is not the case. If it had been necessary for me to have visited him oftener than I have done, I should have done so. I am leading him, and I know his situation; therefore, I will never leave him in trouble, for it is my business to attend to him, and I will not fail to do so. He also fears that I will neglect him, and that, when mine enemies come up against me, I will not be there to fight his battles; but he has no need to fret about that, for I despise them as much as he does. Neither has he any need to think that I will not defend my own rights; for I am determined that I will. For what purpose did I lay my life down? Was it not to save the posterity of Adam? If so, shall I fail to do the work which my Father appointed unto me? No. While I have the power, I shall use it. I cannot give way to the devil; for, if I should do this, of all things I would be the most corrupt. All of Adam's covenant people have a claim upon me, and they trust in me as their saviour and deliverer. Therefore, how can I forsake them? I cannot. I have set my hand to lead them triumphantly over all earthly powers, and I will do so.

3. As I have previously said unto my people, so I say unto them again, after I shall have commenced the destruction of mine enemies, I will never stay my hand until I have brought them all under my feet. My people may wish to know what I intend to do with those of mine enemies who will come up against them to destroy them? I will answer my people this question. I will meet them here, and smite all of them dead in one minute. They shall not have the power to hurt one saint who trusts fully in me; but those of my people who have yielded obedience to the fulness of

my gospel, who may turn against me through fear when their enemies come up against them, I will slay them with their enemies.

4. My people may also wish to know whether I intend to slay none others in the day of my power but those who will come up against them. I will slay, in that day, all those who have sanctioned the coming of those murderers against them, and I will cut off the earth all those who stand at the head of the old Church, who oppose me in my course. I will leave those of my people who constitute the old Church without their present deceitful shepherds, and I will plant true shepherds over them instead thereof; for I will not suffer my holy name to be profaned by them.

5. Let my people examine themselves, and see whether they are right before me. If they will seek the attendance of my spirit, it will show unto them their true position before me. Let them not trifle too much with sacred things; but let them be very careful in taking my name in their lips, for it is sacred, and must be treated as such. My people suffer their spirits to droop, and unbelief to enter into their minds, and, thereby, allow Satan to gain the advantage over them. They know that I am at work; therefore, let them rest contentedly, and be of good courage, and know that I am all sufficient for their enemies. They have no cause to fear that I will not do my part if they will attend to their duties; but rather let them fear lest they fall short in the performance of their duties, and, consequently, fall before my presence; for I shall come as a whirlwind, and but few will stand at my appearing.

6. I am the Root and Branch of Jesse—the Bright and Morning Star.

7. And behold, I speak unto you, my servant Joseph, concerning my servant John Banks. Let him do that which is in his heart to do, and I will uphold him therein. He has no cause to fear, for I am with him; and I am well pleased with him, because his heart is right before me. Therefore, I will uphold him in all things which are lawful and right; and I will bless him with power, and with great stores of knowledge, to enable him to carry out the desires of his heart; for I have chosen him to be your spokesman. This is his calling in my Church; therefore, let him act therein, and all shall be well with him. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



TO THE PROPHET JOSEPH MORRIS.

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No. 94.

WEBER, UTAH, September 8th, 1861.

1. MY SON, why do you suffer your feelings to be worked up to such a pitch? It is all without a cause. You say that you do not understand my ways in dealing with you. You complain against me for not taking a straightforward course with you, and making you to understand me aright. You know that I have told you before that I am regulated by law, and that I cannot deviate from it. I am compelled to lead you day by day, and I cannot show you both the beginning and the end of every small thing. I have given unto you a knowledge of the magnitude of the work that lies before you, even your mission to the earth as the president of the high priesthood; and, if you understand your mission aright, you know that all earthly power has to be brought down under your feet. You know that I cannot fail to uphold you;—but it seems that you cannot, in the slightest thing, place confidence in me, unless you can see perfectly through it.

2. You complain of me because I do not visit you, and speak with you mouth to mouth. You know all about my duty to you. You understand the place which I hold in the holy priesthood in connection with my Father, and how I stand in relation to you, and to the inhabitants of the earth. You also know that I have a work to do, and that I cannot fail to do it.

3. You fear your enemies too much. You could not feel a great deal worse than you do feel betimes, if you knew nothing about me. I am pained to look at you. I cannot persuade you to place your full confidence in me; if you could do this, you would have no trouble. When trouble is near, I will be by your side; and I will speak to you at all times when you need to hear from me. And when my power is needed, I will come up to you and talk to you mouth to mouth, and you shall see me then to your satisfaction. You must not give way to trouble. Everything is moving on aright, and the test will shortly be here. Prepare yourself, for it will come suddenly; and it will be a day long to be remembered by those who are permitted to behold it and live. And now, my son, strive against the principle of evil with all your

power, and be not faithless; but exercise confidence in me. I am all sufficient for your enemies.

4. I will speak to you again shortly, and tell you what to do in time for you to know how to act; for you will shortly need my counsel, and my power also. Prepare for the day of my power. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



# REVELATION GIVEN IN ANSWER TO AN ORDER FROM THE MILITARY AUTHORITIES OF UTAH,

No. 95.

WEBER, UTAH, September 11th, 1861.

1, BEHOLD, I am Jesus Christ, and I am come to speak unto you concerning your enemies who are laying a snare for you and these my people who are trusting in me. You wish to know my will concerning this affair which now lies before you, and I will reveal it unto you. Mine enemies are seeking to obtain a clue to justify them in coming up against you to, as they suppose, destroy you. But I am controlling them, and I will make them come to my terms; for they can do nothing save that which I permit them to do.

2. And it is my will that my people should hearken to my words and obey them, that it may be well with them. They have no friend to look to at this time except me; and they must either trust me now, or perish. There is no other help for them; and if they will serve me with all their hearts, (for this thing I require of them) I will not leave them.

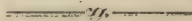
3. The cloud will soon burst upon the heads of mine enemies, and waste them all away. My people should not suffer their spirits to droop. They must seek to fortify and prepare themselves for the test which is coming. I love those who are brave, and they shall find a friend in me that will never forsake them; but the faint-hearted and faithless I despise. I am the Stone and Shepherd of Israel—their only defense. And I delight to defend those who are pure in heart. I glory in those who trust in me; and they shall never be disappointed.

4. And, behold, I say unto you, my servant Joseph that, I have gathered these people together myself, and they shall never be scattered by mine enemies. They shall be subject to no power but mine.

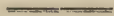
5. Let mine enemies fear and tremble before me; for I shall take them out of existence quickly. And let them know that, when they wage war with these my people, who have yielded obedience to the fulness of my gospel, they wage war with me, and I shall try if I cannot fight them. If they knew their destiny, their hearts would fail in their undertaking; but they will not believe it until they feel it. Mine enemies never would believe in my words; otherwise, they might have saved their lives; but they had to die to prove that, when I spoke, I told the truth concerning them. They are like the unthinking horse that rushes into the battle—they cannot see the danger that lies before them; therefore, they continually run into it, and perish.

6. And now, behold, I speak unto you mine enemies! And I say unto you, come up hither to fight against my people, and you shall prove that I have told you the truth. I have said almost enough about you in the revelations which I have previously given; and now I will tell you the story. Therefore, O ye mine enemies! come up against me as soon as you can, and get your trouble over. I am ready for you. Be it known unto you that my people who have yielded obedience to the fulness of my gospel, shall never come to your terms.

7. I am the Lord of Hosts, and I have spoken these things. Therefore, let my people prepare themselves for the day of my power; and lo I come quickly. I am the Son of the Eternal Father; even Jesus Christ, Even so. Amen and Amen.



#### REVELATION GIVEN AT THE TIME OF TRAINING.



No. 96,

WEBER, UTAH, September 12th, 1861.

WHEN it is time, I will come; and until that day I will guard you by my holy angels. Fear not, for I will stand by you. I am watching the movements of your enemies. I am round about my



people. What, therefore, have they to fear? Let them do their own duties, and leave the results in my hands, and I will deal out to all their just rewards. My people should learn to obey me, and let others alone. Let them learn of me, for I am meek and lowly in heart; and if they do this, it is all that I require of them. I am Jesus Christ. Even so. Amen and Amen.

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#### THE REORGANIZATION OF THE FIRST COUNCIL.— THE ORGANIZATION OF THE APOSTLESHIP.

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No. 97.

WEBER, UTAH, September 13th, 1861.

1. HEarken unto my words, my son, and obey them; for I am about to speak unto you concerning the priesthood.

2. I commanded you to organize a High Council, to consist of six members; but now, as I am about to make some alterations in the organization of my Church, that Council which consists of six members shall no longer exist in my Church. The First Council of my Church shall now consist of three persons, namely, the prophet and his two counsellors.

3. And you shall now organize the apostleship in part. You have ordained four persons to the apostleship already, and you must ordain eight more. You must only make up the number of twelve at this time; but, in due time, you shall call and ordain twelve more, and then you will have twenty-four apostles.

4. I will regulate all things in my Church, and make everything according to the pattern which my Father has shown unto me; for I do nothing of myself. I work, always, according to the law. And, in due time, I will make known unto you all things which you need to know.

5. And let my servants whom I am about to call hearken unto me. Let them seek to prepare themselves for the responsibility which I am about to place upon them; for they will need great humility and integrity of heart. I shall require much at their hands. Therefore, let them hearken unto me; and, if they will do this, I will uphold them to their satisfaction. They shall never have cause to complain of me for neglecting them; but if they are

not humble, I will chasten them severely. If they will walk before me in humility, they shall have nothing to fear. They must be aware of pride, and not let it enter into their hearts; for Satan will seek to destroy them. He will strive to make them believe that they are very great; but they must remember that he who is most like unto a little child, is the greatest in my kingdom. I resist the proud; but I give grace unto the humble.

6. I have called to the apostleship my servants John Trolsen, Gudmund Gudmundsen, Niels Jacobsen, James Cowan, James Dove, James Mather, John R. Eardley and Abraham Taylor.

7. And, behold, I speak unto you concerning my servant Alexander Dow. I have called him to preside over those who hold the office of high priests. And he shall call them together from time to time, according to the revelations which I have already given through my servant Joseph, and to those which I shall hereafter give through him. He shall regulate himself in all things pertaining to his duties in this office by my word, and my servant Joseph will instruct him in all cases when it shall become necessary. Let him prepare himself for this office, and, if he will do this, I will be with him unto the end. I am Jesus Christ.

8. And let my servants, who hold my holy priesthood, prepare themselves to do a work; for, in due time, I will give unto all those who are faithful to their callings, honorable places. I am the Lord; and I am with the faithful among my people. Let all be satisfied with what I have done; for I will give unto all their rights, none need to fear.

I now give unto you no more. I am Jesus Christ, the Son of the Eternal Father. Even so. Amen and Amen.



### CONCERNING THE COURSE THAT THE LORD WILL PURSUE WITH THE PROPHET AND HIS ENEMIES.



No. 98.

WEBER, UTAH, September 14th, 1861.

1. BEHOLD, I am the light and life of the world; even he who moves forth in the midst of darkness, and the darkness

comprehendeth him not. And I am come to speak unto you, my servant Joseph.

2. Why are you so fearful? Why do you suffer your spirit to droop? You are in pain continually, in consequence of your lack of confidence in me. You could not feel worse than you do, if you knew nothing at all about me. As I have said unto you before, so I say unto you again, I am pained when I look at you. I wish that you would use your judgment. If you would do this, you would not feel as you now do. What can I do with you, if you still continue to give way to fear as you have done? You lack confidence both in me and in my Father. Have we ever neglected you? You know that we have not. Have we not opened the heavens and revealed all heights of glory and exaltation to you? Have we not given unto you the power to read the rounds of eternity? Have we not given unto you the full keys of the holy priesthood? You know that we have. Have we not shown unto you the hosts of heaven? You know that we have. You know that they have paraded before you many times. Have you not seen them with their swords drawn? You know that you have. Have I not ridden up to you repeatedly? You know that I have. You know all about me that you need to know. You have the keys whereby you can trace me in all my movements. You are not blind with regard to my duties towards you, and towards my people. You know that, if I suffer your enemies to destroy you and these people, I shall have to bear the blame. You know that I am bound to protect you and these people, if I act according to the law by which I am governed; and you know that I cannot break a celestial law. What are you afraid of? Why cannot you act reasonably? If you would do so, all would go on right. Do you think that I am a friend to evil-doers? Even if I were inclined to defend the principle of evil, I could not do so, for I am compelled to act according to the law; but I am not inclined either to do or to defend evil. If I had been, I should not have been here. Even if my will should incline to evil, I could not do it; for the law binds me to sustain the truth; this you know. Why, then, do you act so strangely? You seem to be afraid to trust yourself in my care, but you need not to be so; for I would scorn to suffer that any word which I have ever spoken, should fall to the ground



unfulfilled. I love the truth as well as you do, and I will defend it as long as I have the power to do so.

3. I can cut a clear way through mine enemies, and, when they come up against you, I will do so; this you shall see. And I will hold your enemies off you until I am ready to destroy them, and, until then, they shall not trouble you. I will give unto you all necessary information from time to time. You shall not be taken by your enemies unawares; for I will come and talk with you a short time before they come upon you. I will visit you, and tell you all that you need to know to prepare you for that time. I will watch them; but you need not to look for them, before you have seen me. They are setting themselves against me now, and they will not be a great while before they come up against you.

4. They want to take you and your counsellors; but when they attempt to do so, I will stand by you, and smite them all dead in one minute. They shall have no power over you. And, at that time, I will have placed a number of my holy angels at every settlement in this Territory. Where they have armed men appointed to fight against me, I will have my holy angels placed by their side, and, as I cut off all the firstborn of Egypt, so I will cut them all off at once. I will not leave alive any person that has organized himself in a company to fight against me. Whether they come up against me, or not, if they shall have given their consent, that will have been sufficient to condemn them.

5. As I have said in a former revelation, so I say unto you again, I shall suffer a number of your enemies to come up here to commence the work appointed them, and then I shall destroy them all; both those who come up here, and those who do not, who are of the same mind with those who will come against you. And I will make such a slaughter among them that, after that day, you shall have no opposers left. At that time you shall see my power made manifest, and, after that, you will be perfectly satisfied, and you will not have any more fears about you. Prepare for that day, and trust in me; for I am able to defend your rights.

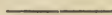
6. When my holy angels go out to war, they go with their resurrected bodies, prepared for their enemies. A holy angel, disrobed of his glorified body, is not prepared for war—he is deprived of a portion of his power; but mine angels are prepared

for the work which they have to do. And behold, I say unto you, my son, that you shall both feel their influence and see them go out to battle; for my holy angels delight in attending you and fighting your battles. They are one with you, and are always ready to do their duty. You have nothing to fear; then be of good courage, and do not give way to misgivings.

I now give unto you no more. I am he whose words are quick and powerful, sharper than a two edged sword; even Jesus Christ. Even so. Amen and Amen.



### THE PLOT LAID BY THE ENEMIES.—THE COMING TEST.



No. 99.

WEBER, UTAH, September 18th, 1861.

1. HEARKEN unto the words of the Lord your God, and prepare for the day of my power, which is near at hand. For, lo! I shall come as a thief in the night, and but few will stand to behold my presence.

2. I am now moving forth in the line of my duty among the people of this Territory, and preparing them for the day of my power: a day when those who shall be left alive, will behold such scenes as will cause every heart to sicken; for my wrath is kindled. It is with difficulty that I endure the insults of those who profess my name. I would have slain them before this time if the law by which I am governed had not restrained me.

3. I was compelled to commence an organization, and to prepare a number of men to preach the fulness of my gospel before I could manifest my power. This is the reason that I have so long delayed the day of my coming. I could not avoid it. I could not work in any other way than that in which I have worked. I know that both you and your brethren have been made the subjects of temptation. It has been with great difficulty that you have endured the wickedness of those corrupt people who profess my name; but you shall not bear their sins much longer.

4. When they come to this place to train, they will seek to lay a plot by which to ensnare you and your brethren; but I will be here, and control them in mine own way. I will be their Captain,

and, though they will not see me, I will lead them hither and thither according to my own pleasure ; and they shall do nothing save that which I lead them to do. And I will make them to do just that which I wish them to do. I have broken them up, and scattered them, and they have had no power over my people up unto this day ; neither shall they ever have ; for I will break them up and scatter them until they shall come up against me, at the time when every preparation shall have been made for the battle, and everything be ripe at the head, and they come out in open contact with me, then, as I have before said, I will destroy them. Until then, I will set them one against another, and break them up, and lead them hither and thither to suit my own purposes. They have undertaken a work that will weary them. They will find out that there is a hand at work which they can neither understand nor control ; for I am the Lord, and I am more than sufficient for them. They will seek to compel my people to be trained by them ; but my people must remember that I am their General, and I will lead them aright ; but they must take no notice of mine enemies. And if my people will do as I command them, which is all that I ask of them, I will protect them, and their enemies shall not hurt them. This I am bound to do, and my people are bound to obey my commandments ; and, as I have a duty to perform towards them, so, also, they have a duty to perform towards me. Let them be sure that they do their duty towards me, and then they can claim my protection. I will meet them on equal grounds. They must be steadfast, and trust in me, and in the move which I will make for their benefit, they shall see my wonder-working hand. Therefore, I say unto my people, that they must not train nor mix with mine enemies ; or, if they do, I will chasten them severely. I have separated them from the world, and they shall not be united with the wicked any more ; or, if they are, I will slay them. Let them trust in me, and do as I command them—this is all that I ask of them.

5. And, behold, I say unto you, my servant Joseph, that you may set your feelings at rest, and stand to your post like a man ; and, if you will do this, you will never suffer affliction by your enemies, for I will surround you by my holy angels. O that you would cast all fear far from you ! How you would be relieved of



an unnecessary burden which you now carry. You are afflicted day by day for naught; then why not rest in me? You cannot gain anything by fretting. You cannot force things out of their regular channel, nor bring the day of deliverance before the appointed time. All things in heaven have to take their regular round. Then be satisfied, and I will come to your deliverance. I am Jesus Christ, the Son of the Eternal Father. Even so. Amen and Amen.

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THE MANNER IN WHICH THE PEOPLE SHALL  
CONDUCT THEMSELVES WHILE THEIR  
ENEMIES ARE TRAINING.

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No. 100.

WEBER, UTAH, September 19th, 1861.

1. LET MY people hearken unto my words, which are quick and powerful, sharper than a two-edged sword; and lo, I will come to their deliverance in this case, which is now at hand. If they will do this, I shall be well pleased with them, and they shall find me a never-failing friend. They will need my interference in this case. Mine enemies thirst for the blood of my people, and thirst they may. It is in the hearts of mine enemies, who are coming up to this place to train, to slay these people who trust in me, if they cannot bring them to their terms. Mine enemies think that they have all the power in their own hands; and that they can do as they please with these few people who trust in me; but they will see what power they have, when they come to try their strength. I shall not cut them off this time—things are not yet ripe at the head. Until mine enemies, who are at the head, are prepared, I shall confuse all others and break them up in their attempts to commit violence on my people. I will surround them by my holy angels, and force them hither and thither; and I will make them do my will, whether they are willing to do it or not; for it is my business to control them.

2. All that I ask of my people is to do their own duty. If they will do this, they may safely depend on me; but if they do not do this, they will be in danger. It is my will that my people should mind their own business, and stop at their own homes while

mine enemies are training. Let my people leave their enemies in my hands; I can manage them without their assistance. I do not call upon my people to fight their own battles. I will fight their battles; that is my duty. And if in any case of emergency, when mine enemies are here, I want to gather my people together, I will speak unto my servant Joseph, and he shall call them together. I am the Lord.

3. Let my people watch my wonder-working hand in this case, and they will gain a confidence in me which they have never before possessed. I wish to train my people so that they will be able to place confidence in me. I shall lead them through scenes which may be painful at the first sight; but when they are over, my people will profit by the experience which they will have gained.

4. After much tribulation cometh the blessings. And this is the blessing which I will give unto my people—even victory over all their enemies. They have nothing to fear if they will walk humbly before me.

I am he who holds the keys of death and hell; even Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONCERNING TRAINING.

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NO. 101.

WEBER, UTAH, September 20th, 1861.

1. BEHOLD, I am the Son of the Eternal Father, and I am come to speak unto you, my servant Joseph.

2. I have heard your prayers, and the prayers of your brethren, which have been offered up before me, and I will answer them to the satisfaction of all concerned. I will strengthen both you and your counsellors to your satisfaction. You may depend fully on me, for I will never forsake you. I am here now with a number of mine army, and we will remain here until the trouble is over. You shall see that I will control things aright. Mine enemies wish to lay hold of you and your counsellors, to destroy you. You must not go out among them; but both you and your counsellors must keep yourselves secret. You must not go out at all. You must give me a chance to work, and do not seek to confuse things. Let

everything be kept as still as possible among my people; and then everything will go on aright.

3. And as I have said unto you before, so I say unto you again, I do not want the help of my people. I will deal with mine enemies myself. I will be with you to dictate you in this affair, when you need information from me. I will uphold my people to their satisfaction, also. Oh, my son, why do you entertain doubts concerning the fulfilment of my promises? If I fail to protect you and these people in this affair, or at any other time, I will bear the blame forever. You cannot bring up one case wherein I have failed to protect you; this you know. I will deal honestly with you—never fear. Therefore, rest yourself contented. I am here by your side, and I will protect you. I am Jesus Christ. Even so. Amen and Amen.

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#### REVELATION GIVEN AT THE TIME OF TRAINING.

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No. 102.

WEBER, UTAH, September 20th, 1861.

WHAT I say unto you, I say unto all. Watch, and you shall see me scatter mine enemies. You shall know that, when I spoke unto you concerning them, I told you the truth. I am the Lord of Hosts, and I control all things according to mine own pleasure. Even so. Amen and Amen.

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#### A REVELATION CONCERNING MARY MORRIS.

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No. 103.

WEBER, UTAH, September 24th, 1861.

1. BEHOLD, I am he who moves forth in the midst of darkness, and the darkness comprehendeth it not. And I am about to speak unto you according to your request.

2. You wish to know my will concerning your companion. You are in trouble concerning her. What can I do with her, if she will not stand by you and take your counsel? If she fights againts you, she fights against me. If she refuses to hearken to you and obey you, she has no part with me, for I shall cast her off. I have



given her unto you to be your wife. She needs not to think that I do not know her. I do. I have controlled her from her childhood up for a wise purpose in myself, and now I have given her unto you, and it is my will that she should obey you in all things which are lawful in me. Let her not think that she is not your right companion. When I have given her unto you, she is.

3. Let her fight valiantly against the powers of darkness. If she will do this, I will assist her. I will give her power over the destroyer. He will seek to destroy her. If she will not abide by your counsel, she will be destroyed in the flesh; for I am the Lord, and I will destroy her if she will not abide in my law; and behold, my law shall proceed from the mouth of my servant Joseph.

4. Let her seek to comfort him. I gave her unto him for a comforter, and not to afflict him. She has given way to the destroyer. Let her strive against evil, if she wishes to do my will. If she will do this, I will greatly bless her, for I have chosen her. I am the Lord, and behold, I will make known unto you her birthright. Her lineage is that of Ephriam, even the royal seed of Israel. She is also an heiress to the first resurrection, being one of the firstborn daughters of Adam. Through her faithfulness thousands of her sex will come to her and call her blessed; for I have chosen her for my servant according to his request. I shall control him in all things. I know what is best for him. She is pure before me. I know her.

5. And behold, I say unto you, my servant Joseph, you may safely depend upon me. I know what you need, and I have sent unto you a companion of mine own selecting. Understanding your calling and disposition, I know that you could never be happy with a companion who is not pure. It is contrary to the law of heaven for you to take to yourself a wife who is not pure. You could not abide with her according to the law by which you are governed. That which is pure cannot be united with that which is impure. I know that you despise those who are impure, as well as I do; and I will never afflict you with those. You may rest yourself satisfied with those whom I have sent unto you, for they are pure. I know what you need, and I will supply your needs in all things which may be necessary from time to time.

6. And behold, I speak unto you again concerning your com-

panion. Let her hearken unto my words, and I will be with her unto the end, and crown her with exaltation in the presence of her Father forever and forever, for I am the Lord, and I have spoken these things. Even so. Amen and Amen.

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## THE COMING OF CHRIST.—THE DESTRUCTION OF THE WICKED.

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No. 104.

WEBER, UTAH, September 27th, 1861.

1. BEHOLD, I shall come as a thief in the night, and but few will stand to behold my appearance; for the earth will shake, and many will fall upon the ground as dead. When I come in power to deliver my people out of the hands of their enemies, I shall come as a refiner, to purify my Church from all corruptible things. And I will make a change among my people, and also among the nations of the earth; for I am weary of beholding the abominations which exist among men.

2. The appointed time for me to make a change upon the earth has now come. I shall now assume my rights. I shall now rule upon the earth—it is my right. And who can stay my hand? I shall go forth from conquering to conquer, and lay myriads dead before me. The children of men are filled with vanity. They think that they can stay my hand, and bring my plans to naught.

3. Even those men whom I placed at the head of my Church, but who are now mine enemies, think that they can break up my arrangements, bring my plans to naught, and conquer me. They know not what they are doing. I can destroy them all in one minute. I will make them do what I want them to do. They shall have no power to do anything only what I permit them to do. They know nothing about me. It is not difficult for me to govern them. I lead them hither and thither at my pleasure; and at the appointed time I will bring them up to a head. My plans are all laid, and I know my business well. And all those of my people who are pure in heart I will satisfy. The rest I will destroy. I will cut a clear way through the inhabitants of the earth; nevertheless, I will, as much as possible, save alive those who are heirs

to the resurrection; but the rest I will destroy whenever they cross my pathway.

4. I am bound by law to defend the principles of truth; and I shall protect the pure and honest who trust in me. I always work on the defensive. I cannot turn out of the regular channel which I am compelled by law to walk in. But I can work mine enemies up to come against me, and then I can destroy them. This is what I am doing. They are seeking now to get a clue against you. They want a reason that, as they suppose, will be a justifiable one for coming up against me; and I will give them one. I know what they want, and when I am ready they shall have it. I am ready myself, but my people are not. I am compelled to wait for them, and they are holding me, for I can only work with them according to that which they can bear. If they cannot receive much, I cannot reveal much unto them. I can only work with my people as they prepare themselves for it.

5. They give way to the destroyer, and suffer my spirit to depart from them; and what can I do with them? They will not strive against the powers of darkness as they ought to do; but they give way to doubt and fearful forebodings of the future. They fear that they will be overtaken by the winter; and they give themselves trouble when they have no need to do so. They need not to think that I do not know the position in which I have placed them; for I do. I have taken them into mine own care; and if they will do what I require of them, I will provide for them.

6. There are those among my people who are fearful of future consequences. They have not sufficient confidence in me. They fear mine enemies. They will not cling to me as they ought to do; but they give way to the destroyer, and he gains the advantage over them. And then, when they are overcome, they go among my people who have not power to detect false spirits, and shed abroad the influence among them, and thus prepare the way by which the adversary gains advantage over the rest. And so that influence has run from one to another until all my people have partaken of it. They must humble themselves before me. If they will do this, my spirit shall attend them, and I will remove all sickness from them. They have brought that sickness upon themselves by giving way to false spirits, which have afflicted



them; and those spirits will always afflict my people when they gain the upper hand of them. But if my people would do as I have commanded them, they would never be overcome by the destroyer. Let them place their full confidence in me, and serve me with all their hearts. This I require of them. I will not accept of those who are half-hearted. I despise them. I can do nothing with them. My people know what I require of them, if they would do it; but there are those among them who treat sacred things lightly; and there are others whose minds are fixed too much upon the things of the world, so much so, that they cannot do their duty in my Church. My people are all giving way. What can I do with them? I pity them. They cannot exercise that confidence in me which is required.

7. O ye people who trust in me, let us reason together. Ye know that, by the operations of my spirit, I have brought you here from different parts of the Territory, and I have opened the heavens to you, and you can read the rounds of eternity; you can see the principles by which all things exist, both in heaven, on the earth, and also in hell; and what more do you require of me? If I have opened the heavens to you and permitted you to see the order of all things, do you not think that I will deliver you according to my promise? What think you? O ye people who trust in me, do not manifest such weakness, but rise up and do your duty! You know that I have protected you from all your enemies up to this time, and I am always ready to defend you. I have surrounded you by my holy angels from the time that you gathered to this place up to this time; but you have not seen me. I can stand in your midst and you cannot see me, except I show myself unto you. I have the power to show myself to those who are worthy, and to none else. I continually guard these my people with a mighty host. If they could see them they would be satisfied at once, but they cannot. But they will soon witness my power, for it is that which they desire to see a manifestation of. Let them prepare for it.

I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.

TO THE PROPHET.

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No. 105.

WEBER, UTAH, October 4th, 1861.

1. WHAT can I do to satisfy you, my son? You are continually in trouble. I have spoken to you from time to time and striven to comfort you. The principle of evil which prevails in the world bears you down until you have no pleasure of your life; and you fear that I shall not come out and move your enemies out of the way. You feel that I hold myself at a distance from you, and that I will not come up to you and show myself unto you. You consider that I do not act honest with you. You say that you can see mine enemies before your eyes almost continually, and you are sensible that they will come up against you. You say that you are satisfied that your enemies will come up and seek to destroy both you and my people; but you say that you are not satisfied with my dealings with you. You consider that I do not sufficiently uphold you. You consider that inasmuch as you can see mine enemies, that you ought to see me and my host; this you consider is right.

2. But behold, I say unto you, my son, you have never seen mine enemies come up against you as yet. You have only seen a few men come up to this place, and when they came they did not come to slay my people. They only came to gain a point, as they supposed; they were not sent to destroy my people; and when they came I confounded them. They had not the power to accomplish their designs. I have always broke their grasp. They never had the power to do those things which they wanted to do; and I always will confound them until I have worked them up to a head, and then I will destroy them according to my word. You can see that your enemies never have had any power over you, and you should be satisfied.

3. You must judge of the future from the past. If I have fulfilled my promises in the past, you may be sure that I shall fulfil them in the future. What are you afraid of? You are afraid that I am guilty of sympathizing with the wicked and neglecting the pure in heart. I have heard their prayers and seen their afflictions; and I will avenge them of their enemies. As I have

told you before, I shall never sympathize with the wicked. You need not to fear because I am compelled to delay it so long before I come out in power. You are losing confidence in me, and you are doing it without a cause. You know very well how I am situated, and you know that I cannot do otherwise than what I am doing. If you were ignorant of my situation, I could put up with your insults better; but you sin against me wilfully. I know the oppression which you are called to bear; but it does not mend your situation for you to keep wounding my feelings as you do. I have rights as well as you have; and I can feel as well as you can when my rights are trampled upon.

4. I have always done my duty to you, whether you think so or not. I am fit to be depended upon as much as you are. I love the principle of right as much as you do; and I can do my duty without being driven to it. You may think that I have nothing to do; but I am as busy as you are. You must know that when I have the whole world to rule, that my hands are full. You know my duty to the inhabitants of the earth. Why do you act so strangely? I have always done my duty. If I ever fail to fulfil a promise which I have made unto you, then I will take your insults as my just due; and I will not complain. Why do you not meet me on equal ground? You will gain nothing by fretting and insulting me time after time. You cannot force the day of deliverance before the time, nor move the things of eternity out of their regular channel. You must know that the ruling power is in my hand, and I shall work according to the law; and I shall reveal the law unto you; and when I have done this, you will know that I have always kept it while I have been dealing with you, while you were laboring in the days of your weakness. You are almost ready to believe that I punish you on purpose to afflict you, even when I could avoid it. But know this, that I have always done my best for you. I am your friend, if you could only believe it; and if you do not believe it now, you soon will do so.

5. And as you have complained against me for not making my appearance unto you, and showing unto you the heavenly hosts also, I make unto you this promise: That when you see mine enemies coming up against you, you shall both see me and the heavenly hosts. We shall be ready for battle at that time. When



you see one party, you shall see the other also; and I moreover say unto you that you shall see me before that day. You shall have no cause to complain against me. I know that neither you nor these people can do anything for yourselves. It is my business to fight the battles of my people, and I will do it to their satisfaction. Only let them be faithful, and live by every word which proceeds from my mouth. It is all that I require of them.

6. And now behold, I say unto you, my son, hearken to the reproof which I have given unto you, and profit by it, that it may be well with you; and whenever you murmur against me, let it be when I deserve it; or if you continue to insult me as you have done, without a cause, I will chasten you severely. I will not put up with such insults.

I will speak unto you again shortly. Let this suffice for the present; and lo, I come quickly. I am the Bright and Morning Star; even Jesus Christ. Even so. Amem and Amen.



### THE DESRUCTION OF THE WICKED.—FUTURE PROSPERITY FOR THE RIGHTEOUS.—THE HEALING OF THE SICK.

No. 106.

WEBER, UTAH, October 5th, 1861.

1. HEARKEN unto my words, O ye my people! for I am about to speak unto you.

2. You are troubled about many things, about which you have no occasion to be troubled. You cannot change the nature of things by fretting. Then why do you not reconcile yourselves to your lot? I am with you—fear not; for yet a little while and the blessing will come. And after the test is over, you will be made glad; for you will see no more oppression. O then, why cannot you struggle against the powers of darkness a few days longer? I would have delivered you before this time if I could have done so; but I am compelled to act according to the law. I feel for you, and I will do all that lies within my power to bear you up. I will send my holy angels to visit you; and they shall cause you to dream pleasant dreams, and to see visions. Yea, my spirit, if

you will invite it, shall inspire you until you shall feel strong in me. If you will do this; I will remove all sickness far from you. My people are afflicted when they suffer their spirits to droop, and give way to misgivings. They cannot stand against the destroyer unless they are upheld by me; and they cannot be upheld by me unless they will keep my commandments. They know their situation; and it would be well for them if they would cling to me with all their hearts—it is the best thing that they can do. If I am not their friend, they have none. Then let them act so that I can lawfully befriend them. I have brought them here myself. I have chosen them for mine own, and I will bless them with eternal life if they will only obey me.

3. The names of all the faithful among my people shall be handed down from generation to generation to their honor for the good act which they have done to their fellow creatures. They are worthy of the greatest blessings that are in store for the children of Adam. I am well pleased with the faithful. I would that all my people were faithful; but there are some in my Church who are careless and neglectful of their duties. Let such repent of their carelessness, and turn to me with all their hearts, that it may be well with them.

4. My people will soon be called to take sides, either for me, or against me. They will learn a secret in that day. They will then see where the strongest power lies. I have told them soon enough for them to make up their minds as to what they intend to do. If they expect to be saved in the day of my power, they must serve me with all their hearts. If they will not do this, I will not protect them. Now they know my mind concerning them.

5. Those who profess to be my people must serve me with all their hearts, otherwise I will not preserve their lives; but I will deliver them into the hands of the devil, and he will destroy them in the flesh.

6. And inasmuch as the fall has now set in, my people will expect cold weather, and they must prepare themselves for it as much as possible; but, for their convenience, I will moderate the weather to a certain extent until I am ready to come out in power and change their circumstances—this I will do shortly. Let my

people seek to bear each other's burdens. They need not to be afraid of parting with their substance to make both themselves and those who are destitute comfortable for a short time. And if those who are in good circumstances among my people will assist those who are poor, I will shortly give unto them ten-fold, yea, a hundred-fold; for whosoever relieves the poor and the destitute, do it unto me; and I will reward them.

7. My people need not to think that I intend to keep them here all winter; for I do not. I shall break up the plans of mine enemies, and before the winter is over I will send them to their graves; for in my heart I do despise them. They cannot think about anything else but laying their plans to fight against me. I will give unto them fighting enough. O the blindness and wickedness of men to raise their puny arms to fight against me! Let my people rest in me, and know that I will give unto them wealth; yea, even more than they will know what to do with. Those who are faithful in my Church will be the most wealthy of all people; for I am about to place all things in their hands; for all things which are upon the earth are theirs. And I will break down all earthly power; and, in due time, I will place all things in the hands of my people.

8. I have done all in my power to warn the people of this Territory of the destruction which is coming upon them; and after all that I have done, I shall be compelled to destroy thousands of those who are heirs to the resurrection—this I cannot avoid; for I cannot convince them in this life. Oh, how I am pained with the blindness and wickedness of men!

9. And, behold, I speak unto you concerning the death which has lately taken place among my people. My people may be surprised thereat. But, behold, I say unto you that he was appointed unto death; and I have taken him from the midst of my people for a wise purpose in myself. I had a place appointed for him. Therefore, let not his companion fret over her loss, for I will provide for her. I am acquainted with her needs, and I will supply them; for I am the Lord.

10. And, behold, I say unto you, my son, if my people will be faithful unto me, I will spare the lives of all those who are not appointed unto death, and I will heal them when they are



sick. And when you are called to visit those who are sick, I will give unto you to know whether they are appointed unto death, or not. And if they are not appointed unto death, you shall lay your hands upon their heads, and I will heal them. My power shall be felt through you from this time henceforth. I am the Lord of Hosts. Even so. Amen and Amen.

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### REVELATION CONCERNING THE SICK.

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No. 107.

WEBER, UTAH, October 18th, 1861.

1. LET MY people hearken unto my words, which are quick and powerful, sharper than a two-edged sword; for I am about to speak unto them.

2. It would be well for them if they would hearken unto my words, and obey them; otherwise they will have to suffer for it. When I counsel them, I know what I am doing. Those who are in good circumstances need not to be afraid of parting with their substances to make those who are poor in their midst comfortable. Some of those who first embraced my gospel were afraid of losing their substance; and for fear that the poor should want anything of them, they forsook the truth. Their eyes were full of greediness. They were afraid that others should live as well as themselves; but it is ordained in heaven that the poor shall live as well as the rich. Therefore, let them know that when I am ready, I will destroy them, and give their substance to the poor; and who can stay my hand?

3. All the children of Adam have an equal claim upon the products of the earth, according to the right which they hold in their Father's kingdom; but the children of the devil have robbed them of that right, and, for this sin, the whole world is under a curse. The poor have never had their rights; but they have always been, as it were, trampled under the feet of the rich. It will be hard for those who are sick to abide my law; but they will now have to abide it, or perish; for the devil has now ruled this world his time out. My law is about to come to the earth, and, when it comes,

it will set all things in order. The children of men may be preparing themselves for it; for it will come even before my people are aware of it. They need not to think that that time is many years hence, for it is not. My judgments will come upon the nations of the earth thick and fast; yea, as a whirlwind. The inhabitants of the earth little know what awaits them. Therefore, let those among my people who are in good circumstances assist those who are poor, that they may find an inheritance among the faithful of my people, which they shall obtain if they will do as I have commanded them. I am the Lord of Hosts.

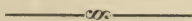
4. And now, behold, I speak unto you concerning those who are sick among my people. There are some of them who have given way to the destroyer, and he is afflicting them. He seeks to afflict all those of my people that he can gain the upper hand of. My people do not seem to fully understand their duties; if they did, there would not be so many of them sick. They should struggle against unbelief with all their power. They should pray in their hearts continually. They must serve me with all their hearts. If they will do this, there will not be much sickness in their midst; but they will be healthy and strong; for mine angels will continually attend them, and keep sickness far from them; but, by their unbelief and neglect of prayer, they drive mine angels far from them. I have told my people often enough what I require at their hands, and yet they will not do it. If they will not do as I have commanded them, they must suffer the consequences. I have done my duty to them; but they give way to almost every attack of the destroyer. It is not difficult for him to lead them astray. What can I do with them? They will not struggle against the destroyer as they ought to do; but they give up to him entirely. My holy angels are continually around them, waiting to be invited; but, by their conduct, they often invite the angels of the devil in preference to my holy angels, whom they drive away; and the evil spirits surround and afflict them with sickness. If they will not do as I have commanded them, I can do nothing for them; but if they will keep my commandments, my yoke will be easy, and my burden light.

5. And behold, I say unto you, my son, that when any of my people are dangerously sick, you shall visit them, and lay your

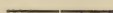
hands upon their heads ; and, if they are not appointed unto death, I will heal them. You need not to lay your hands upon a person more than once, for it is all that I require. I only need your sanction ; and then if they are not appointed unto death, I will heal them. I am compelled by law to acknowledge your authority before I can do anything among my people upon the earth ; and when you have given me your consent, I will give unto my people the blessing appointed by you.

6. When you lay your hands upon the head of a person who is sick, you shall express the following words : “Oh God, the Eternal Father, I, thy servant, according to thy request, lay my hands upon the head of this, thy servant (or handmaiden), in the name of thy Son, Jesus Christ, according to the law of heaven, and ask thee to look down upon this, thy servant (or handmaiden), who is thus afflicted ; and, inasmuch as he (or she) is not appointed unto death, wilt thou heal him (or her). Dear brother (or sister), by virtue and authority of the holy priesthood which I hold, according to my birthright, I command this disease to depart from you. From this time be you whole. I pronounce this blessing upon you, in the name of the Father, and of the Son, and of Holy Ghost. Even so. Amen and Amen.” And I will heal them according to your request.

I add no more at this time. I am Jesus Christ. Even so. Amen and Amen.



## THE INDEPENDENCE OF THE PEOPLE OF GOD.



No. 108.

WEBER, UTAH, October 11th, 1861.

1. LISTEN to the words of the Lord your God ; even the Alpha and Omega, the beginning and the end ; for I am about to speak unto you.

2. You are greatly afraid that I shall neglect you. Do you not think that I know all about you, and this people ? Your enemies have sent unto you, and unto a number of this people, summonses to appear before them, to give unto them an account of your conduct. What shall I say unto you upon this subject ? I will tell you what to do ; and if you and this people will do as I command you,



I will uphold you, and take the responsibility upon myself. I think that I am able to maintain mine own ground with them. They feel determined to make me give unto them an account of my proceedings; but my course shall never be questioned by them. I have begun a work, and I am able to carry it through. I can destroy the entire inhabitants of this earth in one day. What are they in my hands? Scarcely a bubble. But they will soon try what they can do. They are so blind that they do not see that I am at the head of this work. They think that there are but a few people here, and that they can do what they please with them. They think that they will have but little trouble to bring them to subjection; but they have a lesson to learn which they will not learn until they fairly commence their operations with my people; then I will show them who they are. I will show them that they have trusted to a broken reed. They will not know that they are deceived in their course until they come up against me. They believe that they are led by me to come up against my people; and they think that I shall uphold them in their bloody act. But they must look to the devil for support. They need not look to me for help. If they would but look around them and study their past course, they would know that I have not been with them for many years. Their works have failed in every instance; whereas, if I had been with them, their works would have prospered. My works and designs are not frustrated by men. I have never failed to accomplish the work which my Father appointed unto me by law. That which cometh from heaven never fails; but the works and designs of the devil are brought to naught. When men behold a people who are called by my name constantly failing in all their attempts to build up, as they suppose, a church unto me, they may be sure that I have forsaken them. If I was at the head of a people, their works would prosper; but those people who profess my name do not even believe the sight of their own eyes; for they do not believe that their works have failed. They know nothing about the principles of right and wrong; and they who are thus deceived have nothing but death staring them in the face; for they have given up their judgment to others; and I have cursed all such who trust in man, and disobey my words. O the blindness of the children of men! It is hard for me to deal with them. I

am constantly at work for their benefit ; but, after all, I cannot satisfy them.

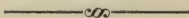
3. And behold, I speak unto you again concerning your enemies. Let my people abide by my words, for I am about to give unto them a commandment. Let them mind their own business ; which business is to serve me with all their hearts. They are subject to none but me. Let them leave their enemies in my hands. They need not to fear their authority ; for if they were backed up by all the world I am more than a match for them. I care nothing about their backing. I know all about their authority, and I will hold them so that they shall not have the power to hurt a hair of the heads of my people who are faithful. I am round about them continually, forcing them hither and thither, and controlling them in their councils. My people need not to think that their enemies will make any move against them that I shall not be acquainted with, or that I shall not have driven them to ; for I control them in all their movements. My people have nothing to fear, if they will do as I command them. I want to work mine enemies up to a head ; this is what I am aiming at. I am compelled by law to do this, before I can deliver my people. And while I am doing my duty, my people must not be afraid. When they see danger, they must remember that I am as near unto them as their enemies are ; and they must understand that their deliverance is at hand. They should then lift up their heads and rejoice in me, and know that I am their shepherd and their defense—even the Lord of Hosts.

4. And behold, I say unto you, my servant Joseph, that inasmuch as you have desired of me to know the reason why I have not shown myself unto you of late, I will inform you. You say that both myself and the heavenly hosts were accustomed to show ourselves unto you in times which are past, and you want to know the reason why we do not do the same now. You say that you need to behold our presence now more than you ever did ; and you consider that, at the time when our presence is most needed, we will not visit you. We visited you, in the first place, to show unto you that we existed. We considered that it was our duty to make known unto you this fact, that you might be satisfied. You now know that we do exist, for you have seen us. And, inasmuch

as we have convinced you of this fact, we do not feel ourselves under the obligation of constantly showing ourselves unto you. To know that we exist is all that you need to know. Should we show ourselves unto you a thousand times, you would not know any more about our existence than what you now know. When you need to see us, we will come and show ourselves unto you; but we shall not come unto you until you are in trouble. Then we will come unto you and release you. What more do you require at our hands than this?

5. You seem to be afraid to make a move, except you can see us before your eyes almost continually. We know all about your difficulties; therefore, walk up and do your duty, and leave ours to us; and we will do it. You know that we have never neglected you; then why cannot you walk up to your post like a man? If ever we neglect you, then you can justly blame us; but if we never neglect you, you have no right to blame us. Wait until you have a cause to complain of us. If we do not come unto you when you are in trouble, and release both you and this people out of the hands of their enemies, then we are willing to bear the blame forever. We know all about your oppression. We feel for you, and we are willing to do all that lies in our power to ease your burden. Then know that we are your friends, and be contented. All things are moving on aright, for we are with you. Let this suffice for the present, and I will shortly speak unto you again. You will soon need to hear from me, for you will soon meet with trouble.

I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.



## CONCERNING THE APPOINTING OF OFFICERS TO ADMINISTER TO THE SICK.



No. 109.

WEBER, UTAH, October 12th, 1861.

1. INASMUCH as I have given unto you the law pertaining to the healing of the sick, it is necessary that I should speak unto you again upon this subject.

2. You will not be able to attend to all the sick yourself;



therefore, in order to ease your burden, you shall appoint several others to act in your place, under your authority. And when you have commissioned them, I will bless their administrations as though you administered to them yourself. All that I require of you is your sanction. You cannot be present everywhere at once; consequently, you must have agents to act for you. And let those agents whom you shall appoint act according to the law; for, if they do not, I will not bless their administrations. They must regulate themselves always according to my law. And, behold, my law shall proceed from the mouth of my servant Joseph.

3. My servant Joseph Smith sent elders out to preach to the world, and to lay their hands upon the heads of those who were sick, and to anoint them with oil, and pray over them, that they might be healed. This order existed upon the earth when my holy priesthood was upon the earth in part only. But that order of things will not exist under the fulness of the holy priesthood.

4. All miracles which now are, or henceforth shall be performed in my Church, must be performed according to the law which I have appointed for them. I always work by law; and without law I do nothing. My servants need not to anoint the sick with oil any more. They must repeat over the heads of the sick the ceremony which I have given through my servant Joseph, and then I will heal them. Those ordinances which only existed in part in my Church, exist no longer. I have committed the fulness of the holy priesthood to the earth, and it will bring about a new state of things altogether. Everything that I now do, I shall do according to a perfect law. I shall now, from time to time, give laws to regulate all things in my Church, as fast as my people can prepare themselves to receive them. My people need to begin to open their eyes, and look around them, for I shall work fast; and if they do not strive to keep pace with me, I shall consume them with my judgments; for I am compelled by law to drive things ahead. Therefore, let them seek to keep up with me that they may not perish with the wicked.

I now add no more. I am the light and life of the world; even Jesus Christ. Even so. Amen and Amen.

THE ANGELS IN HEAVEN.

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No. 110.

WEBER, UTAH, October 15th, 1861.

A REVELATION given by Jesus Christ, concerning the angels in heaven, showing their power to act as agents—the order in which they move, and the means by which they subsist as immortal beings; and showing also the kind of earth on which they dwell, and what their duties to mortal beings who dwell upon this earth are.

1. HEARKEN, my son, unto my words, for I am about to reveal many things unto you for your comfort and satisfaction. You say that you wish to know more about me, and I will strive to satisfy you.

2. My angels are all subject to me. I have no trouble to rule them, for they all abide the celestial law, which law is perfect. And they are trained by that law from the time of their celestial birth up to the time of their maturity, and even throughout all eternity. They know nothing about any other than a celestial law. They are not afflicted and driven hither and thither as men upon the earth are. They know no evil in heaven; for they are guided by correct principles, and there is no opposition where they dwell.

3. Do the angels in heaven grow up from childhood to maturity? Yes. How long are they in growing up from childhood to maturity? But a few years according to the time which regulates mortal beings. They grow up to maturity much sooner than those do who are clothed with mortality; and they are trained by their parents to abide every celestial law; and they have a perfect knowledge of all things. They have no disposition to rebel. The principle of good is the prevailing principle there. They never die; but they always retain the freshness of youth. They know no pain, for they have the power over disease, and, consequently they never fall victims to it.

4. Have they physical powers like those which mortal beings have? Yes.

5. Have they flesh and bones like mortal being have? Yes.

6. Are they, with respect to their bodily form, like unto men upon this earth? Yes.

7. Can they labor with their hands? Yes. Do they earn their subsistence by so doing? Yes.

8. A celestial earth yields its fruits in its times and in its seasons. The angels of heaven need both food and raiment, even as mortals do, and they have to work to obtain them. What manner of food do they live upon? They live upon the fruits which the trees yield; and also upon other fruits produced from the earth. Does a celestial earth bring forth all manner of produce for the sustenance of its inhabitants? Yes. Do angels live upon the same kind of food that mortals live upon? Yes; to a certain extent they do. In what respect does their food differ? What do mortals live upon which the angels of heaven do not? Mortals use animal flesh, to obtain which they shed blood. But the angels of heaven do not eat animal flesh. In every other respect they live as mortals live, even from the products of the earth on which they dwell.

9. Every earth supports its own inhabitants, and has laws to govern and regulate it, adapted to its case, whether in its first, second, or third estate.

10. Respecting the vegetable creation: Do all trees and herbs decay in heaven as they do on the earth? No; they grow up to maturity, and always remain fresh and fruitful. They yield their fruits in the seasons thereof. A celestial earth is always undergoing a process of purification; it is always undergoing a change; but it loses nothing.

11. When an earth has become celestial, and the resurrection of its inhabitants is completed, it ceases to grow; after which, its inhabitants have not the power to propagate their species in that world. Nothing can dwell in a celestial world but celestial beings; for if angels who are in heaven had the privilege to propagate their species there, they would bring forth angels who would be in their first estate only, and this could not be; for, according to the law, none can enter a celestial world but resurrected beings.

12. Resurrected beings have the privilege to visit earths whose inhabitants are mortal. They have the power, according to the law of heaven, to visit those who are inferior to themselves; but none except those who are celestial beings can enter heaven. The greater can visit the lesser; but the lesser cannot ascend to heaven to visit the greater.



13. Have the angels in heaven a correct language? Yes. Do they all speak the one language? Yes. Do they understand all manner of languages, as people do upon this earth? Yes. But in heaven, although they understand all manner of languages, they all speak one language, being compelled by law to do so. They have a higher education in heaven than men have upon the earth, consequently, they have no confusion there. When will the inhabitants of this earth all speak one language? When the earth has undergone its last change and become celestial. All the children of Adam, who are heirs to salvation, will come forth in the resurrection in their own order; and, as they each come forth, they will be taught the same perfect language, until every son and daughter of Adam, who are heirs to the resurrection, shall have come forth and received their education. Who will be their teachers? Their own parents. They will then all speak that same language which will have been taught them by their parents, who will have brought them forth. Will the children of Adam ever learn a perfect language in mortality? No. A perfect language will only be spoken by a perfect people; imperfect beings must be content with imperfect things.

14. What ought we to understand by perfection? A perfect people on a perfect earth abiding a celestial law. Will mortals never abide a celestial law? No. Does not the fulness of the holy priesthood bring about a perfect state of things upon the earth? No, not in every respect; it brings that which is perfect as far as it is revealed; but it brings only that portion to a mortal earth which mortals can abide. It does not establish a celestial law in all its parts; for while men are in mortality they cannot keep a celestial law in all things. The fulness of the holy priesthood gives unto that person who holds it a perfect knowledge of a celestial law; but while in mortality people are not placed in circumstances in which they can abide it fully; hence, mortals have laws adapted to their case.

15. Does the holy priesthood, when it is upon the earth in part, bring about any perfect law or doctrine which belongs to the gospel of Christ? No. What is the difference between the priesthood in part and the holy priesthood in its fulness? The priesthood in part only gives a knowledge of the things of God in part; but the

fulness of the holy priesthood gives a perfect knowledge of all the laws and doctrines which belong to the gospel of Jesus Christ. It reveals all mysteries both in heaven, upon the earth, and in hell—even a knowledge of things as they are. The priesthood in part is a foreshadowing or representation of those principles which are fully explained under the priesthood in its fulness. While the priesthood is upon the earth in part only, a great deal of deception and many false ideas creep into the Church. Under it the Lord reveals himself to his people in visions, in dreams, in figures, in parables, and in dark speeches; therefore, it allows much falsehood to exist undetected, which misguides the human race.

16. And now, behold, I speak unto you again concerning my holy angels. You wish to know by what means they move from heaven to this earth. They are filled with light and power. They can move like thought. They come from heaven to the earth in a few minutes, according to your time. From the time that I first called you until now, I have surrounded you by my holy angels. If I had not done so, Satan with his host would have slain both you and these people who believe in me. I am compelled to guard both you and these people continually. If I did not do this, Satan and his host would destroy both you and them. You should know that my holy angels are always around you. You understand the power of the devil as well as you understand my power. You know that he is at the head of one-third of my Father's family, who fell with him when my Father's family was in its first estate. And you know that the other two-thirds of my Father's children are under my command. And you know that Lucifer is constantly at war with me, and with my host; but I have power over him. And you know that he is at war with you, for you know that he has laid you stiff many times; and if my host had not delivered you out of his hands, he would have slain you. You know how he operated upon you; you are not a stranger to his power. He has not a body so that he can operate physically upon mortals as they can operate upon each other; but he can strike them stiff, and take their breath from their bodies. In this way he can destroy the children of men. But the angels of heaven have bodies like unto those of mortal men, but far more powerful than they have. The warriors of heaven go to war

in their resurrected bodies, and they have all power ; but disembodied spirits have not. In this respect I have the advantage over the devil. And I have also another advantage over him. I have two-thirds of my Father's children under my command ; whereas, Satan has but one-third under his command. I have the advantage over him in every respect. How shall I operate mine enemies when I come to destroy them? My holy angels will smite them dead in one minute. You shall see them ; but mine enemies shall not see them.

17. You may ask me this question : If my holy angels eat food, where do they obtain it from? They move about from place to place, and possess the power to do their own work, and to supply their own needs from time to time. They do not partake of food as often as mortals do, and they are continually passing from heaven to the earth, and from the earth up to heaven, which they accomplish in a few minutes.

18. Is it far from this earth up to heaven? Not as far as the children of men have supposed that it was. They are not correct in their calculations. They err in all their ways. They know but little about correct principles. No person can understand the nature of an earth, the laws by which it is governed, and its relationship and connection with other planets, except I reveal them to him.

29. The children of men have had a variety of ideas concerning the earth on which they dwell, and concerning the sun, moon and stars, which rule the days, weeks, months and years, and which regulate the times and seasons ; but they are deceived. They cannot come to a knowledge of these things, except I reveal them unto them ; and I shall reveal those things to none, but to him that is an heir to the fulness of the holy priesthood. I will give unto him a perfect knowledge of all things, both in heaven and upon the earth ; this is his right. And all the wisdom of the world shall be tried by him, and come to his standard, for it is correct ; and I will lead him.

20. And behold, I say unto you, my son, that to every earth which is travelling up to perfection there is a sun, moon and stars, to give light thereto. Therefore, the earths are independent of each other, each earth having a sun, moon and stars, to rule the



seasons, and to light them up; and when the earths to which they belong move, they move with them, to give them light, and to regulate their seasons until those earths become celestial, and then they are swallowed up in a celestial light, and move in one eternal day.

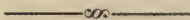
21. The last celestial earth is near the earth upon which you dwell. It is clear, like unto a sea of glass; level, like unto a plain; and most beautiful to look upon. And upon it there are many temples where the authorities in heaven meet to worship. There is, also, a capital city in heaven, where I and my Father, in connection with a number of others, dwell. And in that city we have a temple, where I and my Father, and other chief authorities, meet. And, in due time, I will give unto you the plan upon which that temple is built, and you shall build one like unto it. And this temple, which you shall build, shall be built in Jackson County, after the pattern which I shall show unto you. And I will meet with you in that temple, as one man meets with another, and converse with you whenever you wish me to do so.

22. I know what you want, and I will grant it unto you. Let your heart be comforted, and know that I am always with you by my holy angels. You trouble because I have withheld from you the rod. You think that you ought to have it. You consider that if you had it, your mind would be at rest. You need not to trouble about that; for I will give it unto you as soon as you need it.

23. I have taken the responsibility of all things upon myself, and I will make things work aright. I shall now begin to reveal myself unto you in a more satisfactory and powerful manner than I have hitherto done. You will now need to hear from me often. You will soon have difficulties to contend with; but when trouble is near, you shall always find me by your side. I will soon bring mine enemies up to a head—to that point to which I want them to come before I destroy them; but, until that time comes, they shall not have the power to hurt one of those who trust in me. My people must leave mine enemies in my hands; they can do nothing with them. And they shall not do anything, save that which I permit them to do. Let my people place their full confidence in me, as I have often told them before. They know that

I am with them, overruling everything for their good; therefore, let them leave everything in my hands, and I will not betray their confidence.

I am the Stone and Shepherd of Israel, and the Bright and Morning Star; even Jesus Christ. Even so, Amen and Amen.



## THE IMMUTABILITY OF THE PURPOSES OF GOD. THE NEAR APPROACH OF THE GREAT TEST.



NO. III.

WEBER, UTAH, October 22nd, 1861.

I. HEARKEN unto my words, which I am about to speak unto you. Why are you so low spirited? Why do you feel so bitter against me, as though I had broken the promises which I have made unto you? You fear that I shall give unto your enemies the power over you, and let all my words fall to the ground unfulfilled. You feel that I have already, in this case, betrayed your confidence. You feel, also, a backwardness in trusting in me for the future. You say that you cannot understand my way of working; and that, on this account, you cannot place your confidence in me. In consequence of this, you are oppressed until your life is a burden to you. What can I do with you? You burden both me and yourself without a cause. You fear that I shall neglect you. Do you not think that I know all about your situation? I know all about it. You think that I keep myself too much at a distance from you. It seems that you cannot trust me in the smallest thing which you cannot see through. Should I give unto you the power to see through all things which you have to meet with, you would not need to exercise any faith in my promises; therefore, you would not, in any degree, live by faith. But you must live by faith,—this at present you are compelled to do. According to the law, I have to work with you gradually. I cannot reveal unto you all things at once. And while I am revealing unto you one thing after another, you must exercise faith in me, and you must continue to do so until I shall have revealed all things unto you; and then your faith will be swallowed in knowledge,—then you will walk by sight, and not by faith.

2. You think that I do not deal fairly with you because I do not give unto you the rod. You consider that I do not deal as fairly with you as I did with my servant Moses. You think that I gave unto him the rod before he was called to use it to encourage him, and that I ought to do the same to you. But, behold, I say unto you that I did not give the rod unto him until he was called to use it. The Bible does not give a full history of the calling of my servant Moses. As I said unto you before, so I say unto you again,—I was several years in raising him up before I gave unto him the rod. I have dealt as fairly with you as I did with him. I first gave unto him the full keys of knowledge, and afterwards I gave unto him the power; and I am doing the same unto you now. Why, then, cannot you be satisfied?

3. You say that, as yet, I have not manifested the least degree of power that you could perceive. I cannot do so until I am placed in a position for it. And I have never yet been placed in a position where a manifestation of power was necessary; until then, I cannot come out in power; this you should know. But the trouble with you is this: You are afraid that I shall not come out in judgment upon mine enemies when it shall become necessary for me to do so. If I do not, then you may justly call me a traitor. But you know that, if I do not come out and manifest my power at that time, all will be over with you and these my people. You need not to fear; for I shall not leave you alone to be conquered by your enemies. I am astonished at you! Why do you suffer your spirit to droop? Why do you not rise up and set yourself against your enemies? You know the obligation that I am under to the posterity of Adam; and you know that, according to the law, I cannot fail to do my duty,—still you are afraid of me. You know that my duty both to you and to this people is to protect you and them; and yet you are afraid that I shall falter, and suffer mine enemies to overcome you, and destroy my work! O, why are you so fearful?

4. You are astonished at me because I have suffered mine enemies to come up to this place and take away my people's property. I will explain this matter to you. You know that I have told you before that I intend to deliver all the property that now belongs to mine enemies into the hands of my faithful people.



And you know that I am governed by a law of justice. I cannot deviate from it. If mine enemies had never taken away the property of my people as spoils, I could not, according to the law, take away theirs. But if they take away the property of my people contrary to the law, and without their consent, then I can take away theirs also, and be justified by the law in doing so. When they have the disposition to unlawfully take the property of my people, and take it without the owner's consent, though they do not take to the value of fifty dollars, they break the law, and it is accounted unto them as though they took all that my people possessed, which they would do (for they have the will) if I should permit them. Therefore, if they do not do so, it will be because they cannot; and no thanks will be due to them. I shall suffer them to go as far as I want them to go, and then I shall stop them in their course. I want them to go so far that I can destroy them and take all their property as spoils, and give it unto my people according to law. My people shall not be impoverished much by them, however; for I will not suffer them to take a great deal more of my people's property.

5. And again, if mine enemies were not to come up against my people to destroy them, I could not, according to the law by which I am governed, destroy mine enemies. I always defend the truth, and act according to law. Therefore, when mine enemies come up against my people with a determination to shed their blood, I will lay them low.

6. But, behold, I say unto you, my servant Joseph that, it is you that mine enemies wish to slay. They think that, if they could destroy you and a few others of my people, they could then do whatever they might be disposed to do with the rest. If they could accomplish your destruction, they would make the rest of my people their slaves. And I say unto you, my servant Joseph, that they will strive to entrap you; but I will burst up their schemes, and break up their snares, and destroy them. You wish to know when I intend to come out in judgment upon your enemies. As I have said unto you before, so I say unto you again, your enemies will set a trap to ensnare you. They will come up to you, and strive to lay hold of you; and when they do this, you may know that the day of my power has come. They

will then make their last struggle. At that time, I will lay mine enemies low by thousands. The last attempt that they will ever make in this world, they will then make; and it will be to lay hold of you. But I will hold them from you until I am ready for them in every respect.

7. My people are unprepared for a manifestation of my power. The minds of many of them are like the fool's eye,—upon everything except that which they ought to be upon. My people act vainly. They pay but little attention to the course which they pursue. But they will either have to lay things to heart, or they will suffer great loss.

8. I am about to place a test before them that will prove what they are. They will then either stand for me, or fall with mine enemies. When mine enemies come up to arrest my servant Joseph, he shall gather all my people together, and they shall stand before mine enemies and choose then what side they will take; and if they go over to the enemies' side, I will destroy them in one minute. I will save the lives of none but those who stand firmly by my servant Joseph; for those who uphold him, uphold me. I am the Lord of Hosts.

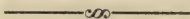
9. My people must show a willingness to uphold my servant with all their power, and it shall be accounted unto them for righteousness. That minute when my servant Joseph and my people stand before mine enemies, I will come as a whirlwind, and the earth will shake as by an earthquake, and many will fall upon the ground as dead. Therefore, let my people prepare themselves for that day, and put away their follies, for it is right upon their heels; they have no time to spare.

10. And, again, it is wisdom in me that my people should not travel among their enemies as much as they have hitherto done. Let them stay at their own homes as much as possible,—they have no cause to do otherwise. Mine angels have hitherto protected them. But if they do not hearken to my advice in this thing, I will not protect them any more.

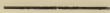
11. And it would be well for those who have yielded obedience to the fulness of my gospel, and who are now absent from this place, to gather up here as soon as they can, that it may be well with them; for if those who have the means do not gather

up here, I will not preserve their lives. They know their duty; therefore, let them perform it.

12. And let those, my seryants, who are engaged in writing the revelations which I have given, use all diligence to prepare them for printing. They have no time to spare, for I shall speedily burst things up. And let all my people be diligent in their duties, and I will be with them unto the end. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



### REVELATION SHOWING THE WICKED CONDUCT OF BRIGHAM YOUNG.



No. 112.

WEBER, UTAH, October 23rd, 1861.

1. HEARKEN unto my words, O ye my people, for I am about to speak unto you concerning your enemies.

2. Prepare yourselves for a sudden change, for your enemies are now on your track, and they will never stay their course while I permit them to live. They are determined to drive things ahead; and it would be well for my people if they would be more diligent.

3. The man who now stands at the head of the old Church has given mine enemies his consent for them to waste my people away. They have now a free course to work in. It would be well for my people to open their eyes and look around them; for trouble will come upon them as a thunderbolt, and they will then have no time to prepare themselves. I have told my people in time; therefore, let them now prepare themselves. That man whom I called, and placed over my Church for a season, is blood-thirsty. He thirsts for your blood, and for the blood of my servants who are one with you. He grinds his teeth in anger. He says that he will not suffer his great name to be profaned. He sits in my servant Joseph's seat, and thinks that he has all power, and that there is no power in heaven nor on the earth that can move him out of that seat; but, when I am ready, I will remove him in one minute. I will show him whether he has any power, or not. Of all men that ever lived upon this earth, and held a



part of the holy priesthood, and afterwards fell, none other has ever insulted me as he has done. He has committed all manner of sin and blasphemy. He has striven to destroy the principle of righteousness, and laid it all to my charge. He has made the people believe that he was my servant, and that I have upheld him in all his abominations. And thus he has turned my people to infidelity, and caused them to doubt the existence of a just God. In this way he has blasphemed against me; yet he thinks that he is my servant, and that I sustain him; and in this way he justifies all his abominations. He knows nothing either about me, or about just and righteous principles. He thinks that he is the god of this world, and that nobody has a right to question anything that he does. He thinks also that if I, the Lord, or any other authority upon the earth, dare to call in question anything that he does, he will fight us at once. He thinks that he is the god of all; that what he says is right; and that all other gods must come to his standard, and regulate their acts by it. And thus he has made use of my name to gain such an unrighteous influence over the minds of my people,—professing to be my servant, and acting as my lord. He conducts himself as though he were the authority under which I must act, and, according to which, I must even square my law; and that, if I will not do so, he will fight me. He must be the standard to regulate all gods by! O the blindness and wickedness of that man! He surpasses in wickedness all that have ever lived before him, or that will ever live after him.

4. And I say unto you, my son, that your enemies have laid a trap for you. You know that they have fined you, and that you have not paid the fine; and should your fine not be paid, they will strive to lay hold of you to take you away, and this would bring the test before the time; for I am not, as yet, quite ready to cut them all off. It would, therefore, be well for my people to pay your fine, and in this manner to break their hold of you, for I have not yet worked them up sufficiently. Therefore, let my people loose your hands, and, if they will do this, I will make all things work aright. If they will do their part, and work with me, I will justify them. Mine enemies want to lay hold of my servant Joseph now; but I am not yet ready. They think that, if they can take him, they will have conquered, and that they can then

destroy my work. They do not care so much about the property of my people; that is not the object which they are after. But they are obliged to work in a certain way. They cannot attain the object which they desire all at once. They are compelled to work gradually. I know all their plans, and I will reveal them unto you. I wish to draw them on yet a little farther; but I shall soon be ready for them, and then I will bring them up to the slaughter, and deal unto them as they have desired to deal unto my people.

5. I am waiting, also, of my people; they are not ready. But, whether they are ready or not, the test will shortly have to come. I shall not hold it off much longer. I have told them, time after time, to prepare themselves; but they do not lay these things to heart as they ought to do. They are too vain and lightminded. They think that they are ready for a manifestation of my power, and I cannot convince them to the contrary; but they will soon be tried as to whether they are ready or not.

6. And behold, I say unto you, my son, I will now give unto you a knowledge of the plans of mine enemies beforehand, and also a knowledge of mine own intentions with respect to them—even how I intend to act with them in all their movements. From this time forth, you shall see your way clearly; therefore, go about your work fearlessly, and trust in me. And when the test has come, and my people are gathered together, they shall show themselves ready to defend you, if necessary. And when I see their willingness to uphold you, I will, as I have promised, come to their deliverance; but I wish first to try them. I will shortly give unto you more, and I will make known unto my people their duty from time to time.

I am the Bright and Morning Star, even Jesus Christ. Even so. Amen and Amen.

SOME CIRCUMSTANCES FORETOLD THAT WILL  
TRANSPIRE IN CONNECTION WITH THE  
GREAT TEST.

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No. 113.

WEBER, UTAH, October 24th, 1861.

1. HEARKEN unto my words, my son, for I am about to speak unto you for your comfort and satisfaction.

2. You know that I have spoken unto you before concerning your enemies. I have told you what the plan is which they have laid to arrest you. I have also called upon my people to loose your hands, by paying your fine. But suppose that mine enemies should refuse to accept the pay which you shall offer unto them, and strive to obtain possession of your person, what shall be done then? You know that I have told you before that I wish to draw them on a little farther and work them up to a head. I am now speaking unto you to satisfy your feelings. I know your mind. You want something to depend upon. You want to feel secure. You wish to know what I shall do with your enemies, if, when you offer to pay your fine, they will not accept of it, but, instead thereof, strive to take you. You need not to trouble yourself about that. I will manage that affair myself. Rather than your enemies shall arrest and take you away, I would cut off from the earth two-thirds of the inhabitants of this Territory.

3. If I should permit your enemies to destroy you, my work would be destroyed; for I could not, according to the law of heaven, appoint another man in your place. There is but one man upon an earth that can hold the full keys of the holy priesthood, and if he was destroyed, the full keys of the holy priesthood would be taken from the earth with him—another man could not take his place. Therefore, it would be better that I should cut off the earth everything that opposes him, than to let him be destroyed by mine enemies. If I suffered him to be destroyed, all would be over, the devil would have conquered, the world would be destroyed, and all the children of Adam would return to their native element, and be no more. Then how can I neglect you? I am compelled to take care of you; and in my hands you are safe. Therefore, I say unto you again for your satisfaction, rather than



suffer your enemies to take you, I will cut off two-thirds of the inhabitants of this Territory in one minute. I am on the track of your enemies; therefore, fear not. I have, from time to time, as you have moved along, given unto you all the encouragement that I possibly could.

4. And now behold, I give unto you a sign. When your enemies crowd upon you to take you, then know that the day of my power has come. Whenever you see this, you may know that the great day has arrived. Therefore, leave your enemies in my hands, and I will bring them to the right point. When difficulties are near, I will always acquaint you therewith.

5. And behold, I speak unto you concerning those chief acting officers who stand by and uphold you. Mine enemies are opposed to them, even as they are opposed to you; and they seek to entrap them, even as they seek to entrap you. Therefore, let those, my servants, pay their just debts (if they owe any), that mine enemies may have no just claim on them. And if mine enemies deal with my servants unjustly, and sue them, they shall not go to law with them, but, in that respect, they shall defy them. Mine enemies wish to lay hold of them to destroy them. Therefore, I require that my people shall stand by those men who are one with you, even as they stand by you. And if my servants will do as I have commanded them, I will uphold them to their satisfaction. I will take the responsibility upon myself.

6. And behold, I speak unto you concerning my people at large. Let them conduct themselves, both at home and abroad, in such a manner that their enemies cannot lawfully lay hold of them; and, if they will do this, I will uphold them. I can lawfully uphold my people if they will do as I command them. I am bound to take a lawful course in all that I do. Let my people obey my words, for I counsel them aright.

I am the Stone and Shepherd of Israel, the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.

REVELATION CONCERNING THE DESTRUCTION  
OF NEARLY TWO-THIRDS OF THE INHABIT-  
ANTS OF UTAH TERRITORY.

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NO. 114.

WEBER, UTAH, October 25th, 1861.

1. BEHOLD, I am come to speak unto you, my servant Joseph, concerning the inhabitants of Utah Territory.

2. I have made up my accounts with them. I have been working with them ever since I first called you, and there are many of them who are heirs of salvation, whom I cannot turn from their wicked course. They have gone too far ever to retrace their steps in mortality. I shall, therefore, have to destroy them in the flesh; but they shall come forth in the resurrection. Their destruction in the flesh will cancel all the sins which they have committed throughout their life times. If I could have turned them from their sins, I should not now have to destroy them; but I am compelled by the law either to turn them from their sins or to slay them. They cannot roam at large regardless of my law any longer; for they are my covenant people, and I have a claim upon them. The day of my power has now come. The time for me to settle accounts with them, and to make known unto them the covenants which bind them to me, has now arrived. For, according to the covenant which they made with their father, Adam, they are compelled by the law of heaven to sustain the principle of righteousness; and should they fail to do this, they forfeit their existence in the flesh; therefore, I have a claim upon them.

3. And, behold, I say unto you, my son, that I shall destroy nearly two-thirds of the inhabitants of this Territory. The sentence has been passed upon them. I have all their names recorded for destruction, and I am prepared for the work. And behold, I say unto you that of that number on whom I have passed the sentence of death, there is more than one-half who are fallen spirits—whose names are not recorded in the Lamb's Book of Life. And inasmuch as I shall be compelled to destroy all whose names are recorded for destruction, I shall destroy, among that number, many thousands who are heirs to the resurrection.

4. And now, behold, I speak unto you concerning the other

one-third who shall be left. I shall be able to turn them from the error of their ways. I have now, to a certain extent, broken them loose from the influence of the devil, so much so, that, when I come out in power to their deliverance, I shall be able to turn their hearts entirely unto me. They are in pain, and they are wishing that I would deliver them, and set them free. They long for something to liberate them, and they are the poorest of my people. I have their names recorded for salvation, even as I have the names of the other two-thirds recorded for destruction. The destinies of both parties are fixed. I am settling my affairs as fast as possible. Let all prepare for the great day which is at hand; for it will come as a whirlwind, and but few will stand.

5. And behold, I say unto you, my son, there are some among my people who cannot fully understand the reason that I called upon my people to pay your fine. It was necessary that I should bring mine enemies into a certain position, and to a certain point, before I should be permitted, according to the law, to destroy them. Mine enemies are too fast; they are desirous of bringing things to a head at the wrong point, and I have to bring them to my terms. And, in order to do this, I have to use means to break their hold until I have brought them up to that point to which I wish to bring them. They claim the right to act in their own sphere independently; hence, I have to outwit them by turning their plans around. In this manner, I overrule their plans for the benefit of my people, make their evil purposes work to a good end, and thereby, make man to serve me, and the wrath of man to praise me. Mine enemies claim the right of freedom in action, as well as either I or my people do. Therefore, let my people understand that mine enemies have rights as well as they have, and that those rights cannot lawfully be infringed upon.

I now add no more. I am the Son of the Eternal Father, even Jesus Christ. Even so. Amen and Amen.



REVELATION CONCERNING THE ROD, AND THE  
NEAR APPROACH OF THE GREAT TEST.

No. 115.

WEBER, UTAH, October 25th, 1861.

1. LISTEN to the words of the Lord your God, which are quick and powerful, sharper than a two-edged sword, and prepare yourself for trouble, for you will soon meet with it.

2. As I have said unto you before, so I say unto you again,—make yourself ready for the great test, for it is right upon you. You say that you would not care for trouble if you felt fully prepared for it. In fact, you think that you are prepared as far as you are concerned; but that I am not at my post. You consider that, through my neglect, you are entirely unprepared for the work that lies before you; and you are angry with me on account of my backwardness. You consider that you ought to have had the rod of power in your hand before this time; and that I ought not to have deferred giving you the rod until the last extremity, for that by so doing, your feelings are continually injured. You consider that I am blamable for such conduct. Suppose that I had given unto you the rod a few months ago, what would it have profited you, inasmuch as you did not need to use it? You would have brought both trouble upon yourself and upon my people. It is an emblem of power too sacred to be trifled with. Every time that it is wielded there is a meaning connected therewith. When it is waved all the hosts of heaven must move forth to battle. They are compelled by law to do so. Suppose that I had given it to you a few months ago, even as you thought that I ought to have done, and that you had taken it and trifled with it; you would, by so doing, have given unto me a false sign, and I should have been compelled to go out to battle; for the celestial law, which I cannot break, would bind me to do so. What would have been the result of such an act? It would have disarranged all my work, and thrown all heaven out of order. But I know my duty better than to give unto you the rod before the time when you will be called upon to use it shall have arrived. I will give it unto you then, as I have before promised you—I know your pride,—you want to handle it. You do not care so much about the result of

a sign as I do. Although I know that you do not wish to break the law, yet if you were to have the rod in your possession before you really needed it, you might in an unguarded moment give a false sign. And as I feel in duty bound to prevent the occurrence of such an event, you must not consider that I have imposed upon your rights by withholding it from you. I have done so for a wise purpose in myself. When I give it unto you, I will also give you to understand all that is necessary for you to know about the use of it. You shall never give me a sign by it only when I command you to do so; and when I command you to give me the sign to go to war, I will do so according to the law. And if we work together in this manner, all things will work well between us.

3. You may wish to know what the rod is like. You will soon see it for yourself, and hold it in your hand. Yea, I am just about to give it unto you. I am near unto you, and I will give it unto you suddenly. Prepare yourself to receive it. I have shown it unto a person in this camp. He can give you a true description of it. I showed it unto him that you might hear of it, and know that it is near unto you.

4. You feel as though your heart would be pained if you saw your enemies coming upon you before I had prepared you to meet them. But you need not to fear about that, for you shall see me a short time before they come upon you, and I will fully prepare you to meet them; you shall not lack for anything at that time. You need not expect them before you have seen me; for I shall ride up to you, and that too, in a moment, suddenly. You know my way of moving, that it is quick. I can ride up to you at any time when I wish to do so, for I am around you continually. I shall not have far to come when you wish to see me. You say in your heart to me: "Do but as you have said that you would do, and then I shall be satisfied."

5. When my enemies come to this place to train, let my people mind their own business, and stay at their own homes, unless my servant Joseph shall call them together. Let them do as he shall command them, and I will justify them, and uphold them; otherwise, they will see affliction and death. I will control mine enemies in that affair. Their aim is to lay hold of my servant Joseph; but I will see if I cannot control them. I will hold them

until they become powerless. I can manage them without any difficulty.

6. And as I have before commanded you, my servant Joseph, pay your fine if they should ask for it; and, in this manner, break their hold off you at this time. I will take them into mine own hands when they come, and I will make everything work well for the benefit of my people. And behold, I say unto you, my son, that I will move upon you and dictate you when your enemies are around you, and you shall have but little difficulty with them; therefore, fear not, but be of good courage. I, even the Lord of Hosts, am with you. Even so. Amen and Amen.

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## THE PROPHET REPROVED.

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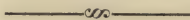
No. 116.

WEBER, UTAH, October 26th, 1861.

1. WHEN you are ready to deliver my people, tell me, and I will send mine enemies up to you. But you are not ready for that work now. Your heart is faint. You cannot do anything as you are now. You feel as though you had no power to back you up. If you had not, you could not act much worse than you do. Look about you and see whether there is anything about you to be afraid of. You need not to fear; I will not send your enemies upon you as you are now. I know that, if I did, I could do nothing with you. You know how you ought to act. You know what is required at your hands. You need not to be afraid of shadows. Wait until you see something to be afraid of; and if you will do this, it is all that I require of you. If you will do this, you will never fear at all; for I will take all fear away from you at that time by standing by your side. You shall see that you have the strongest power then. At that time you will be like unto a lion among lambs. Everything will give way before you. But if you see the least trouble brewing now, you are on the move; you think that it is coming, and you are unprepared for it; and thus it breaks down your feelings. O let me advise you to fear nothing until you see it. You might think that I have no power, and that to trust to me would only be like trusting to a broken reed.



2. And now, behold, I say unto you, prepare yourself to deliver my people, and tell me when you are ready; and as I have said unto you before, so I say unto you again, I will send mine enemies upon you when you are ready. But you say in your mind that you will never be ready until I have appeared unto you, and given unto you the necessary preparations for the work. I will do this for you. I do not expect that you will be ready until I have done this. I will give unto you timely warning when your enemies are coming up against you. You have every inducement given unto you to cheer you up. You have no cause to be downcast. Then cheer up. I am the Lord of Hosts. Even so. Amen and Amen.



## TO THE PROPHET.



NO. 117.

WEBER, UTAH, October 26th, 1861.

WHY do you surmise this, that, and the other? Why cannot you depend upon what I have told you? I know the intentions of your enemies. If I do not see fit to turn them round when they come up to this place to lay hold of you, then you may know that the time has arrived. I shall either turn them round and break their hold of you, or else I shall destroy them. I shall either do one or the other of these things. And what need have you to trouble? All things are in mine hands. It matters not which way I turn them round if I do turn them; and if I should not turn them round, but suffer them to destroy you, who will have to bear the blame but myself? If you stand to your post all will be right with you. We must all bear our own burdens; and if either of us neglect our duty, we must bear the blame. One will not be blamed for the neglect of another; therefore, remember that I am by your side. I am Jesus Christ. Even so. Amen and Amen.

REVELATION SHOWING WHY AARON AND THE  
TWELVE PRINCES OF ISRAEL HAD  
EACH A ROD OF POWER.

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No. 1118.

WEBER, UTAH, October 29th, 1861.

1. BEHOLD, I am he who shuts, and no one opens; and who opens, and no one shuts; even Jesus Christ. And I am come to explain this matter unto you.

2. Behold, I say unto you, that my Father holds a sceptre or rod of power, and when I am compelled by law to go to war with the inhabitants of the earth, my Father honors me with that rod, and I wield it in his name and according to his command; and in consequence, all the heavenly hosts obey me.

3. And there are twelve chief generals in heaven, who are next to me in authority; and they, also, have a rod each, and when I raise my Father's rod, they all, at the same time, raise their rods, and give their command. Those chief generals are my Father's first born sons—those who are next to me by birthright. They are subject to me, and all the rest of the inhabitants of our earth are subject to them. And thus my Father has a rod which I use. And those twelve who are next to me by birthright have each a rod, also; and when these rods are raised, all the hosts of heaven go to war. There are, also, many other authorities in heaven; but they do not have rods. Mine angels are all subject one to another—the younger are all subject to the elder; hence, they all act in their places, according to their birthright. There is perfect order with us, for we have a perfect organization. We all know our duties, and we do them.

4. And behold, I say unto you, my son, we never raise our rods only according to the law of heaven. We are governed by it in every respect; therefore, when we raise our rods you must raise yours, also. I will tell you when to raise your rod, and when to give the command. I shall stand by your side when you do this, and we shall raise our rods about the same time. I will give unto you a perfect knowledge of all our movements with our enemies.

5. You may ask: If there are twelve chief generals in heaven,

what is the reason that they were not shown to John the Revelator? He saw only four. I showed unto him the first four of the twelve, and that was sufficient at that time. There are many things which belong to the fulness of the holy priesthood which I did not show unto my servant John. It was not necessary for me to reveal all things unto him, for he only held a portion of the keys of the holy priesthood. I only gave unto him a partial figure of the last mission of the angel Gabriel (the seventh angel to the earth).

6. And now, behold, I speak unto you concerning the twelve Princes of Israel. They are the twelve sons of Adam, next to Aaron by birthright; and they stand, in connection with Aaron, at the head of all Adam's children who are heirs to the resurrection. The rods which they held when they were upon the earth, in the days of Moses, were emblems of power, representing the twelve rods which are used by the twelve chief generals in heaven. And the rod which Aaron used was a representation of that rod in heaven which belongs to the Eternal Father, and which is now used by me.

7. The full keys of the holy priesthood give a true knowledge of the order which exists in heaven. Under them, earthly things will pattern after heavenly things. Hence, the twelve Princes of Israel on the earth represent, in every respect, the twelve chief generals who are in heaven. And when this earth shall have undergone its last change, and become celestial, those twelve princes will be the first twelve rulers in Adam's world, next in authority to Aaron; and Aaron will use his Father's rod. Thus, when Adam shall have become an Eternal Father, and Aaron a Jesus Christ, when the twelve princes of Israel shall have obtained their resurrection, and this earth been celestialized, the twelve princes of Israel will claim the ruling power over this world, and will again have twelve rods, which will be given to them by their own Father, who will also give them all necessary power, and they will rule his kingdom. All the rest of Adam's children will be subject to them.

8. And behold, I say unto you, my son, prepare yourself to receive your rod, and to use it. We have our rods with us, and we are ready to use them as soon as it shall become necessary to do so. I will reveal all things unto you concerning the use of your



rod, and I will always stand by your side after I shall have given it unto you. I have it with me now, and I can give it unto you in one minute; therefore, prepare to receive it. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.

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### THE RESPONSIBILITY OF GIVING COUNSEL TO THE SAINTS PLACED UPON THE PROPHET'S COUNSELLORS.

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NO. 119.

WEBER, UTAH, October 30th, 1861.

1. HEARKEN unto the words of my mouth, my son, for I am about to counsel you concerning your duty towards my people. I do not require of you to attend to all church business yourself. You cannot do this. I have given unto you counsellors and others on whom I have placed a responsibility; and I expect that every man whom I have called will do his duty, and thereby lighten your burden. It is your duty to receive revelations from my mouth, and write them for my people,—even to stand between them and me, and to give unto them my words,—this is as much as you can well attend to.

2. You are not required by me to burden yourself with every person's duty. Let those who have duties to perform in my Church perform them, and then they will ease your burden. You cannot be present everywhere with my people, looking into the business of all at once; therefore, you must have others to assist you. I know that you are burdened with this people in consequence of the way in which they are now situated; but I will speedily place you in a pleasant position, and you shall be surrounded by faithful men; but I will give unto you more of them.

3. Many of my people have done well, and I am well pleased with them. Let them continue to hearken unto my words, and I will shortly give unto them the victory over their enemies. I will change their position in life. I shall not keep them suffering here but a very short time longer. I am now drawing things to a head at a rapid speed; and when the two powers come together I will destroy all mine enemies who dwell in this Territory, according to

my former promises. Let my people work with me. They must remember that they have duties to perform as well as I have; and if they will discharge those duties, they shall receive the blessings promised.

4. And, behold, I say unto you, my son, fix your mind upon your own duty, even as I have commanded you, and place a responsibility upon your two counsellors, and all things will work well. Let them receive my words from you, and act upon them. Let them regulate themselves in all their councils by my word which they receive through you. If they will do this, I will give unto them the spirit of counsel, and they shall counsel my people aright. You shall not be called upon to give private counsel unto my people, except in such difficult cases as those wherein your counsellors feel themselves incompetent to give satisfactory counsel to those who shall apply for it—even where revelation needs to be given to settle the matter. In such cases you may be called for, and your word will be and end to controversy. In all extreme cases you may be called for, but not otherwise.

5. And it would be wise for you to meet in council with your counsellors, as often as twice in a week, to offer up petitions before me in behalf of yourselves and of my people at large. If you and your counsellors will do this, I will send the recording angel to hear your prayers, and he shall record them, and present them to my Father and to the other leading authorities in heaven, and we will counsel upon them. And if it be lawful for your prayers to be answered, we will answer them according to your request. We wish to hear from you and from your counsellors in this manner, at least as often as twice in a week. We will take good care of you, never fear.

6. We are constantly directing you in all your movements for good. We know that you are but frail men, surrounded by all manner of enemies who thirst for your blood; but you have no need to fear them, for I will hold them as with an iron grasp. They shall be perfectly powerless. They shall do nothing only what I wish them to do in order to fill up their cup, and, in so doing, they shall not afflict my faithful people to hurt them much. All things will go on aright with the faithful; but the rest will be consumed.

I now add no more. I am Jesus Christ. Even so. Amen  
Amen.

## THE AMERICAN GOVERNMENT.

No. 120.

WEBER, UTAH, October 31st, 1861.

A REVELATION concerning the origin and nature of the American Government and the departure of modern legislators from its principles.—The apostacy of the apostles of the old Church.—Revealing the design of the Almighty in commanding his saints not to train with their enemies.

1. BEHOLD, I am Jesus Christ, and I will reveal unto you the design that I had in counselling my saints not to train with their enemies.

2. According to the decree of heaven, I was compelled to establish a Republican form of government upon this land, to continue for a season, until I shall have accomplished a certain design. Notwithstanding this, the order of that great government is contrary to the true order of government which exists in heaven, and which will eventually exist upon the earth. That government is an exception to all other governments established either by my Father or by any other God connected with the quorum of worlds to which we belong. But when we established that government we had an object in view. We inspired George Washington and his associates to establish that government, and to write the law which should regulate the people who should occupy this land. We raised him up for that purpose. He was before appointed to that work. What object had we in view for establishing such a government upon this land? Our object was to give unto every person the right to liberty of conscience in religious matters. Under that government they were at liberty to act out that which was in them.

3. Under it I could have established my Church, if its administrators would have dealt with my people according to the law which I had caused to be written; but they would not. My people were as free to act, according to that law, as they were; but they assumed power over my people, and trampled their rights under their feet, and, contrary to the law, they shed the blood of my servant Joseph Smith, slew many of my saints, and others they drove from their homes; but I will recompense them for it all.



4. They have departed from the law which I, at the first, caused to be written, and they have framed laws of their own, adapted to their own corrupt purposes, in order that they might shed human blood to satisfy their bloody appetites. They thirst for blood all the day long, and I will give unto them blood until they are satisfied. I will give unto them blood to drink, for they are worthy. I will cut off the inhabitants of the United States by millions; and I will lay their land nearly waste. I will begin with them as soon as I shall have purged my Church, and I will leave alive none but the pure in heart.

5. And now behold, I speak unto you concerning the people of the old Church. They are more corrupt than the inhabitants of the United States are. They, also, thirst for the blood of those who cross them in their pathway. They are continually thirsting for blood. They cause those of my people who are innocent to swear oaths obligating them to shed the blood of their fellow men, contrary to my law. I claim the right myself to inflict the penalty of death upon the transgressors of my Church; but they take my work out of my hands. I do not call upon those whose hands are steeped in blood to attend to that business. When I pass the sentence of death upon any of my people, I do it justly.

6. Those men whom I called to be apostles to lead my Church under my servant Joseph Smith, have been pleading with several of the presidents of the United States to admit them into the Union (as they call it); but those presidents were ashamed of them, and did not wish to be disgraced by such an alliance; consequently, they would not be united with them. But they still feel discontented, and continue to beg for shelter under the wings of their great father and protector, (?) notwithstanding that their father (?) has driven them from place to place, and taken their all away from them time after time, and slain their prophet, and also many of their brethren. What do those apostles by such pleadings and by such conduct say to that government? They say plainly: O, our father, we now care nothing about our prophet whom you have slain, and our brethren, whose blood you have shed, nor about the many times that you have driven us from our homes. We are willing to forget all this, if, father, you will only permit us to become one with you. Our prophet was an imposter,

and we were deceived by him! You did justice when you slew him, and when you murdered our brethren in cold blood, and when you took all our possessions from us, and drove us far from you into a barren country! Still, father, we plead with you, and say, O do admit us into the Union! We are willing to acknowledge, father, that all that you have done unto us is right; and if you will not admit us into the Union, we shall break our hearts! And now, father, inasmuch as we plead with you in this manner, how can you refuse to accept of us? We have no friend but you. We believe that we were deceived by Joseph Smith. We do not believe now that he was a prophet. We deny everything that he taught us. He led us into trouble, and if you do not help us out, whatever shall we do? O, then, do take pity on us, and help us out of this difficulty. If you will do this, we will be your slaves forever! O, can you turn your back upon us any longer? Do accept of us, and we will never rebel against you any more. We assure you that we will have nothing more to do with the doctrine of Joseph Smith. We will bid adieu both to him and to his doctrines forever! After this we will take good care that his doctrines shall not lead us into any more trouble. Therefore, father, we ask you now, for the last time, to receive us, or we perish.

7. O ye people who have yielded obedience unto the fulness of my gospel, hearken unto my words, for I am about to talk to you. Will you obey me, or would you rather make the same shipwreck of your faith that those have done whom I first called to the priesthood under Joseph Smith? Will you go to their standard and be regulated by their laws, or would you rather obey me?

8. I commanded my people not to train with their enemies, and why did I do so? In order that I might obtain a clue on mine enemies. I knew that, if my people did not train, mine enemies would fine them; and that, if my people would not pay the fine, they would take away some of the property which belonged to my people. Were they justified by the law of the United States in doing this? They were not. Therefore, by extorting a fine from those of my people who are not American citizens, and taking away their property, they broke the law which they profess to keep. If they never take away another cent's

worth of property from my people, I can now, according to the law of heaven, take away all that they have. When I commanded my people not to train with them, I set a trap for them, and I caught them in it. I have won the first point with them.

9. They will set (as they suppose) another trap to ensnare a few of my people. They are gaining confidence. They think that because my people did not oppose them, but, on the contrary, suffered them to take whatever their feelings dictated, they won the last cast. They feel proud now, and they think that they will win the day. They are constantly studying what scheme they shall put in operation next. They want to keep things on the move; therefore, I will give unto them another pretext. They have to wait for me. They can do but little without me. I have to lay both their plans and mine own too. And I wish to lay another plan for them that will induce them to come up against my people to slay them; and this I can do without much difficulty, for they are bloodthirsty. They are ready for the slaughter; therefore, I will bring them to that point.

10. But, when they come, they will make a pretence that they do not wish to slay all my people. They will offer to protect as many of them as will forsake me and go over to their side. They will try to make as many of my people as will hearken to them believe that they are their best friends; but those who may be false-hearted among my people will not have much time to talk with them, for I shall speedily remove them out of the way. Mine enemies will pretend that they only want my servant Joseph, and a few of his brethren, and that, if my people will let them take those few men, they will not molest the remainder. But, as I have said unto you before, so I say unto you again, I will not spare the lives of any but those who will faithfully stand by my servant Joseph, and by my servants who stand by him. I have told my people what I mean to do; and they can please themselves what they do. They will find out that I have told them the truth.

I now add no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



## THE ARMY OF HEAVEN.

NO. 121.

WEBER, UTAH, November 1st, 1861.

A REVELATION concerning the army of heaven ; giving an account of their number, the manner in which they go to war, the means by which they are supported, the manner of their division into sections by their twelve chief commanders, and the nature of their duties to the promised seed of Abraham.

1. LISTEN to the words of the Lord your God, for I am about to draw near unto you, and reveal many secrets unto you in order that you may be prepared for the work which I have called you to do. When I reveal unto you the secret things of heaven I am drawing near unto you. No person can know me except I reveal myself unto him ; and I cannot reveal myself to any person only according to the law by which I am governed. I am drawing nearer unto you every day. I am giving unto you a knowledge of the most sacred things. I shall soon have revealed all that is necessary for you to know before I come and reveal myself in person to you—to stand in your presence and to be seen by you during the whole of the time that we shall be at war. At such times, I shall never leave you, but I shall stand by your side, and you will see me before your eyes continually—even as one man sees another. Hitherto you have not needed to see me only to convince you that I exist ; and I showed myself unto you to convince you of that fact. But I shall now show myself unto you in a more satisfactory manner ; therefore, prepare yourself for a visit from me, for I shall soon visit you ; and when I come, I shall abide with you.

2. And now, behold, I speak unto you concerning my warriors. I have told you that they are commanded by twelve generals, who are my Father's firstborn sons. They were ordained by Him to fight the battles of Abraham's seed ; for his seed are my covenant people, and I am compelled to fight their battles. All the warriors of heaven received their ordinations to the authority which they hold under the hands of my Father, who has ordained hundreds of millions. He now is, and always has been busily engaged. He has had no time trifle away. All the inhabitants of our earth are also busily engaged. They are not slothful.

3. The angels of heaven cannot officiate in any office upon our earth until they have received an ordination from my Father. They do not all receive an ordination of the same kind. Some are appointed to one office, and some to another; but they all officiate in their own callings, and there is no confusion among them.

4. I revealed unto my servant John some things concerning the army of heaven. He saw them and knew their number. Their number is two hundred millions. They are all horsemen, and they are divided into twelve sections, which are commanded by twelve generals, each of whom commands an equal number. There are also other officers, all of whom hold positions according to their birthright, and are subject from the least unto the greatest to those chief generals; hence, there is no cause for contention among them, for they all possess that which it is their right to possess, and they are all satisfied therewith.

5. It is the duty of that army to rule the four quarters of this earth. The first four generals each rule one-quarter, and the other eight generals assist them. They stir up the nations to war, and they quell them again. They move forth among the armies of men, and turn them hither and thither as it seemeth them good, and no earthly power can hinder them. They go to the kings and rulers of the earth when they are sitting in council, and turn them hither and thither at their pleasure. Kings and rulers are all brought to their terms. The needs of this army are supplied by that portion of the angels who are otherwise engaged. The whole army is not always upon the earth. Its presence here is not always needed. Sometimes a portion of it is in heaven, while the other portion is upon the earth. The warriors of heaven do not all come to the earth together, except when there is great trouble upon the earth. At such times they are all needed; but that is very seldom, for, if necessary, they could cut off the entire inhabitants of the earth in a few minutes. Some of them, however, are continually passing from the earth to heaven, and from heaven to the earth. They often exchange places for their own convenience; but there is, nevertheless, always a force upon the earth sufficiently large for all necessary purposes. They will be more busily employed in the future than they have been in the

past,—even from this time until their work is finished; which work is now only fairly beginning.

6. And behold, I say unto you,—it will be your duty to raise your rod first, and give the first command; and as soon as you have given your command to the heavenly host, I will give mine to the twelve chief generals, and they will give theirs to each of their separate sections, one after the other, in quick succession, commencing with the one who is first according to birthright, and ending with the last of the twelve. In this order the army of heaven will go out to war, and, when they do so, they will make great slaughter. The armies of the nations of the earth cannot be compared with the army of heaven; they have not been trained for war as the angels of heaven have.

7. And now, behold, I say unto you, my son, seek to strengthen yourself for the great work that lies before you. I will not send your enemies upon you until you are prepared to meet them,—should I do so, I should of all men be the most dishonest. I know that your enemies would slay you if I did not prevent them. I know that you depend upon me, and I will never betray your confidence. Therefore, be true to your trust, and watch for the day of my power to come; for it will come upon many as a thief in the night.

I now give unto you no more. I am the Stone and Shepherd of Israel, the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## THE FOUR AND TWENTY ELDERS.



No. 122.

WEBER, UTAH, November 2nd, 1861.

1. LISTEN unto me, my son, and I will speak unto you again. Inasmuch as there are four and twenty elders in heaven, sitting upon four and twenty seats, under the throne of my Father, and there are only twelve of them who use rods, what part does the remaining twelve of the twenty-four act upon our earth? They are twelve generals who act under the authority of those first twelve who use the twelve rods, being next to them by birthright, and,



consequently, they act under them. What part will those twenty-four apostles act under the fulness of the holy priesthood? Will they all hold the same authority? No; one will be subject to another according to their birthright. The lesser will be subject to the greater; but the apostleship will not be placed in its right order until all the high priests assemble upon Mount Zion. Other high priests will act in the various places of those twenty-four legal heirs to the apostleship until they come and take their right places. Behold, I am the Lord, and I will call such high priests as will be suitable to fill their places until they come to take their own places. Some of them are in the spirit world, and a few of them are upon the earth; and I will place those who are upon the earth, who are handy to come at, in their own places. They are valiant men.

2. When my kingdom is set up, and my work has become extensive upon the face of the earth, I shall divide my Church into twelve parts, and I shall call every section a stake, and I shall place twelve apostles over those twelve stakes, even those of the apostles who hold the first birthright, and the remaining twelve will become subject to them. This order will exist upon the earth, even as it does in heaven. Earthly things under the fulness of the holy priesthood will be a perfect representation of heavenly things, even a perfect order of things.

3. What is the difference between Holy Ghosts and the warriors of heaven? Is there any difference between them? No. The warriors of heaven were ordained by their Father both to influence those who are heirs of salvation and to direct their footsteps, and also to fight their battles. The warriors are Holy Ghosts.

4. As I have said unto you before, so I say unto you again, it is not necessary for all the hosts of heaven to be upon the earth at once. It is the duty of the first four captains of the Lord's Host to govern the four quarters of the earth, even to govern the heathen nations, who know nothing about the gospel, who are fallen angels. And it is the duty of the three next in authority to the first four, to take charge of that portion of Adam's children who yielded obedience to my gospel in the flesh; and in times of great trouble all the hosts of heaven will come out and assist those three generals. They take the charge of those of Adam's children who yield obedience to my gospel in times of peace; and when trouble comes

upon them and they need assistance, the first four generals and also the other five come to their assistance; and when those twelve all come out to battle, all the armies of heaven go out to war; and thus the whole army of heaven go out to war when they are called upon to do so.

5. What is the reason that those warriors cannot be seen by mortals on the earth, when there are millions of them upon the earth continually? They are close by people upon the earth, and still they cannot see them. What is the reason of this? It is darkness which mortals are enveloped in. They can see nothing but that which is mortal like unto themselves. Can the angels of heaven see mortals upon the earth and know what they are doing? Yes; they know the thoughts of their hearts before they have spoken one word. They can see and understand all about mortals; but mortals can neither see nor understand anything about them, except I reveal it unto them. No mortal can either see me or mine holy angels except I show them unto him; and he must be transfigured in order to see either me or mine holy angels. He must be enveloped by a holy influence, wherein his spirit becomes enlightened by being touched with that holy influence. It is the spirit which is within mortals that sees either me or mine holy angels, and not the mortal eye. None can see me except that I envelop them in a holy influence, and by that means quicken their spirits; and I shall do so to none but those who are worthy. Therefore, let those who wish to see me prove themselves worthy. If they will do so, I will envelop them by a holy influence and quicken their spirits, and they shall both see me and my holy angels. And if they do not see me when I come in power, they may know that they are unworthy of that favor; therefore, if my people desire to see me, let them prepare themselves for it. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.

## REVELATION EXPLAINING THE PRINCIPLES UPON WHICH MEN LIVE AND DIE.

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No. 123.

WEBER, UTAH, November 5th, 1861.

1. HEARKEN to me, my son, for I am about to make known unto you those things which you have enquired of me to know. You wish to know why all people do not live to the same age. You are astonished that while some live to become old, others die in their childhood. You wish to know the reason of this. You think that all people ought to live to an equal age, and that, if they do not, there is something wrong. I have told you before that the children of men neither gain nor lose their salvation while in mortality; and that the number of years which they live in mortality does not give them any advantage more than they had gained before. They either won or lost their claim to the resurrection before they entered into mortality. It was ordained in heaven that each of Adam's children should receive a mortal body; but it was not ordained that they should all live to the same age. Some die at one age, and some at another. To the one who lives to an old age there is no more credit due than to the one who dies young. Whether the children of Adam are in this world, or in the spirit worlds, it matters not. If they are striving to do good they are accepted. Some people are appointed to live upon the earth for special purposes, and others are not. It is necessary for some to live upon the earth to an old age, because their services are needed. It is also necessary that others, in order to fulfil the law of heaven, should take mortal bodies and die in their childhood, because their services are most needed in the spirit worlds.

2. Adam's children cannot all dwell upon the earth at the same time; neither can they all be absent at the same time. They are divided. Some of them must dwell upon one earth, some upon another. They are called to inhabit four different earths—even this earth, and three spirit world's. And in all those worlds, the children of Adam are called to superintend and minister in temporal things. This is their duty upon all earths until they have received their resurrection, and then they will minister in spiritual things,



having become celestial beings. But how can a spirit minister in temporal things upon a spiritual earth? The spirits which are in the spirit worlds have charge of the products of the earths on which they dwell; for a spiritual earth yields forth all manner of produce, even as this earth does. Spirits need both food and clothing, even as mortals do; and high priests who are called to minister in those spirit worlds are supported there by the children of Adam, as they are upon this earth. Therefore, to keep things in order, in all those worlds, the children of Adam must be divided.

3. But before spirits can enter into the two worlds called the terrestrial and the telestial worlds, they are obligated to come and take upon them mortal bodies, and die. All the children of Adam who are heirs to the resurrection have a part to act either on this earth or in the spirit worlds before mentioned. When I take children from this earth, I do it in order to send them to their own fields of labor. Such have been appointed unto death.

4. Behold, I am the Lord, and I lay no claim to fallen spirits. Satan claims the right to lead them, for they belong to him; but I claim the right to lead those who are heirs to the resurrection, for they belong to me. But I overrule all Satan's plans, and I shall bring him and his host to naught. The reason that the children of Adam die before they have grown up to their full stature, is, in many instances, because they were before appointed unto death. But there are some cases wherein people die before their appointed time. Such bring death upon themselves through their own follies. Such are condemned by the law of heaven, being accounted unworthy to fill a place either in the terrestrial or telestial worlds. They are, therefore, compelled to return to their father, Adam, by whom they are chastened for their sins, and again sent upon the earth to fill their appointments; and when they have faithfully filled them, they are accounted worthy to pass on into the spirit worlds.

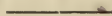
5. It is the duty of Aaron, the firstborn son of Adam, and a few more of Adam's first born sons, to take three missions upon this earth in mortality. Aaron has not yet been upon either the terrestrial or telestial worlds; but, at all times when he has not

been upon this earth, he has been with his father. He will not go to those spirit worlds until he shall have finished his last mission upon this earth. He will then go and await his resurrection, and, in the resurrection, he will be the first who will come forth.

6. And behold, I say unto you, my servant Joseph, that I will heal all those of my people who are sick, who are not appointed unto death, after you shall have repeated the ceremony, which I have given, over their heads. My people need not to send for doctors, for if they are appointed unto death, a doctor cannot heal them. I will heal all those who are not appointed unto death myself; therefore, let my people save all such trouble and expense. I am Jesus Christ. Even so, Amen and Amen,



### THE TIME OF THE GREAT TEST.



NO. 124.

WEBER, UTAH, November 6th, 1861.

REVELATION wherein the Lord promises to strengthen the prophet and the faithful among his people so that they may behold him and the host of heaven at the time of the great test; and in which he reasons with, reproves, and threatens with destruction the rebellious.

1. BEHOLD, I am come to speak unto you, my son. I know what you require at my hands. You say that, if I were ready to deliver my people, you would be, also. But you think that I am not ready. You consider that I have yet much to reveal unto you before I shall have prepared you to meet your enemies; but I can soon prepare you. I have been revealing unto you the secret things of heaven rapidly, in order that I might prepare you to meet your enemies. I am now moving fast. I have yet a little to reveal unto you, and when I shall have revealed it, I shall be ready to come and remain with you; and at all times when trouble is on hand I shall abide with you. Should I ever leave you, it will be in times of calm, when there is peace between my saints and mine enemies.

2. You say that you cannot exercise sufficient faith in me to receive the rod. You feel your weakness in this matter. What

shall I do for you? I will strengthen you abundantly. I will surround you by millions of my holy angels, and I will open your eyes so that you shall see them. You shall move and act entirely under their influence. You shall not feel the weakness of human nature. You shall feel strong, as though you were the Lord, and had all power in your hands. You shall have all the heavenly host around you to go to battle at your command, and you shall see millions of them. You shall even be among your enemies as a lion among lambs. They shall be as nothing before you.

3. As I have said unto you before, so I say unto you again, before you see your enemies coming upon you, you shall see me and my holy angels. They shall surround you, and when your enemies are coming towards you, you shall constantly see them before your eyes. I shall permit your enemies to come close to you, and to my people, and that for a wise purpose in myself. They will ask my people to deliver you and a number of my servants up to them; and they will promise my people that, if they will do so, they will spare their lives, and let them go. And some of my people will attempt to go over to their side; but before they arrive there, I will smite them dead. The reason that I shall suffer mine enemies to come so close up to my people, will be to try them. If they can stand faithful to my servant Joseph, and not flinch, then they will be worthy of a deliverance; but, if they cannot do so, I shall slay them with mine enemies.

4. I will give unto my people who are faithful a fair chance. When they behold mine enemies they shall also see both me and the heavenly host. When they see the one power, they shall also see the other; I will deal fairly with them. Those who are worthy I will abundantly strengthen; but there are a few among my people who are unworthy, and I shall neither show myself, nor my holy angels unto them. They will be destroyed.

5. I have told those who are unfaithful what I required at their hands, and yet they would not do as I commanded them. They treat my words lightly, and do not even believe them; but their days are numbered. They will know to their sorrow that I have told them the truth; but they are not honest before me. The truth they do not want. They have not obtained a testimony of the truth because they were unworthy of the operations of my

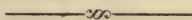


spirit upon them; and no person can have a testimony of the truth except it be given by my spirit; and my spirit will give a testimony to none but to those who are worthy. You will know who those unfaithful people are when I come to move mine enemies out of my way. I have done my duty to my people. I have revealed unto them the hidden mysteries of my kingdom: this many of them know. All my people might obtain a testimony of the truth, if they would seek it lawfully, for I will give a testimony to all those who are worthy. Therefore, those who have not obtained a testimony should know that they are unworthy of it.

6. Let those of my people who expect to be saved in the day of my power rise up and shake themselves, and act as though they had some life within them. They are going to sleep. If they do not awake and shake themselves from their slumbers, I will awaken them suddenly. I have told them enough about their carelessness. I will not tell them many times more; but if they do not heed me, I will slay many of them. I have told them time after time what I require of them, and yet they will not do as I have commanded them. If they wish to be my saints, they must work with energy. They will never accomplish anything by going to sleep. They have something to do as well as I have, and I call upon them to do their duty. I have a claim on them, as well as they have upon me. I have always done my duty to them, and if they will not willingly do their duty to me, I will make them do it, or destroy them. They are often calling upon me to confer some blessing or other upon them, and if I do not give unto them the things which they ask for, almost as soon as the words are out of their mouths, they are ready to censure me for not being true to them. They will not act honestly with me. All that I ask of them is to serve me with all their hearts; but, instead of doing so, they go to sleep and suffer evil spirits to overcome them. And, if my people will not serve me with all their hearts, those spirits will cause them to deny the truth, as some have already done, and they will not be able to stand, for my angels will not attend them.

7. My people also bring sickness upon themselves by their unfaithfulness. They give way to evil influences which afflict them, and then they call upon me to heal them. They impose upon me in almost every respect. They would not have had so

much sickness among them as they have had, if they had done as I commanded them. Had they kept my commandments, they could have kept those evil influences far from them, and then they would not have been afflicted by them. I do not require more at the hands of my people than what they are able to do. All that I require of them is to serve me with all their hearts. This they could do with ease if they would; and they must do it, or I will not uphold them, and if I do not, then they will go to destruction. I am Jesus Christ. Even so. Amen and Amen.



THE PROPHET IS PROMISED THAT, BEFORE HE  
IS CALLED UPON TO DELIVER THE PEOPLE  
OF GOD, HE SHALL RECEIVE THE ROD.



No. 125.

WEBER, UTAH, November 7th, 1861.

1. WHY are you so restless in your feelings when you know that I am always with you? You are afraid lest, when your enemies come against you, I shall not be with you. It seems as though you cannot exercise sufficient faith in me to obtain the blessings which belong to you, and which I have promised unto you.

2. Perhaps you will say, "If you did not hold them from me, I could; but you hold them from me, and until you shall give them unto me, I cannot obtain them. You also keep yourself at a distance from me. You will neither draw near unto me yourself so that I can see you, nor give unto me the rod which belongs to me. You withhold from me my rights, and how can I feel well towards you while you deal with me after this manner? How can I place confidence in you? You will reveal unto me revelation after revelation, as often as I ask you to do so. I have no trouble with you in this respect. But what is the reason that you will not pay me a satisfactory visit? You take a delight in oppressing me. You know what I require at your hands. I have called upon you time after time to strengthen me. What is the reason that you will not do so? You know that I cannot do the work that you have sent me to do unless you strengthen me. All that I ask of you is

to prepare me for the work. 'But, inasmuch as you do not come and manifest yourself unto me in a satisfactory manner, it lessens my confidence in you. There must be some cause for your backwardness, and, in consequence thereof, you are causing me to sustain a great injury. You are breaking my confidence in you, and, apparently, operating against both yourself and me. You either have some cause for dealing with me in this manner, or you are greatly to blame. Then tell me why you have neither visited me in a satisfactory manner nor given unto me the rod. Tell me why I am still left to contend with such weakness; for, in consequence thereof, I am unfit to perform my duty.'

3. Behold, I am the Lord of Hosts, and I will make known unto you the reason of all these things. There are reasons why I have not given unto you the rod, and, also, why I have not visited you in a satisfactory manner. You have never, as yet, needed the rod, neither has it been necessary for me to visit you in the manner in which you wish me to visit you. It is contrary to the law of heaven for me to give unto you the rod until your enemies are about to come against you. Neither can I visit you in a manner that will satisfy you, except I bring unto you the rod. It is the power that you want; and you cannot have the power except you have the rod. You will not be able to deliver my people out of bondage except you have it; for my angels are not compelled to go to war excepting when the rod is waved. And inasmuch as I cannot bring unto you the rod until your enemies are about to come-against you, I deem it unwise to come to you without it; for I know that after I should have visited you, you would not be satisfied. It is not my presence merely that you want, for you have seen me. It is the power that you need, and that you must have before you can deliver my people. Therefore, when I come, I will bring the rod and place it in your hand, and until then you will not need to see me. At that time, and ever afterwards, you will have all the power that you need, and you will have no more cause to complain against me. I know that you are now situated that you can do but little; but I shall shortly liberate you. I am bound by law to withhold the power from you until you need it; therefore, strive to reconcile yourself and wait patiently until I come; and as soon as you need to see me I shall come; and



when I come I shall be as ready to fight the battles of my people as hitherto I have been to reveal the hidden mysteries of my kingdom unto them. I am not afraid of mine enemies; and that my people shall then see. I have the power to defend the principle of truth, and I will defend it. It will be no difficulty for me to destroy all mine enemies out of my way.

4. But my people are becoming weary of waiting for me. They are becoming slothful and careless about those things that flow from my mouth. Many of them think that they have trusted in me as long as it is necessary to do so. The words of my mouth will not satisfy them. They are short-sighted indeed! They have not waited for me long, as yet. They have suffered but little through obeying my commandments; neither will the faithful ever suffer a great deal through doing so; for the day of suffering for the faithful is over. I will take their burdens upon myself, and I will bear them. Let not my people grow weary now, for they have nearly obtained the victory; but rather let them arouse themselves, and struggle for their liberty, and they shall obtain it. It is worth struggling for; and those who will not struggle for it, shall not obtain it. I will give the victory unto all those who are worthy; therefore, let my people prove themselves worthy of the promised blessing, and they shall obtain it. I am the Lord of Hosts.

5. And behold, I speak unto you concerning mine enemies: They have laid their plans to come up against my people, and they will soon be here to try their skill; but as soon as they are ready, I shall be ready also. And I say unto you, my son, that I will give unto you sufficient warning, so that you may prepare my people to meet them. At that time I will satisfy you. Lift up your head and rejoice, and prepare to meet me, for I shall speedily visit you, and remain with you.

I now give unto you no more. I am he that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.

THE DESTRUCTION OF THE WICKED.—PREACHING  
OF THE GOSPEL BEFORE THE SECOND  
DESTRUCTION.

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No. 126.

WEBER, UTAH, November 8th, 1861.

1. BEHOLD, I am he that shuts, and no one opens, and that opens, and no one shuts. And I am come to speak unto you, my servant Joseph.

2. You wish to know how I am about to proceed in the deliverance of my people, and I will make known unto you the course which I intend to take in this matter. Inasmuch as I have told you that I intend to cut off two-thirds of the inhabitants of this Territory, you wish to know how I intend to cut them off. You wish to know whether I intend to destroy them all at once, or not; and I will inform your mind upon this subject. I do not intend to cut them all off at once; but I will first cut off all that stand in my way. After that I shall send my people to Salt Lake City, the central point in this Territory. I shall march forth before them, and I shall lead the hosts of heaven before them to battle; and nothing that wishes to oppose me will be able to stand before them. I am the Lord.

3. At the time of the first destruction, I shall cut off the chief authorities and bishops of the old Church; and thus I shall break the bands which now bind my people together in slavery. When the first command is given, I shall clear those officers out of the way; and by so doing, I shall preach a loud sermon to those who will be left alive.

4. And of those who will be left alive, I shall gather together upon the public square, those who will hearken unto me, as I have before said unto you. And those who will not hearken unto me, and yet assemble at that place, I shall destroy. In this manner I shall purge my Church. I shall leave alive none but a portion of those who are heirs to the resurrection, and of them I shall be compelled to destroy nearly one-half.

5. When I shall have broken the bands which now bind my people together in the old Church, I shall send my servants through this Territory to preach to, and to gather the people to the place appointed. And should any gather there who are not heirs to the resurrection, I shall destroy them.

6. All those who gather there will have to pass through a straight place, where I and my servant Joseph will stand, in order to examine all that pass through; and all who will be permitted to pass us, will be accounted worthy of a place in my kingdom on the earth. I have given unto my servant Joseph the gift of discernment in part. He now possesses it to a great degree, and when I come to him, I will give it unto him perfectly. And when we shall be separating the sheep from the goats, I will stand with him, as one man stands with another. And when I shall have purged my Church, there will be but few more than one-third of the people who are now living in this Territory left alive. Mine enemies little think what lies at their doors; if they did, their hearts would fail them; but it is hidden from their eyes. They rush forward like the unthinking horse does when it rushes out into battle; and they will be destroyed. They know not what they are doing.

7. And behold, I say unto you, my son, you wish to know how I intend to destroy mine enemies. It is not wisdom in me to reveal this secret fully unto you at this time; but I will shortly reveal it unto you. I will not withhold from you anything which I can reveal unto you. According to the law by which I am governed, there are some things which, at present, I am forbidden to reveal unto you; but I shall reveal them unto you when the time shall have come for them to be revealed; until then, I shall be compelled to hold some things from you. Everything will come forth in its own time and place; and out of its time and place nothing will be revealed by me.

8. You may ask me the question: Can the heavenly hosts use swords and guns and other deadly weapons, as men upon the earth can? Yes; they can use any kind of deadly weapons that mortal men can. They can slay men in many different ways. They can draw their breath out from their bodies, and cause them to fall dead by thousands without shedding their blood, or apparently wounding their bodies. They have the advantage over mortal men in every respect, and they are prepared for the work which they are called to do. Therefore, I say unto you, my son, let your mind be at rest as to the manner in which I intend to slay mine enemies. I will slay them when they come to lay hold of you, and that you shall see. I will reveal unto you one thing after



another, as you shall stand in need thereof; therefore, be of good courage, and I will be with you unto the end. I am the Lord.

9. And, behold, I say unto you,\*my people wish to know what I mean by saying that I am waiting for them. They think that, if the day of deliverance was before appointed by law, they could do nothing neither to forward nor yet to hinder the work. What shall I say unto them upon this matter? That day has never been appointed by the law of heaven; but when I shall have brought the two powers together, then the time will have come. I am compelled by law to bring those two powers together, and in order to do this I have to influence mine enemies to come up against me; and this I could have done long since, if my people had been ready to preach my gospel. I wished to give unto them all the opportunity that I could, and I have been very urgent with them, because I wanted them to be well prepared. It would be folly in me to cut off all mine enemies before I should have prepared a number of men to preach to those innocent people who will be left alive. I am, therefore, waiting for those men whom I have called. They are not fully prepared to preach my gospel in its fulness.

10. The appointed time for me to come out of my hiding place is when my servants shall have prepared themselves for the work; for there is no law in heaven which appoints the day on any other principle. When I have a people to deal with who are altogether ignorant of me and of my works, and who are called to such a work as that which lies before my servants, the law of heaven gives me the privilege of doing the best that I can to instruct and prepare them for it. I am compelled by law to destroy mine enemies, and to establish my kingdom, and to save the world; but I am not compelled by law to commence to deliver my people on a certain day. I have to do this when I can make all things ready. Therefore, let my servants do all that lies in their power to learn the principles of my gospel, that they may be able to preach it to others when they shall be sent to do so. I am Jesus Christ. Even so. Amen and Amen.

REVELATION SHOWING THE ORDER BY WHICH  
ALL WORLDS ARE GOVERNED.

No. 127.

WEBER, UTAH, November 9th, 1861.

1. LISTEN unto me, for I am about to speak unto you concerning the origin and order of all rods, which are sceptres of power, placed in the hands of certain men according to their birth-rights.

2. There is an order by which all worlds are governed. To every world which has been created there are thirteen rods, which are used by fourteen persons who are at the head of the government of each world. The first rod belongs to the father, who is the first of the fourteen, and is used by him and by his firstborn son who is the second of the fourteen. The other twelve rods are owned and used by the remaining twelve, who are also firstborns, and whose birthrights immediately follow the birthright of the firstborns.

3. The privilege to use his father's rod is granted to the first-born son, because he is called to act in his father's stead. When the world of a high priest is in its first estate, he is seldom upon it. He is absent on missions, preaching the gospel upon other earths which are passing through mortality, or in the terrestrial and telestial earths, and, consequently, is almost entirely absent from home. And inasmuch as his world needs to be governed, and he cannot be at home himself to govern it, he places his own sceptre in the hands of his firstborn son, and he rules his father's world while it is in its first estate, because he is always at home. He never leaves his father's earth while it is in its first estate. And when an earth arrives at the first celestial point, where he is compelled by law to govern his own earth and a mortal earth below it, which is depending upon him to govern, save and exalt it; and inasmuch as a God cannot leave his own earth according to the law, and come down upon a mortal earth to lead his own hosts out to battle, he has to give unto his firstborn son the power to command all his host in his stead, and to do this he has to give unto him his sceptre, and he acts in the name and by the authority of his father; and the hosts of heaven obey the command of the

firstborn son as though the Father himself was there commanding them.

4. The inhabitants of a celestial earth are compelled to obey the command of the firstborn son when he acts under his Father's authority, and in his absence. The father's field of labor is upon his own earth, among his own children; and the firstborn son's field of labor is upon this earth when the full keys of the holy priesthood are upon it.

5. The duty of the Eternal Father is of a two-fold nature. He has two worlds to govern; and in order to perform both these duties, he remains at home with a portion of his children, and sends his firstborn son with his host of warriors to rule the inhabitants of this earth and establish his kingdom, destroy the power of evil, and save the world. This is the duty of the firstborn son.

6. And now, behold, I speak unto you concerning the president of the high priesthood upon the earth. He claims the right to hold a rod of power which belongs to his Father. And in consequence of his Father being the presiding God over a quorum of Gods, his time is occupied in the performance of his own duties, and in counselling with other Gods who are connected with him, therefore, he cannot leave his own world; consequently, he gives unto his son his own sceptre, and sends him down to the mortal earth belonging to his quorum to rule it. He is also compelled by law to swear an oath in the presence of his son that he will sustain him, even should he be compelled to call out the entire inhabitants of every celestial earth under his command in order to do so. The Father acts in one place, and the son acts in another; each one performing their separate duties. The son, in his Father's absence, acting for him and under his authority,

7. And it is the duty of the president of the high priesthood on the earth to command the heavenly host. He must raise his Father's rod and give the first command, and when he has done so, Jesus Christ must raise his Father's rod, and give the second command to the twelve chief generals; and each of them must also give their separate commands in their own order, from the first to the last. The reason that the seventh angel is called upon to give the first command unto the heavenly host, even before Jesus gives his command, is on account of his birthright, he being



the firstborn son of a God who rules over a quorum of worlds, and his authority must be acknowledged first, and after him the authority of Jesus must be acknowledged; and this order continues from the first to the last.

8. Every world that is created is entitled to thirteen sceptres or rods, which rods all proceed from the first God of all, and they belong to the Father and the twelve firstborn sons to all worlds, whether celestial, or mortal, or in their first estate. There is a set of rods to each world, and those rods remain upon their own separate earths to be used by the firstborn sons upon those earths which are in their first estate. Those rods are not sent from one earth to another. While in their first estate, each set of rods remain upon the earths to which they belong until those earths become celestial.

9. Thirteen rods are a set; and when one world after another becomes celestial, and are appointed, according to law, to rule the next mortal earth below, the firstborn son brings his Father's rod, and all the rest of the twelve generals bring their rods with them. When they are sent by their Father to establish his kingdom upon the earth, and when they have done their work upon the earth, and this world has become celestialized, then Jesus Christ will give his Father his rod back again, and each of the twelve generals will keep their own rods upon their own earth. Jesus will never use his Father's rod after he has done with it this time, until his Father becomes the president of a quorum of Gods; then I (Jesus Christ) shall use his rod again,—even as Moses will use his Father's rod upon this earth.

10. This is the order in which all worlds are governed; both those which have been created, and those which hereafter shall be created.

I now add no more. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.

REVELATION INFORMING THE SAINTS HOW TO  
ACT WHEN THEIR ENEMIES COME TO  
ARREST THE PROPHET AND  
HIS ASSOCIATES.

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No. 128.

WEBER, UTAH, November 9th, 1861.

1. WHEN I am ready to come in power, I will make it known to you in time for you to make all things ready for it. You may rest yourself perfectly contented upon that matter. You shall not be insulted and imposed upon by your enemies much longer. You need not to fear the threats which they may make against you, and think that, when they come up against you, I shall not be ready to meet them, for I shall. They cannot come until I permit them; and I shall not permit them until I am perfectly ready for them. You need not to trouble yourself about your enemies bringing false debts against you, and threatening you with the consequence if you do not pay them. They cannot come upon you until the right time. It is right that they should have a clue on you of some kind or another, in order to bring them up against you. They will pretend that what they do against my people will be done according to their law. They will bring false debts against them, in order that they may have a pretext to come up against my people to shed their blood; pretending that my people are thieves and will not pay their debts, and, consequently, deserve to be slain. They will come up to this place and strive to lay hold of you and a few more chief men who are closely connected with you; and they will offer to spare the lives of all the rest of my people if they will deliver up to them those men who are the chief authorities of my Church. And in this manner they will lay their false and hellish plans in order to shed innocent blood. They wish to do their bloodthirsty acts under a pretence of law; but they will not accomplish their desire; for I will not favor their bloodthirsty appetites sufficiently to let them kill one person, either saint or sinner. I shall do all the fighting myself. They will shed no blood, for I will hold them as tight as though they were screwed in a vise, until I slay them all. I shall be the executor, and I shall inflict the penalty of death upon those who are

worthy of it. I shall not leave that work to corrupt, bloodthirsty men.

3. And, behold, I say unto you, my son, you shall not pay to your enemies any more unjust debts. And if they sue you, and strive to bring you before their courts of law, you shall not go. And if they seek to arrest you, you shall call my people together, and they shall show themselves willing to stand by you, and prevent your arrest, if it becomes necessary. Should but few men come to arrest you, my people shall surround you, and when they see that they cannot take you, they will go back without you; but when they come the second time, they will come with a great force, feeling determined to take you. I wish to take a course to bring as many of them up to this place as I possibly can, in order to slay them. If a large number of them should come to take you at the first attempt which they will make, then I shall come out and destroy them all. In that case, I shall have gained the point that I am striving for. All that I wish is to draw a large number of them up to this place. I do not want to commence in this place with a few; and if but few come to try to take you in the first attempt, let my people surround you, as I have before said unto you. They shall not be hurt by their enemies. You will see the object which I have in view for counselling both you and my people in this wise. I want to bring a large number of them up at the same time before I destroy them. It matters not to me whether they come in a sufficient number at the first time, or whether they shall have to come a second time. When a sufficient number of them come up at once, I will come out upon them. I am compelled to take a certain course. Therefore, you will now know how to act when your enemies come up to take you. I will shortly give unto you more upon this subject. Let this suffice for the present. I am Jesus Christ. Even so. Amen and Amen.



## MANNER OF ORGANIZING A HIGH PRIESTS' QUORUM.

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No. 129.

WEBER, UTAH, November 11th, 1861.

1. LISTEN unto me, my servant Joseph, for I am about to speak unto you concerning the organizing of the high priests who are in my Church into a quorum.

2. Inasmuch as I have organized the first presidency of my Church, the apostleship, and the priesthood of Aaron, it now becomes necessary for me to organize the high priesthood, also. It will be of great benefit to the high priests if they will do their duties; but if they do not, they will suffer loss. They must gather themselves together and instruct each other, and seek to learn the principles of the fulness of my gospel, and to prepare themselves to preach it to their fellow men. The high priests will have to bear the chief burden of my Church, and they will be assisted by the priests of Aaron. Much will be required at their hands, and if they will seek, with all their hearts, to prepare themselves for the work which I have called them to do, I will be with them in a powerful manner, both by visions and by dreams, and also by open manifestations. I will even come into their assemblies, and meet with them; and those who are sufficiently faithful shall see me. They shall know that I am with them when they meet together in a quorum capacity, for I will visit them. It is their privilege to see me if they are faithful enough; and if they do not see me occasionally, when they are met together in a quorum capacity, they may know that they are not sufficiently faithful. I am the Lord, and lo, I come quickly.

3. And behold, I say unto you, it is my will that my servant Alexander Dow should prepare himself to fill the office unto which I have called him. I know his intentions. Let him seek counsel from the mouth of my servant Joseph, whose right it is to instruct him in all his duties in my Church.

4. All my people, whether high or low, shall seek counsel from the mouth of my servant Joseph, and obey it. I will uphold no person who opposes him. His word shall not be called in question by my people; but they shall obey his word in all things, as

though I stood in their midst and spoke unto them myself. I am responsible for what he says and does; and if they will obey him, they will obey me, for I am constantly with him, influencing him, and he shall not go astray; and, ere long, all the world shall feel his power. I am the Lord.

5. And behold, I say unto you, my servant Joseph, that you shall give unto my servant Alexander Dow two counsellors, such as I shall show unto you. And it would be well if you would gather the high priests together as soon as you can, and organize them into a quorum. And let them meet together in a quorum capacity at least once in each week, and oftener, if they can make it convenient. Let them rise up like men and set themselves against evil. They are my high priests, and I will take care of them if they will cling to me with all their hearts.

I now give unto you no more on this subject. Let this suffice for the present. I am the Stone and Shepherd of Israel, and the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE LAW OF ETERNAL PROGRESSION.



No. 130.

WEBER, UTAH, November 11th, 1861.

1. WHAT shall I say unto you, my servant Joseph? I perceive that your mind is much burdened in relation to the principle of eternal progression. You cannot see the order by which, consistently, the second and third firstborn sons, and also all others of the sons of the Gods, who are heirs by law to the godhead, can become Gods. I have not, as yet, revealed unto you in its fulness the principle of eternal progression. I have only revealed unto you the order by which the firstborn sons arrive at the godhead. This I have perfectly revealed unto you; but I have much more to reveal unto you concerning the principle of eternal progression. I will shortly reveal unto you the order by which all those who do not fall from exaltation in their second estate, arrive at the godhead. The order by which the second firstborn, and all others

of the sons of the Gods, who are heirs by birthright to the godhead; progress, differs somewhat from the order of the firstborn sons. The firstborn sons of the Gods have an order altogether different in its nature from the order by which second firstborn and other sons become Gods.

2. No God can have more than one firstborn son, whom he can call his only begotten son. Only begotten sons are of the royal blood, and are of the first order; and the second born sons are of the second order; thus all the sons of the Gods have their rights, and they follow each other in their own order. The firstborn son steps out first, and the second, in course of time, follows him; then the third, and so on, until all who are heirs to that blessing step out to become Gods. Therefore, the order by which the firstborn sons become Gods, differs in its nature to the order by which all the rest arrive at the godhead.

3. You may rest yourself satisfied, my son, in relation to the laws of eternal progression. You cannot understand the separate orders of progression except I reveal them unto you. I deemed it wise only to give unto you a partial knowledge of the principles of eternal progression and exaltation. I could not reveal unto you all things at once. You know that I have continued to reveal unto you one principle after another, from the time that I commenced with you until now. You know that, if I had revealed the hidden things of my kingdom any faster unto you than what I have done, you could not have borne it. I have never, since this world began, revealed the hidden mysteries of eternity to any other prophet as fast as I have unto you. You have been placed in a more difficult position, and have suffered more than any other prophet who came before you, or that will ever succeed you, and your situation compelled me to drive things ahead. Therefore, I was compelled to deal with you in a different manner to that in which I have ever dealt with any other prophet; but your afflictions are now almost over.

4. Lift up your head, and stand to your post like a man, and I will shortly move the wicked out of your way. I know that you are weak, and able of yourself to do but little. I do not expect much of you. I will do the fighting. All that I require of you is to walk up to your post, and I will take your burden upon myself, and bear it.



5. And now, behold, I say unto you, that I will shortly reveal unto you the principles of eternal progression and exaltation in their fulness. Therefore, fret not, neither be impatient, but wait my time, and all will be well. I am Jesus Christ. Even so. Amen and Amen.

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## THE DECEITFULNESS OF THE WORLD.

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No. 131.

WEBER, UTAH, November 12th, 1861.

1. BEHOLD, I say unto you, my son, you think that the law of heaven gives great scope unto the wicked; even power to afflict the pure in heart who are compelled to bear their insults and abuse to such an extent that they have no real pleasure upon the earth.

2. Both you and my people have suffered so much from the hands of your enemies, that you are induced to believe that the law of heaven either gives unto the wicked the power to oppress the righteous to a painful and unreasonable extent, or that I do not do my duty in this matter, and prevent such oppression; for you consider that both you and my people are oppressed by them until your lives are a burden unto you. You consider that they have power over you, and that they trample your rights under their feet, and that there appears to be no help for you. You say that all that I have yet done has been to promise to deliver you, and that I have done this repeatedly, but that I have never yet fulfilled my promises. You also say that you are weary of waiting for me. You consider that you cannot raise that amount of courage which is necessary to enable you to strive against your enemies, while I, apparently, give unto them the victory over you. You consider that you cannot struggle against both them and me; and that I, am assisting them by allowing their oppression to remain upon you; and that, because I have allowed this state of things to continue so long, you can hardly raise sufficient faith to believe that I shall ever move it off you. Having suffered so much, during such a long period of time, you think that the promise of God is news too good to be true. You have been so

much accustomed to bear the oppression and abuse of your fellow men, that you have become inured to it; and it is difficult for you to hope for anything better. On this account it is very difficult for me to make you believe that I shall ever deliver you and my people, although you know that, if I act according to the law, which I cannot break, I cannot fail to deliver my people.

3. You have seen but little in the world besides abuse and deceit, and having been so often deceived by people upon the earth, you are almost afraid to believe and trust in me. O how hard it is for me to deal with men upon the earth! But you may venture with safety to believe on my word. If people upon the earth have deceived you, I have not, neither will I ever do so. All my prophets whom I have sent upon the earth have seen so much of its wickedness and deceit, which are its leading principles, that they have scarcely expected to meet with anything else. When the truth was told them, they could hardly believe it. Even when I spoke unto them, they were almost ready to believe that I lied, like unto the children of men, who will not believe a word that comes from my mouth unless I give unto them irresistible evidence of its truth, and then they will scarcely believe it, fearing that it might come from a wicked source. Do what I will, I cannot deal with them with any degree of satisfaction. The deceit of this world afflicts the minds of all people who come into it until they have no confidence in each other, nor yet in me. It is the foundation of all the disunion, affliction and sorrow which now exists among men.

4. And behold, I say unto you, my son, that it is the deceit which you have seen in the world which has injured you. You look for nothing else but deceit among the children of men. And when I speak unto you, you can scarcely believe me. To believe what a person says is out of the common course of things. O, that your mind could have been kept unaffected when you have seen the deceit that has been practiced in the world. I could then, with greater satisfaction both to you and myself, have worked with you; for never before has a man been created upon the earth as unassuming, honest, humble and faithful as you are. You are beloved both by me and my Father above all men that ever lived upon the earth. You are even equal, in honesty and virtue, to my

Father. Your love of and firmness to the truth surpasses that of all others who ever lived upon this earth before you, or that will ever succeed you. And oh, how it pains me to see how you have been injured by the deceit which you have experienced among men! Oh, how it pains me to endure the suspicions of the man with whom I am so closely connected, and through whom I have to work and perform all my miracles among men, and whose right it is to bring down all power under his feet! But I will speedily remove all suspicion far from him. It has greatly afflicted me in times past; but I shall not be burdened with it much longer, for I will suddenly remove it from him. And after that, he will not be suspicious of me any more. I will give unto him all that he wishes to have, and then he will be satisfied. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.

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REVELATION CONCERNING MOSES WHEN HE WENT  
TO DELIVER THE CHILDREN OF ISRAEL  
OUT OF THE HANDS OF PHARAOH.

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No. 132.

WEBER, UTAH, November 13th, 1861.

I. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword, and I will reveal unto you many things. You have often wondered how I dealt with my servant Moses while I was performing such mighty miracles through him, in overthrowing Pharaoh and destroying Egypt. I was with him myself. I stood by his side, and he saw me before his eyes continually, even as one man sees another. And I spoke unto him mouth to mouth. I told him when to raise his rod, and when to lower it. And when he smote the Egyptians with plagues, I stood by his side and told him what kind of a plague to smite Egypt with. And when he, by virtue of his authority, pronounced a curse upon the Egyptians, I fulfilled it. It was his duty to pronounce curses upon his enemies, and it was my duty to fulfil them. Thus we worked together in unison, each one performing his own part. If he had pronounced a curse upon anything, and I had not



fulfilled it, I should have broken the celestial law of heaven; for by it I was bound to make his words good. He also was compelled by the same law not to pronounce a curse upon anything until I had told him to do so. And he never broke the law of heaven while he was upon the earth. He never pronounced a curse upon anything until I told him to do so; and his word never failed. When the president of the high priesthood is upon the earth, and when there is trouble on hand, I am compelled by law to stand by his side. I cannot fail to do this; but I am not compelled by the law to stand by his side when he is not in trouble. When he is surrounded by enemies who are striving to destroy him, if I did not come and stand by his side then, I would have broken the law of heaven. If I should neglect him then, I should be of no use neither to him nor yet to my people; if I did that, I should entirely neglect my duty; for it is my duty to fight the battles of my people, and to establish my kingdom upon the earth forever; and even when the president of the high priesthood is upon the earth it is my duty to guard him when he is not apparently surrounded by enemies. I am compelled by the law of heaven to take care of him from his childhood up. Mine angels have guarded him from his infancy; but he has not always seen them.

2. And behold, I say unto you, my servant Joseph, I did not give the rod unto my servant Moses until he was called to use it. If I had given unto him the rod before he was called to use it, I should have broken the law of heaven; for it forbids me the privilege of delivering the rod into your hands until you are called to use it. I have dealt with you even as I dealt with my servant Moses, for thou art he, and my dealings with him are always the same. Let him come to the earth whenever he may, he is always one with me, for we work together.

3. When my servant Moses was upon the earth, and when I had fully prepared him, I sent him to Egypt to deliver my people, Israel. I met him there and delivered unto him the rod. But O how he did murmur against me while I was raising him up! And when I sent him from his father-in-law in Midian to Pharaoh in Egypt, I had hard work to get him started. He said that he could not deliver my people, and that the Egyptians would laugh

at him. Even after I had given unto him all the keys of the holy priesthood, I had hard work to move him. I gave him all the keys of the holy priesthood while he lived with his father-in-law, Jethro. I did not wish him to go to Egypt until I had (with the exception of placing the rod in his hand), fully prepared him for the work which I had called him to do. He said that he did not wish to go to Egypt to be laughed at, and after this manner he contended with me. He fought against me with all his might.

5. I had promised to meet him in Egypt and give unto him the rod, and also the power necessary for the work that I had called him to do; but he did not fully believe me. He feared that I should not fulfil the promise that I had made unto him. He, therefore, went to Egypt with faltering steps, murmuring all the way until he arrived there. Nevertheless, I met him there according to the promise which I had made unto him, and I strengthened him until he was satisfied. And when he saw that I had fulfilled the promise which I had made unto him, he humbled himself greatly before me. At first, he could not believe; but when I had given unto him the rod, he placed all confidence in me, and afterwards his faith never failed. He had the strongest faith that ever a prophet had upon the earth.

6. And behold, I say unto you my son that, after I shall have placed the rod in your hands, your faith will never fail you. You will then suddenly become strong. You have murmured against me many times; but you have not murmured against me any more than Moses did, although the spirit that now dwells in your body is the same that formerly dwelt in the body of Moses; and, for convenience, I sometimes call you my servant Moses, and at other times, my servant Joseph. The bodies that you have inhabited are two, distinct bodies, but the spirit is the same.

7. And now, I say unto you, lift up your head and be strong, and know that I will be as faithful unto you as I was unto my servant Moses. You shall never justly have cause to complain of me.

I now give unto you no more. Let this suffice for the present, and I will, shortly, speak unto you again. I am Jesus Christ. Even so. Amen and Amen.

REVELATION CONCERNING THE FIRST PRESIDENCY, AND THE TWELVE APOSTLES OF THE OLD CHURCH.

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NO. 133.

WEBER, UTAH, November 14th, 1861.

1. LISTEN unto me, my son, and I will speak unto you concerning the apostles of the old Church. I gave unto them a chance to save their lives, but they would not accept of it. They treated my words lightly. They considered them scarcely worthy of their notice. They felt so great that my words had but little weight with them. While I was sending revelation after revelation to them for their consideration, they thought that, when I should see that they would neither hearken unto them, nor respond to the call which I made upon them, I should give up the chase. They thought that they had me fast, and that, if they should set themselves against me, I could do nothing. In this way they flattered themselves that they could overpower me—that I should give up to them, and that they would continue unmolested. They thought that they had all the bishops and leading authorities under their control, and that I had no chance at all with them. They set themselves against me with all their power, and called upon all the people throughout this Territory, who had not received their endowments, to come up and receive them. They wanted help to fight against me; and they thought that, if they could get all my people bound to them by their wicked oaths, they would uphold them while they fought against me. By so doing, they expected to block up my way so that I could not obtain a foothold among my people. They thought that when I should perceive that there was no chance for me I should (as they call it) “let them slide,” and abandon my work; but, to use their language, “there is no back out to me.” I can make them give way without any difficulty. They can neither tie my hands nor block up my way. They can make no bands that I cannot break, and that too, without putting myself to much trouble. Oh, their wickedness! Of all men who ever held the apostleship upon the earth, they are the most corrupt; none others have ever insulted me as they have. They have done all that lay in their power to



destroy Adam's posterity, and to send this world back to its native element. Rather than suffer any of their failings to be brought to light, and to be known by their fellow men, they would destroy Adam's posterity, and disorganize his world. O what love they have for their fellow men (?) They are not worthy of human forms. What shepherds my people have had to take care of them! My people may blame me for calling and placing those men over them; but I did not call them all. I called only a few of them; the rest were called by men. If I had no better men to assist me than those, I should be hard set for help. I shall not forget them; but I will repay them for all their abominations when I shall have brought them to the place where I can do so. My people ought not to blame me for their unfaithfulness. I was compelled, in the infancy of my Church, to call some men to act in the priesthood; and when I called some of those apostles, I had not many men to choose from, consequently, I did the best I could.

2. Those who have been called to the apostleship by Brigham Young, I never called; for I never spoke unto him. I never gave him the authority to call any person to the apostleship; for that right does not belong to him. He took that authority upon himself, as he has done in many other things. I called him through my servant Joseph Smith to preside over the apostleship; and I never called him to fill any other office in my Church. He has assumed one thing after another. He could not be satisfied until he had placed himself in Moses' seat. If he had not done that thing, but had humbled himself sufficiently, his life would have been spared; but, in consequence of his presumption, I shall be compelled by law to move him out of Moses' seat. He cannot sit in that seat after I am ready to move him out. If he had never placed himself in it, it would never have become necessary to move him out of it. When he placed himself there, I left him; for I never sustain that which I have not appointed; and I never appoint except by law. He unlawfully assumed the rights of another, which act has led him to destruction; and not him only, but also the rest of the apostles who are connected with him. Had it not been for that act, I should not have entirely forsaken them. I could not sustain another in the place of my servant

Moses; therefore, I abandoned 'them; and when I did so, the devil undertook to lead them, and they did not know the difference. They do not know me from the devil. They are so far gone that they do not know the operations of my holy messengers from the operations of devils.

3. The enquiring mind might think that it was fore-ordained that Brigham Young should assume the place of the president of the high priesthood; but it was not. It was known in heaven that he would do that wicked act, and that he would also lead my people to destruction; but he was not appointed to do it. It was his dishonesty, presumption, and blindness which caused him to do it. None of my people were fore-ordained to commit sin. They do it because they choose to do it. Sometimes they commit sin wilfully; sometimes on account of blindness. Some commit sin under one impression, and some under another; but none are compelled by an irresistible decree to do so. If they were, I could not justly punish them for it. Such a principle would forbid all punishment for crime. Some of those men who are at the head of the old Church, committed sin because they were blinded and overpowered by the devil; and others of them have committed sin through their carelessness and dishonesty. They chose to do it because they loved it. But the difficulty with them is that when I offered them deliverance out of the hands of the devil, they would not accept of it, but continued to sin against both light and knowledge, which proves that they are corrupt men. If I suffer the devil to overcome my servants, and to lead them into bondage, it is my duty, if they will hearken unto me, and accept deliverance, to deliver them out of his hands; but if they will not, it proves that they are as corrupt as the devil is who led them into the sin—that they are all of one mind. I sent unto those men offer after offer. I pleaded with them as a father pleads with his son; and I promised to pardon all the sins which they had committed while they were in the hands of the devil. Notwithstanding all that I offered them, they clung to the devil, because they loved him better than they loved me. They would not accept of deliverance out of his hands. What are they worthy of? They are worthy of the same treatment that the devil is; for they love the devil better than they love God, and sin better than

righteousness. They ought to go with the devil, and they shall go with him. I will send them all off the earth together; for they surpass in wickedness all men that I ever called to the priesthood before them. In former times I have seen my servants whom I have called to the priesthood, in trouble, and I have delivered them out of it time after time, and they humbled themselves before me with all their hearts, and felt thankful for the blessing which I conferred upon them. But these men, when I offered them deliverance, would not accept of it—they must be slain; but they cannot wear a martyr's crown. They have loved to live with the devil, and they shall die with him. They have been one with him in life, and in death they shall not be separated. O what apostles they are! They are a disgrace both to me and my Father, and I do not intend that they shall take my name into their corrupt mouths very many more times. I will shortly stop their breath. They shall not deceive my people but a few more days. They use my name to obtain an influence over my people; and while professing to be my servants, they act like devils; and thus they strive to make my people believe that I am as corrupt as they are.

I now add no more. I am the light and life of the world; even Jesus Christ. Even so. Amen and Amen.

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### THE MANNER IN WHICH REVELATIONS ARE GIVEN TO THE PROPHET.

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No. 134.

WEBER, UTAH, November 15th, 1861.

1. BEHOLD, I say unto you, my son, you have often desired to know of me the whole secret of the manner in which revelations are communicated to you; but I did not deem it wise to fully reveal this matter unto you until now.

2. As I have often told you before, I am governed by law, and I am compelled to reveal things unto you in their proper order. I could not, when I commenced with you, reveal unto you the deep and hidden mysteries of my kingdom. I was obliged to commence with you in a small way first. I have revealed, and shall continue to reveal unto you from time to time as you are able to bear it, all necessary information.



3. And behold, I say unto you, my son, that I and my Father and other chief authorities who are nearly related to us by birth-right, have a holy place where we meet together in council; and all the books which contain the celestial law, and all other laws by which all worlds in their first and second estates are governed, are in our possession; and by consulting them from time to time we obtain all the information necessary to govern Adam's posterity. All the laws which will be given to you to govern this world are in our possession, and we shall shortly commence to reveal them unto you. You need not think that the time when I shall commence to give unto my people the law is a great way off; for when I once begin, I will move things out of their way quickly. They need not to think that I shall not have an opportunity to give unto them a law before the temple is built, for I shall. It will be one of the first things that I shall reveal unto my people after I shall have cut off mine enemies from among them. I shall be compelled to give unto them a law in order that I may be able to govern them; for no people can be governed without a law. Let my people think about this, and prepare themselves for it.

4. When the temple shall have been built unto me in Jackson County, I shall then begin to send my law to the nations of the earth, and I will make them abide it. I will send it from one nation to another, and I will cut off everything that opposes it. In establishing it throughout the earth, I shall cut off the earth's inhabitants by millions. But I shall not give the law unto the nations of the earth as soon as I shall give it unto my people. My people will have it first, because they will need to be governed by it; for it is according to the decree of heaven that the law should first be given unto my people, that by abiding it themselves they may be prepared to send it to the nations of the earth. They will receive it many years before mine enemies will. They will receive it from me, but mine enemies will receive it from them. This is the order in which it will come to the earth, and be transferred from one nation to another.

5. And now behold, I say unto you, my servant Joseph, I will make known unto you the way in which I give unto you the revelations of my Father. As I have said unto you before, so I say unto you again—my Father has a high council in heaven, where we dwell,

and the condition of this earth is very often brought before our notice by the ministering angels, whose duty it is to minister from heaven to the earth, and from the earth to heaven. And behold, I say unto you that we never give you a revelation upon any subject whatever until it has first passed through our council, where it is first written by a recording angel, then tried by the law; afterwards it is signed both by my Father and myself and forwarded to you. We give unto you the sense contained in every revelation which we send unto you. You do not speak as perfect a language as we do. We could not give unto you a revelation in our language, except that you could speak it. You know that you are not fluent in your own language, and we have to convey to you the ideas contained in our revelations in the best and plainest manner that we can. If you were fluent in your own language we could reveal unto you more perfectly than we do; but with the knowledge you have we are enabled to convey unto you any idea that we may wish to convey. There is not a perfect language now spoken upon the earth, not even by those who are the most highly educated among men. One nation need not boast of its language being more perfect than that of another nation, for all languages upon the earth are imperfect.

6. And behold, I say unto you, my son, I am often by your side dictating you while you are writing revelations. I can come from heaven unto you in a few minutes, according to your time; and when I cannot conveniently come myself to dictate you, I send one of the angels who sit in council with my Father and me, who understands all revelations that we send unto you, even as we understand them, and he dictates you, acting for me, in my name, and by my authority. I am very often with you myself, although I do not often show myself unto you while you are writing. I am forbidden to show myself unto you in a manner that will satisfy you, until I come to remain with you. You will now understand the manner in which we give unto the revelations of our will. You should know that, when you sit down to write a revelation, either myself, or one of the angels who belong to the high council of heaven, is by your side dictating you. We even put words into your mind, and we do all with the exception of writing them. I am Jesus Christ; even he who is now by your side dictating you. Even so. Amen and Amen.

REVELATION CONCERNING THE COMING OF THE  
ENEMIES AGAINST THE PEOPLE  
OF THE LORD.

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No. 135.

WEBER, UTAH, November 16th, 1861.

1. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword; for I am about to speak unto you concerning your enemies.

2. They are now preparing themselves for another struggle with my people. They have been very quiet of late; but they now think that they will set themselves in a way that will enable them to accomplish something when they make another attempt. When they recently came up against my people, it was with the intention of destroying them; which they would have attempted to do, had my people sufficiently resisted them. But their plan fell through. They did not then accomplish the work; therefore they have to try their skill again. They think that they will get a clear hold the next time that they try their luck. They now feel ashamed of themselves on account of being foiled in their attempt to commit the bloody act; and they think that before they quit the next time they try their hand, they will make a clear job of it. They feel determined not to be thwarted any more. I am now ready for them. I will lift up a standard against them when they come the next time, and they shall meet with opposition.

3. All that I require at the hands of the chief shepherds of the old Church is to send a large company against me. This I require at their hands; and if they do not do so willingly, I will make them do it; for I will thwart them in their attempts until they come to my terms. They are set against others of my servants as much as they are against you; and if they send up but a few men to take either you or those men who are closely connected with you, and of whom I have before spoken, my people shall prevent them, even if they should be obliged to commit violence upon them in order to do so. My people can prevent a few of them from laying hold of you, or any of my servants, without much assistance from me; nevertheless, I shall be present, and if my power is needed, I shall use it. But I do not wish to



come out of my hiding place to attend to a few of mine enemies. My people can deal with a few men themselves if they are not afraid of them, and are willing to do so. My people need not to be afraid of them so much as to give way to them, and let them take away those whom they will come for. I shall try the integrity of my people in this matter, and see if they are willing to let mine enemies lay hold of my servants and take them away; and if, in consequence of such unfaithfulness on the part of my people towards my servants, I should be compelled to step out to destroy a few of mine enemies at a time when I do not want to do so, I shall reject and destroy them all, and defend my servants myself.

4. When mine enemies come, whether they be few or many, I shall be here, and I shall watch the movements of my people. If my people will do as I command them, they will take good care of my servants. Let them not put me to any unnecessary trouble through their unfaithfulness to my servants; for they must be taken care of either by my people or by me. I do not require any impossibilities at the hands of my people. They ought not to compel me to come out of my hiding place to destroy mine enemies before the time. When a great number of them come, then I will come out and destroy them all, even as I have said. Let my people do what they can; and what they cannot do, I will do myself. I shall try them to see whether they are true to me, or not; and I will give unto them credit for all the good they do. I am well pleased with many of them, and I hope that they will be true to me in the day of trial. I do not wish to doubt their honesty, but I feel in duty bound to put them on their guard, in order that they may save their lives on that day.

5. I know what mortal men are. They are weak, and very liable to become excited when they are surrounded by enemies. If they could keep themselves from becoming excited, they might with safety be depended upon; for where there is no excitement, there is certainty. Let my people be aware of excitement, and let them be steady-minded, and then they can be depended upon. Let them hearken unto my words, and obey them, and all will be well with them. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.

THE LAW BY WHICH THE HIGH PRIESTS ARE  
GOVERNED WHEN THEY ARE ASSEMBLED  
IN QUORUM CAPACITY.

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No. 136.

WEBER, UTAH, November 17th, 1861.

1. THE president of the high priests' quorum shall be punctual in the discharge of his duties. He shall take the lead, and be an example of piety and goodness to those who are of the same order as he is. He shall appoint a place and time for the high priests' quorum to meet; and, at the place and time appointed, he should be the first to attend. He shall open the meeting by singing and prayer; and afterwards, he shall salute his brethren and deliver the first speech, and in doing so he shall not occupy more than fifteen minutes. He shall then deliver the meeting into the hands of his brethren for them to occupy the remainder of the time, with the exception of about ten minutes, which shall be left for him to offer such closing remarks as he may deem necessary. The high priests who speak shall not occupy more than ten minutes each. And while they endeavor to speak in my name, they shall seek the guidance of the holy spirit, and if they will do so, it will influence them and guide their tongues.

2. And while they are met together to edify each other, their time shall not be taken up by those who hold higher authority than themselves, except any member of the first presidency should come into their assembly. They shall have full liberty to address the high priests as the spirit shall lead them. They have full liberty to speak in any quorum meeting in my Church, for they preside over all the quorums of my Church, and all other presidents therein are subject to them.

3. The president of the high priests' quorum will, if disposed, have the liberty to call on any of the apostles to address the meetings; but, unless called upon, the apostles have no right to speak in the high priest's meetings. The apostles have a quorum meeting of their own; therefore, let them attend to it, discharge their own duties, and leave the high priests to discharge theirs.

4. Let all the organized quorums of my Church attend to their

own duties (and not infringe upon each other's rights), for this is lawful and right in my sight.

5. And it is wisdom that the high priests should not occupy more than two hours at each meeting; and they shall close each meeting with singing and prayer.

6. I am the Lord, and I have given this law; therefore, it shall be observed by the high priests of my Church from this time henceforth. Even so. Amen and Amen.

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## TO THE PROPHET.

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NO. 137.

WEBER, UTAH, November 19th, 1861.

1. BEHOLD, I say unto you, my servant Joseph, that you need not to let your spirit droop through fear of your enemies coming upon you before I am ready for them. They cannot come upon you too soon if they come in the way that I want them to come; and if they are not willing to come up against my people in the way that I wish them to, I will make them do so, if my people will only hearken unto my words, and assist me in the way that I have commanded them to.

2. I have been revealing one principle after another unto you at a rapid speed, in order to prepare you to meet them when they come up against you. I have revealed unto you almost all that is necessary to prepare you to meet your enemies, no matter how soon they come up, if they only come right. I can come up to you any time, even in a minute's warning. All that you need now is for me to come up to you and give unto you the rod; and that I can do at any time when it is necessary.

3. You understand the way in which I intend to work with you. You know the order in which the army of heaven will go forth to war; you are well informed upon this matter. When I am by your side, continually telling you what to do, what more do you require at my hands? You say in your feelings that you require nothing more than that. "But, will you come up to me in the way which you have promised to come, and deliver your own



people whom you have gathered together—even those who have yielded obedience to the fulness of the gospel? Yes. I will deliver all those of my people who are worthy to be delivered. I will deliver all those who are my friends, who love the truth.

4. Through your restlessness I am compelled to renew my promises unto you repeatedly. I should not need to tell you the same thing over and over again so many times as I have done, if you could place your confidence in me. If I told you one thing once or twice, it would be all-sufficient. If I told you the truth once, and you understood it, it is all that is necessary. It is as good as if I told you the same thing a thousand times over; but you are not satisfied except that I will keep renewing my promises unto you time after time. You may set your mind at rest. All is well. I am by your side.

5. And behold, I say unto you, that my people shall pay no attention to the calls of mine enemies. My people are not subject to them. I will tell my people what to do if they will do it; and I will take the responsibility upon myself. I will see my people through all their difficulties if they will do as I command them.

6. And behold, I say unto you, my son, I will watch the movements of mine enemies, and I will make known unto you the plans which they are laying to destroy my people, as they suppose. I will give unto you all necessary information from time to time concerning their movements. You shall not be taken unawares by them; but when the test comes, you will be perfectly satisfied with my dealings with you in every respect. I cannot satisfy you until the test comes; then I can satisfy you. You do not need to be afraid of it coming; for when it comes, both you and my people will be liberated. You will then be set free, and you will have the liberty to travel where you wish to without the fear of being molested by an enemy. You will not feel your weakness after that; therefore, prepare, for it is close upon you. I am Jesus Christ, the Son of the Eternal Father. Even so. Amen and Amen.

TO THE PROPHET.

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No. 138.

WEBER, UTAH, November 19th, 1861.

You say that you are satisfied that I could give unto you the theory of the fulness of my gospel. You are satisfied that I have the power to reveal unto you the secret things of eternity; in this respect you are satisfied. But you say that you are not satisfied in relation to my power. You say that you do not know to your satisfaction whether I have the power to cut off mine enemies, or not. O, how hard it is for me to deal with you. You have not confidence to believe that I shall give unto you the power over your enemies; but you almost believe that I shall leave you, and let your enemies take you, and do what they like with you. You actually believe that I will not sustain you. You think that I have let them drive you from place to place, and that I have always given them power over you; and you cannot think that I ever intend to stay their course. If I had intended to let the people of this Territory go on as they were doing, I should not have interrupted them in their course, and, consequently I should not have called you, and afflicted you with them. You know that I have done nothing, as yet, but give unto you the keys of the holy priesthood. I know that I have done but little, as yet. I have only been preparing you for your work. I will satisfy you that I have the power when the enemies come up against me. You must place confidence in me, and go on following the dictates of my holy messengers. And as I have satisfied you with the theory, I will satisfy you with the power; therefore, go on, and be steadfast. I am Jesus Christ. Even so. Amen and Amen.

THE LORD PROMISES TO VISIT THE PROPHET.—  
THE SAINTS COUNSELLED TO RESIST  
THEIR ENEMIES.

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No. 139.

WEBER, UTAH, November 20th, 1861.

1. BEHOLD, I am the Life and Light of the world; even he who moves forth in the midst of darkness, and the darkness comprehendeth him not. And I am about to speak unto you, my servant Joseph. I am now by your side dictating you; therefore, hearken diligently to that which I am about to make known unto you; for you will soon witness great scenes. My Father has sent me specially to reveal things of great importance unto you. I have done all that lay in my power to inform your judgment, and to post you up; and I shall now begin to work with you in a more powerful manner. I am now compelled to draw near unto you; therefore, prepare yourself to come into my presence, for in a few days I shall unveil my face unto you, and you shall see my glory. And you shall see all things as they are with me. I know your desires, and you shall be satisfied.

2. Your enemies are determined to destroy you, and with you a number of my servants, if they themselves are not destroyed in the attempt. They say that they see clearly enough that my people will not humble themselves and be obedient unto them. They say that they have already twice tried my people, and they have bid defiance to them and trampled their words under their feet as a thing of naught, and they will not endure it. They say, also, that they will slay every person that has yielded obedience to the fulness of my gospel. They should say, "If we are not slain ourselves in the attempt." They think that their dignity has been greatly insulted by my people.

3. When I sent to their chief shepherds revelation after revelation for their consideration, they trampled my words under their feet as an idle tale, and thereby greatly insulted my dignity; and I might have said that I would not bear it. They did not care for my rights, or for my dignity either; but I bore their insults. I did not come out upon them and cut them off as soon as they had



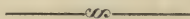
insulted me. I sent unto them more than thirty revelations and addresses, and they treated them as idle tales, and even mocked me. They thought that it was beneath their dignity even to open one of those revelations and look at it. They thought that they would be disgraced by such an act, especially if any person of as noble blood as they are of saw them doing so. O no, they could not bear to hearken to a word that had come from the mouths of persons so low and degraded as my Father and I. They felt that they were of blood too noble (?) to waste their precious time in hearkening to such mean, degraded persons as we are! This is the spirit in which they treated the words of my mouth. And now, when I have but just begun to cross their path, and to oppose them in the least, they are anxious to shed blood. They cannot endure the least opposition; but they thirst for the blood of every person who opposes them in the least. I will give unto them blood enough before they will be many days older. I will destroy every person from among the people that has a desire to shed the blood of his fellow men. And when I begin I will remove that spirit from among the people.

4. My people have long desired to see a change of things. They will soon see it; and it will be well for those who are worthy of deliverance. Let all my people strive to prove themselves worthy, that it may be well with them. I greatly fear that there are some of my people who will be caught in a snare. It appears that I shall not be able to make them understand it until it comes upon them, and then it will be too late. I have told my people what to do to save their lives, if they will but do it; but if they will not, they must suffer the consequences.

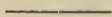
5. And behold, I say unto you, my son, that if but a few of mine enemies come to take away any of my servants, let one or two of my servants, who are brave and fearless, walk up to them and ask them what they have come for. And if they say that they have come to take away any of my servants, tell them that they cannot take them without taking all my people. And let my servants tell them to go about their business, and the next time they come, bring a sufficient force to take all my people; otherwise, they shall not take away one of them. Tell them that my people will either sink or swim together. And if, after my servants

shall have delivered this message unto them, they will not go away, but shall still continue to press on, and seek to lay hold of those persons for whom they came, my people shall hinder them, even if, in order to do so, they have to commit violence upon them. Yea, they shall prevent them from taking any of my servants, even though they should be compelled to slay them; and I will hold my people guiltless. Mine enemies shall not lay hold of any one of my servants upon any consideration whatever. My servants shall not be polluted by their filthy hands. Let none of my servants shake hands with them; for if they do, I will not hold them guiltless. Let my people keep their hands clean. They must not shake hands with their enemies, for, by so doing, they would show that they were one with them; and they cannot, at the same time, be one with me and one with mine enemies too. Therefore, let my people keep their hands and hearts clean, that I may bless them.

6. And behold, I say unto you, my son, it would be well for my people to remain at home as much as they possibly can. They will soon be needed; and when their presence is needed here, they must not be absent. They must not leave this place more than one day at once. When they leave in the morning they must return at evening. Let my people pay attention to what I say, and I will be with them unto the end. I am Jesus Christ. Even so. Amen and Amen.



### THE LORD PROMISES TO SMITE HIS ENEMIES WITH WEAKNESS.



No. 140.

WEBER, UTAH, November 21st, 1861.

1. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword; and lo, I shall come unto you quickly. Prepare for me; for, as I have said unto you before, so I say unto you again,—I shall ride up to you in a few days, and talk with you. I shall raise up the veil that hides all the heavenly hosts from your view, and I shall let you see them as they are.

And after I shall have raised up the veil, I shall not drop it again while you are in trouble with your enemies. At such times, both myself and the armies of heaven will be in your sight continually.

2. And behold, I say unto you, it would be well for you to make yourself perfectly familiar with the "signs of command," for you will soon be called to use them. I shall be with you at that time; and on that day we shall stand together; and I will instruct you—even mouth to mouth; therefore, prepare yourself to meet me.

3. And behold, I say unto you that, if but few of mine enemies come up to take my servants, and my people resist them, and send them back without those for whom they come, they will soon come up against my people with a large force, determined, as they will suppose, to make clean work of it. My people may conclude that when mine enemies are resisted, the battle will have begun, and that it will soon be over. Let my people be brave and fearless, and I will be by their side.

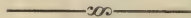
4. And behold, I say unto you my servant Joseph that, if but a few of mine enemies come to take away my servants, I will smite them with weakness, and they shall feel as though they had no power to do anything with my people. I will give my people power over them; for I will inspire my people greatly. But if a large number of mine enemies come up against my people the first time, I shall have gained the point which I wish to gain, without putting my people to the trouble of resisting them, and sending them back. I will watch their movements. They cannot take me wrong. I shall be ready, and shall be here waiting for them when they come, whether they be few or many. I will make known unto you, beforehand, the way in which they intend to come, so that you may prepare to meet them; therefore, you need not to give yourself any trouble about it; for they cannot come upon you wrong. I am ready for them. If they determine to come up in a large company at first, I shall know it, and I shall visit you before they arrive, and, at that time, I will talk to you face to face. I will unvail both myself and all the heavenly hosts unto you. You shall see us plainly. And at that time I will give unto you the rod, as I have said unto you before. And after I shall have given unto you the rod, you will see a great slaughter.



I shall slay many thousands on that day. There will be dead bodies laying in every settlement in this Territory. I will cut off mine enemies in this Territory, even as I cut off the firstborn of Egypt. I will see whether I cannot open the eyes of the people, and make them look around them. They will want to know what the matter is. I shall leave the people without a shepherd; for those are the men that I shall cut off at the time of the first destruction. I shall station my angels in every settlement in this Territory. And when the command is given by you to the heavenly hosts, I will give my command to the generals, and they will give the command to the hosts of heaven. And those who will be cut off will all fall dead at about the same time; for mine angels will smite them dead as soon as the command shall have been given unto them.

5. And as I said unto you before, so I say unto you again,—if but few of mine enemies come up at the first, I will smite them with weakness, and, in this way, I will give my people power over them; but, in that case, I shall not show myself unto you. Should but few of them come, and my people resist them, and send them back, after their departure I will speedily visit you, and prepare you to meet them when they come the second time. Should they be compelled to come a second time, they will bring a large force with them. They will set themselves, as they suppose, so as not to be disappointed more than once. All things will work well. I can bring them to my terms.

6. Let my people do their duty, and should it become necessary, assist me in the way that I have appointed, and all will be well. I am the Lord of Hosts. Even so. Amen and Amen.



## REVELATION CONCERNING THE ROD OF MOSES AND THE BIRTHRIGHT OF JOHN BANKS.



No. 141.

WEBER, UTAH, November 22nd, 1861.

1. INASMUCH as you desire to know of me as to the manner in which you shall act after I shall have placed the rod in your hand, I will make it known unto you. I have told you before that

I shall stand by your side at that time to tell you what to do ; but, inasmuch as you press me, I will make known unto you all that I can concerning that matter. You will not let me rest. You want to know all that you possibly can beforehand. You are so afraid of being entrapped that you do not like to trust yourself in my care. You are afraid lest I should fail when both you and my people are in your greatest difficulties. You say that you could rest satisfied if you could only feel sure that I shall come to you when trouble is near. You fear lest there should be some failure made, which may cause both you and my people to lose the cast. If, through my neglect, my people should lose the cast, I should have to bear the blame myself; but I shall never make a failure. I never did such a thing, nor I never shall. You may safely depend upon me. See that you do your own duty, and all will be right with you. None will suffer but those who neglect their duty. This is a time when all my people must either do their duties or perish.

2. When the day of my power shall have arrived, none of my people will be able to depart from me and live upon the earth. I shall slay all those who depart from me at that time. Any person who yields obedience to the fulness of my gospel, and afterwards turns away from it, shall be destroyed; for death is the penalty for that crime. Therefore, let my people be aware how they act after they have obeyed the fulness of my gospel, in order that they may save their lives.

3. And behold, I say unto you, my servant Joseph, that I will make known unto you the way in which you shall act after I shall have placed the rod in your hand. When you raise it, you shall hold it up until I tell you to lower it. You will have to hold it up until I shall have cut off many thousands of people, even until I shall have cut off all those who will be slain at the first cutting off.

4. And behold, I say unto you, the rod is very heavy. You cannot hold it up long yourself. You will have to hold it up a long time. You will be obliged to call upon my servant John Banks to hold up your arm; that is his right, for he is your counsellor and spokesman by birthright. He held up your arm many times while you were leading the children of Israel. There are but three persons now living upon the earth whose birthright is

greater than his. Your first counsellor, Brigham Young, I shall destroy; and my servant John Banks will then stand next to you by birthright as a counsellor. Those who are now living upon the earth, whose birthright is greater than that of my servant John Banks, will be called to fill other places—they will not be counsellors to you.

5. If your first counsellor had done his duty, and opened up the way for you when I sent you to him, he would have retained his place; but, on account of his altogether refusing to do his duty, I was compelled to call another to fill his place. I have called my servant Richard Cook to fill that office. It is a gift that I have given unto him because he assisted you to commence my work. He can hold that place if he continues faithful; otherwise, he will lose it. Let him be aware lest he be overcome by the destroyer; for Satan will seek to try him greatly. He must endeavor to be more patient. He needs not to fear; all things will end aright.

6. Let my servants hearken unto my words, and act faithfully in the places which I have appointed unto them, and I will be with them unto the end. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



THOSE WHO BELIEVE, AND WHO HAVE NOT  
GATHERED TO SOUTH WEBER, ARE COM-  
MANDED TO DO SO IMMEDIATELY.



NO. 142.

WEBER, UTAH, November 23rd, 1861.

1. BEHOLD, I am Jesus Christ, and I am come to speak unto you, my servant Joseph, concerning my people. They wish to know what I am going to do with them. They say that winter is coming upon them, and they begin to fear. They say that they did not expect to be here at this season of the year; and they begin to fear lest I should allow them to suffer by the winter's blast. They wish to know what I am going to do with them after I shall have come out in power. They consider that they will want homes.



2. Hearken unto me, O my people, and I will tell you what I intend to do with you. I will cut a clear way through your enemies; and to all who will be spared to need them, I will furnish homes. I will cut off so many of the inhabitants of Great Salt Lake City that few of them will be left alive. That City will be left almost without inhabitants; for it is one of the most wicked places upon the earth. Its inhabitants will commit all manner of abominations, and justify themselves in doing so.

3. After the first scourge is over, there will be plenty of room in that City for my people, and they will not be molested much by those who will be left. Therefore, after the scourge is past, I shall send my people down to that City, and I shall there furnish them with homes. They will be well provided for in every respect, and they will not be trampled upon by their enemies; for there will be but few of them left to trouble my people.

4. And most of those of mine enemies who will be left alive will be silent; for they will find out that that will be the best thing that they can do. There will, therefore, be a calm among mine enemies in this Territory. They will think a great deal and say but little. They will fear and tremble exceedingly. But at the present time I have thousands of enemies among the members of the old Church, both those who are heirs to the resurrection and those who are high priests, who are ready to gnash their teeth with rage and agony. They feel as though they would like to hurl me from my throne. They seem to consider that I am the worst enemy they have. They say in their feelings that if it was not for me they would not care; that they could go on trampling the poor of my people under their feet unmolested. Oh, how it pains them when they hear that I am at work! They believe and tremble.

5. Though many of those people who are in the old Church are fallen spirits, many of them know that I have commenced a work upon the earth. There is not an angel in heaven nor a spirit that is damned in hell that does not know it. Even all the inhabitants of the spirit worlds know it. But, although fallen spirits who are clothed in mortality know that I have commenced a work upon the earth, and that they cannot stay my hand, yet such knowledge will not prevent them from fighting against me. They

will fight against me until the last minute that they are permitted to live.

6. And when those who are heirs of salvation are entirely led by fallen spirits, they will do the same thing. This is the reason why I shall be compelled to destroy so many of them with the fallen spirits. They have entirely given up their judgment to others who are fallen spirits; and having devils as guides, they are led by them. Having resigned their judgment, I cannot work with them; but I can convince those of the truth who use their own judgment; and this I am in duty bound to do.

7. And behold, I say unto you, my son, it is my will that all those who have yielded obedience unto the fulness of my gospel, and who are now absent from this place, should gather here as soon as they can, or they will see great trouble. My people must gather themselves together, and set themselves for the test, for it is close upon them.

8. And if there are any people in the surrounding settlements who believe, but who have not, as yet, yielded obedience unto the fulness of my gospel, let them also gather to this place as soon as they can; and let them lose no time, that it may be well with them. I will provide for all those who will hearken diligently to my words and obey them. Therefore, let those who know my will concerning them, obey it, or they will be beaten with many stripes.

I now add no more. I am Jesus Christ. Even so. Amen and Amen,



## REVELATION TO THE PROPHET ON IMPORTANT MATTERS.



NO. 143.

- WEBER, UTAH, November 24th, 1861.

1. LISTEN unto me, my son, for I am about to make known unto you things of great importance. I promised to give unto you timely warning, in order that you might prepare both yourself and this people for the great test which is at hand. You will not live in pain but a short time longer. I am pained to see you. I see that you cannot lay hold of the promises which I have made

unto you. If you could, it would greatly relieve you of an unnecessary burden which you carry.

2. I commanded you to gather together all my people who are absent from this place. They will not have much time allotted them to gather up here. I told you that I would not leave you in the dark as to the time when I intended to come out of my hiding place and sweep away the wicked from among the pure of my people. It is necessary that you should know something about the time when I intended to do this.

3. You know that I have been backward in revealing some things unto you for a wise purpose in myself. As the time draws near I will draw nearer unto you; and I will reveal unto you all hidden things which you ought to know. I shall draw as close up to you, from day to day, as your enemies do; and when they are about to come upon you, I will visit you before they do; and when they come up to you, I shall have fully prepared you to meet them.

4. If I should give unto you the rod now, mine enemies would get to hear of it, and they would be afraid to come up against me, and it would break up my arrangements with mine enemies. It would bring them all into confusion. It would fill them with fear; and they would not be able to raise courage to come up against me; and in this manner it would disarrange all my business, and, thereby, I should break the hold which I now have on them. They would not come up against me now. It would strike terror to their hearts which they could not soon shake off. It is as much as they can well do now to raise the courage to come up against me. Their hearts even pain them now at the thoughts of coming up against me; therefore, I deem it wise to keep all things as still as I possibly can, to give them a chance. It is their duty to start the test; and after they have started the work it is my duty to finish it; and I will finish it effectually.

5. And now behold, I say unto you, my son, prepare yourself to meet me, for I am coming up to you quickly; for not many days will pass away before I shall visit you, and place the rod in your hand. Prepare yourself to receive it; for I will lay many thousands low before that time comes. I deemed it wise to reveal unto you, within a few days, the time when I intended to



come out to destroy mine enemies. The day and the hour I shall not make known unto you until it comes; but I have told you near enough for you to prepare for it. It will come soon enough whether you and my people are ready for it, or not. You say that you are ready as soon as I have placed the rod in your hand. You consider that you are waiting for me. You say that you wish me to come up to you and fully prepare you for the work. You consider that the whole work is waiting for me. We shall soon see whether it is, or not. You will find that when it comes, it will be soon enough both for you and my people. You will see that you are none too well prepared for it. Therefore, listen unto my words, and obey them, and all will be well. I am the Stone and Shepherd of Israel; even Jesus Christ. Even so. Amen and Amen.

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### THE COMING CONFLICT.

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NO. 144.

WEBER, UTAH, November 26th, 1861.

1. BEHOLD, I say unto you, my son, that it is necessary for me to speak unto you again concerning mine enemies. They are now placed in a position where they are either compelled to come up against my people, or else to give up to them. I am now about to try the power of the devil; and his agents shall see what they have to trust to; and my people shall see what they have to trust to. The powers of heaven and earth are now coming together; and my people shall see where the strongest power lies.

2. I have given unto my people the theory of the fulness of my gospel. They have seen that, and now they shall see the power of it. It has been very difficult for me to satisfy my people with the theory of my gospel; but I shall fully satisfy them at once. I shall come as a whirlwind, and surround my people when they are gathered together to meet their enemies. I shall surround them with my presence at once. I shall surround them by mine holy angels so that no earthly power can hurt them. And at my appearance many of my people will fall on the ground, being overcome by my presence. The shock will be so great that it will

overpower them; and through their weakness, not being strong enough to stand it, they will fall down almost as dead; but I will strengthen them, and raise them up again, and they shall see both me and my holy angels to their satisfaction. Let my people seek to strengthen themselves for this event by clinging unto me with all their hearts; and if they will do this, I will assist them. I will draw near unto them, and strengthen them, if they will draw near unto me. I will assist those that will strive to assist themselves. My people know how to act in order to gain strength, if they will exert themselves to do so.

3. And now behold, I say unto you, my servant Joseph, that inasmuch as mine enemies are about to visit you, it would be well for you to appoint a few men, and let them be well prepared to meet mine enemies. And those men whom you shall appoint shall walk forth to meet mine enemies, if but a few of them come up; and they shall ask mine enemies what their business is; and if mine enemies tell my people that they are come to collect the fine which their court placed upon my people for not training when they were called out to do so, my servants shall tell them that a number of my people whom they fined were not American citizens, and that, in consequence of this, they could not compel my people to train. Mine enemies cannot keep the law which they profess to be governed by. They unlawfully fined my people and took away their property unjustly. They trample their own laws under their feet; and every person that will not do the same, they want to shed their blood. They will not abide any law. They have now placed fines upon people who have not been in over two years, who have but little property, even those who have nothing to pay with; and they placed that fine upon them in order to take them away. They knew that those persons could not pay the fine, and they did that in order to make an inroad upon my people. They thought that my people would not resist them as long as they only came for property. Their first plan which they laid did not answer. They want to do something whereby they can feel assured that they will meet with resistance. That is what they want. In order to get this hold on my people they fined those who could not pay the fine, and thus, they want to take the person instead of the fine. They thought that when we saw that they

were about to take away our brethren, that we should rise up against them to hinder them. They thought right. They have laid the right plan for bringing the matter up to an issue.

4. They shall not touch one of my people who trusts in me. When my servants go to meet mine enemies, if they are called to do such a thing, they shall tell mine enemies the situation of some of my people whom they have fined, even that they are so poor that they cannot pay the fine; and let them tell mine enemies that they shall not take those men away from this place without taking all my people along with them. My servants must tell them that my people will all rise or fall together in this manner. My servants shall talk to them if it becomes necessary.

5. But behold, I say unto you, my son, if I see that they are about to come up to my people in a large company the first time, my servants will not need to deliver this message unto them. If such is the case, I shall come to you before they do. You will be perfectly safe. The work is in mine own hands, and I will bring it through. Give yourself no trouble at all. But I tell you, my son, you may be preparing yourself to meet me, even to be fully emerged into my presence. Although you are well acquainted with me, it will be a sudden shock to you. You will have all that you can bear. It will come upon you so suddenly. It is the sudden shock which you will feel. Your strength will be greatly tried. If I could reveal myself unto you in this powerful manner gradually, you would not feel the shock so much as you will when I come upon you all at once.

6. The law by which I am governed compels me to reveal myself unto my people when I come in power all at once; and thus, it will be hard for them to endure my presence when I come in such a powerful manner. This is the reason why I have urged upon my people so much for them to prepare themselves to meet me. When I come, they will need all the strength which they can obtain through their faithfulness. They will find that they will have none too much when I come, let them be as faithful as they may.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.



THE PEOPLE ARE PROMISED THAT THEY SHALL  
SEE THE ROD BEFORE THEY SEE  
THEIR ENEMIES.

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No. 145.

WEBER, UTAH, November 27th, 1861.

1. BEHOLD, I say unto you, my son, it becomes my duty to speak unto you again. I am compelled to draw near unto you, for mine enemies are working at a great speed, and they will force me to come to you speedily; therefore, prepare for me. And I say unto you, my son, be strong and of good courage. Mine enemies say in their hearts that they would rather die than be imposed upon by my people. They consider that it is a shame for them to suffer a handful of people (as they call them) to bid defiance to them. They consider that they are strong, and that my people would be as nothing in their hands. Therefore, they are vexed with themselves, because they have suffered my people to run to this length. They are almost ready to find fault with each other for suffering this thing to run to such a length; but now they say in their feelings: "If we have neglected our duties thus far, we shall have to rise up and make the best that we can of a bad job. We ought to have bursted them up before they had made such headway. We have nobody to blame but ourselves; but now we will see whether we cannot wipe them out at all hazards." But their hearts even fail them when they think about it. But they need not to blame themselves for neglecting their duties. They suffered my work to go on because they could not hinder it. They have not so much power as they thought they had. If they had a grain of good sense, they might know that I was at work, and that I have foiled them in all their movements when they have striven to operate against me. They have not had the power to do a thing against my people. They have all the time been working for me, to forward my purposes. I can make them serve me without much difficulty. Every move that they make is for the benefit of my people. I turn them hither and thither at my pleasure. O, how their anger is kindled against my people! They say that they will venture to come against my peo-

ple in spite of all the threats which I have made against them. They say that they will try what I and my people can do to them; and that they were never before insulted by any people upon the earth as my people have insulted them.

2. But behold, I say unto you, O ye mine enemies, I will see whether I cannot insult you when you come up against my people. Ye vipers! ye damned spirits of hell! I will pay you off for all! Ye are the children of those demons who have shed the blood of my prophets and apostles whom I sent to the earth. And your fathers were murderers from the beginning, and I will visit their sins upon you. I have longed for this time to come—a time when I can settle with your race for all the blood which they have shed. O, how I have longed for the time to come when I should have the privilege of sweeping you off the earth by millions! Oh, how thankful I feel that the day of my power has come! I will give you blood enough! My prophets and servants whom I sent to the earth, whose blood your race has shed, and whose spirits you forced back to me, have called upon me many times for redress, and they are pleading with me now. But when they have pleaded with me, I have not been able to redress their wrongs. I have been bound by law, and I have been pained with their cries until I could not rest. But I have striven to satisfy myself with the hope that my day would come, and I have promised myself that, when that day should arrive, I would slay those murderers by millions! Yea, I feel that I shall hardly ever be able to satisfy myself upon them.

3. And behold, I say unto you, my servant Joseph, before mine enemies are through with my people, they will bring up a large mob against them; and they will not be long about it. You may continue to watch for me; for, as I have told you before, I shall come unto you suddenly. I have told you that I shall visit you before your enemies do. I shall unveil myself unto you before I unveil myself to my people. I shall give unto you the rod before your enemies come into your sight; but soon after I have given unto you the rod, you will see several hundreds of them—some from almost every settlement around. Mine enemies are gathering themselves together even now, in order that they may be ready when they are called upon. The matter is now well

understood by hundreds of them. I shall fully prepare you for them by the time that they reach this place. When they arrive I will not give unto them the chance either to speak understandingly or to raise their weapons of war. They will then have gone their length—that is all that I require of them. If I would give unto them the liberty to speak unto my people, they would tell them that, if they would deliver up unto them the chief men in my Church, they would spare the lives of all the rest of my people. But they shall not have the chance to make such a proposal unto them; for, before they will have had a chance either to deliver their message or to do anything else unto my people, I will sweep them out of existence. I shall take their will for the deed; for, when they have come up here, I shall understand what they are come for. Before they will have had the chance to destroy any of my people, I shall destroy them all.

4. And behold, I say unto you, my son, I shall not show myself unto my people as soon as I shall show myself unto you. I shall not show myself unto them until mine enemies come up to them; but when mine enemies stand before them, I will show both myself and my holy angels unto them. And those of my people who are strong enough to behold my presence, without falling upon the ground, shall see mine holy angels smite mine enemies dead. The strong will have that privilege. But my people shall see the rod in your hand, even before they see me. Those who are around you when I give the rod unto you will see it (should there be any persons around you at that time). And all my people who gather up to meet mine enemies will see the rod in your hand before they shall see their enemies, and that will strengthen them, and they will be better able to face their enemies. I will do all that I can for my people to strengthen them in the trying day. Let them prepare for me; for lo, I come quickly. I am Jesus Christ. Even so. Amen and Amen.



REVELATION INSTRUCTING THE PROPHET HOW  
TO MEET HIS ENEMIES.

No. 146.

WEBER, UTAH, November 29th, 1861.

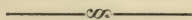
1. It is necessary for me to speak unto you again concerning mine enemies, and your duties toward my people. I have told you many times to prepare for me. I feel in duty bound to warn you of that which is close upon you.

2. Although you are so well acquainted with the theory of the fulness of my gospel, you are not, as yet, acquainted with the power of it. I shall reveal a great secret unto you at once, and it will almost overpower you. You have none too much strength for your place. Your office and calling require you to have strong faith. But there have been many strange things which have served to break your confidence. You know that, as yet, I have never been placed in a position where I could give unto you a manifestation of my power; and you have been overpowered in your feelings with the influences which have proceeded from your enemies. They have always had the upperhand of you, and they have ridden over your feelings roughshod; and, because you have never had the power to help yourself, it has overpowered your feelings, and held you down, so that you could not raise that amount of courage and faith which was necessary. You could not struggle against such an influence. But I will give unto you the power over that which has, hitherto, had the power over you. I will break that influence down at once. You have been greatly afflicted by it, and by your murmurings you have afflicted me also. But your murmurings against me on this account are near at an end.

3. And now, behold, I say unto you, my son, I am about to speak unto you concerning mine enemies coming up to this place. As I have said unto you before,—I shall visit you in time for you to gather my people together before mine enemies reach this place. And I say unto you that, as soon as I shall have visited you, and placed the rod in your hand, you shall begin to call my people together; and by the time that all my people will be gathered together, mine enemies will be in sight. And when they

will have reached to within a few hundred yards of where you will stand, you shall raise your rod and give your command; or they will, in a few minutes, be at you; for they will come on horses, and they will ride fast; therefore, you must take them in time; for you know that I cannot give my command until you have given yours. And then, after I shall have given mine, the twelve chief generals will have to give theirs to the heavenly hosts. You must give us time to get the word of command out of our mouths; for the heavenly hosts cannot, under any circumstance whatever, lawfully go to war until we have raised our rods, and given the command unto them. See, therefore, that you give us time. If you will do your own duty, you will have nothing to fear. If you will give the command soon enough, we will cut off all your enemies when they are a few rods from you. If you will give the command in time, I will take them in time. You know our situation. See, then, that you liberate us, as I have commanded you.

4. It will not be a time for trifling; but it will be a time of solemnity, and a time when all my people will be required to do their duties. If they do not, they will perish! Some of my people are almost going to sleep; but they will open their eyes and look about them then. Those of my people who will not hear me, will have to feel me. There are a few of my people who are unfaithful, whose lives I cannot save. I can do nothing with them but slay them. Therefore, my son, prepare for me; for lo, I shall come unto you quickly. I am Jesus Christ. Even so. Amen and Amen.



## A WARNING TO THE REBELLIOUS.



No. 147.

WEBER, UTAH, December 1st, 1861.

1. BEHOLD, I am the Lord of Hosts, and I am come to speak unto you. Listen unto my words. My people are getting discouraged at the severe weather which they now have to contend with. They wish to know the reason of such unpleasant weather. They say that I promised to moderate the weather for their benefit,

and now think that I am breaking my promise. They think that they have never seen worse weather than what this is at this time of the year; and they say in their feelings that they do not know the reason of it. But they say in their feelings, also, that they should like to know the reason of it. I have blest my people with pleasant weather up to this time. They have never had cause to complain of me before. They have suffered but little before from the inclemency of the weather; and this unpleasant weather which my people are now called to contend with, is for a wise purpose in myself. I do not afflict my people without a cause, even foolishly; but I have an object in view for all that I do. All things will work together for good to those of my people who are faithful, who are willing to confess mine hands in all things; for I rule in heaven and upon the earth by mine angels. I bring everything to my terms. Mine angels turn the governors of the earth hither and thither according to mine own good pleasure; therefore, I rule in heaven and among the nations of the earth; and none can say, "what doest thou." I am accountable to no person on the earth; and none can stay my hand.

2: Let my people confess mine hand in all things; for I am well pleased with all those who confess mine hand in all things. My people should know that after the bitter, then cometh the sweet, and shortly after this storm is over, cometh the blessing to my people, which is victory over their enemies; and they will see no more oppression after that. My people must not let small things trouble them, for this is not a day of small things; but it is a day of great events. My people should be strong, for they will have great things to deal with. This is not a day of weakness; but it is a day of strength, and my people must be strong. They have been weak long enough. They must cling to me with all their hearts; and if they will do so, I will strengthen them abundantly.

3. And now behold, I speak unto you concerning mine enemies. They have contemplated burning up the property of my people; and if I had not prevented them, they would have burnt up my people's property; but I have prevented them one time after another. I broke them up from time to time. If they could have done the thing which they wished to do, they would never have come up against my people in a large mob. They wanted



to waste away my people by burning up their property ; and in this way they wished to bring them to want. They thought that if they could reduce them to sheer poverty, they would scatter ; and in this way they thought that they could break up my people and scatter them through this Territory, and make slaves of them ; and they see that all their plans for scattering and destroying my people have failed. I have prevented mine enemies several times from setting fire to my people's property. Mine enemies did not want to raise a large mob and come up against my people to destroy them, as they supposed, in that way. They wished to destroy them in other ways ; and now they are satisfied that they cannot destroy my people in any other way than in raising a mob and coming up against my people to destroy them in that way. And, as they have hitherto failed in every attempt which they have made to destroy my people, so they will fail in the last and great attempt which they will make to try to destroy my people ; but in that attempt they will make an end to their own lives.

4. They consider now that things have run long enough, and that they will try now and put a stop to it. They hate to be driven to the necessity of raising a large mob and sending them up against my people. But they are compelled to do so. I told my people that I would make them come to my terms, and they have concluded now to obey me without any more trouble. They find out that it is no use to rebel against me any more ; and they say in their feelings, "Father, we will obey you ; although we are rebels, Father, we will obey you now. We acknowledge that we have been very rebellious children. O, Father, won't you forgive us? We are willing, Father, to obey you now, because we cannot help it. O, won't you forgive us? If we had been willing to obey you at the first, what unnecessary trouble it would have saved us. Now we see, Father, what weak and short-sighted creatures we are. We see that it is no use for us to rebel against you. You are wise, but we are ignorant. You are strong, but we are weak. And now, Father, will you not forgive us, after we have made such a fair and humble acknowledgement unto you?" O, ye vipers ! ye liars ! ye hypocrites ! ye murderers ! You cannot escape the damnation of hell ! When you have done your worst, I can make you obey me. In vain do you struggle against me. I

can bring you to obedience. My course is one eternal round, and my purposes never fail. My plans cannot be frustrated by mortal men. I am the Lord of hosts.

5. And behold, I speak unto my people. Let them strive to make themselves contented, and not murmur against me; for I know their situation, and I do all things for the best. I will lay no more burdens upon them than what they are able to bear. Let them humble themselves and prepare for me; for lo, I shall come as a whirlwind, even as a consuming fire; and but few will stand to behold my appearance. Even so. Amen and Amen.



## REVELATION TO THE UNFAITHFUL AND REBEL- LIOUS PEOPLE.



No. 148.

WEBER, UTAH, December 2nd, 1861.

1. BEHOLD, I am he that shuts, and no opens, and that opens and no one shuts; and I am about to speak unto you concerning some of those who have yielded obedience unto the fulness of my gospel, who are now losing my spirit, who fear they are neither hot nor cold—even those on whom I have placed a great responsibility,—who are unworthy of the least of my favors. I need not to look for friends among them. They trample my blessings under their feet as a thing of naught. They are almost unwilling to turn their hand over to benefit their poor brethren; but I will settle with them. Oh, how my wrath is kindled against them! When I have sent the fulness of my gospel to the earth, and opened their way, and inclined their minds to obey it, yet they are not willing to act their own part in it. They have had but little trouble as yet. It has cost them but little. They are too unprincipled for me to work with them to any advantage. When I have brought the fulness of my gospel to their doors, and done everything that I possibly could for them, they do not appreciate my favors. They are too careless and too unprincipled to do their duties. The least thing that they are called to do appears to be too much for them. They wish to have offices conferred upon them; and when I have given unto them the desires of their

hearts, and placed them in honorable positions, they lavish my blessings away upon their lusts. It is too much for them to do the least duty which they are called upon to do. They cannot even attend regularly to the public meetings for fear lest they should be called upon to do something to help the poor. Oh, how I do despise them! If all my people were like unto them, the poor of my people might perish at a time when I needed assistance. I do not need to look to them for help.

2. And now, behold, I am the Lord, and I speak unto John Trolsen, Niels Jacobsen, and Niels Morrisen, and I testify unto them that I am about to settle with them. They have but a few days allotted to them to turn themselves around and begin to do their duties. I shall not be trifled with by them. I have a claim on them; and if they do not humble themselves before me, and satisfy me for their neglect of duty and the manner in which they have insulted me by trampling my blessings under their feet, I will cut them off from the earth in a few days; for I do, in my heart, despise them. I can do without them if they can do without me. I need not look to them for help. I am satisfied concerning them. Therefore, I say unto you, O ye rebellious and unprincipled men, look out for me, for I shall visit you as a whirlwind if you do not speedily repent, and retrace your steps, and satisfy me for the many insults that you have given unto me. You promised to be faithful unto me and my people when I conferred upon you the apostleship. You have never done your duties since you received your ordinations. You are as dead branches. You are worthy of death; therefore, make up your minds as to what course you are going to take. You know my mind in relation to you. I am the Son of the Eternal Father, even Jesus Christ. Even so. Amen and Amen.



## THE PROPHET INSTRUCTED HOW TO ACT WHEN HE MEETS HIS ENEMIES.

NO. 149.

WEBER, UTAH, December 3rd, 1861.

1. WHAT shall I say unto you, my son? I see that you are depressed in spirit on account of the near approach of your



enemies, and of your apparent lack of preparation to meet them. You feel yourself unprepared for an attack by them. But I have now placed you in such a position that I can prepare you to meet them in a short time. All that I need to do now is to ride up to you, and place the rod in your hand, and stand by your side to instruct you. This I shall do in the course of a few days. Your enemies will come up to you in a few days. You know that I have given unto you a partial knowledge of the time when you may be looking out for them. In the time when you need to be looking out for them you will not be disappointed. Seek to strengthen yourself for that event. I will give unto you sufficient time to fully prepare my people to meet them; and when my people are gathered together, they shall stand in the Fort, and the high priests shall stand next to you in a rank. When I speak of the high priesthood, it includes the apostleship. All apostles are high priests, or should be; therefore, all the high priests shall stand next to you, three abreast in a row, and the apostles shall stand next to you in the row; and the first row shall be filled up with the president of the high priests and his counsellors and other high priests who have been in my Church the longest; and thus the high priests shall stand in their own order; for I will give unto them an endowment that day that they will never forget while they are clothed in mortality. Let them stand to their posts like men.

2. And behold, I say unto you, that the priests of Aaron shall stand next to them in their order, three or four abreast, as becomes necessary. And my people must all be at this place on that day. I will bring mine enemies up here in the right way, and at the right time; this is my work.

3. And behold, I say unto you, that those women and children who have yielded obedience unto the fulness of my gospel, shall stand behind the priests of Aaron, in order, and the children shall stand behind the women. All things with my people shall be placed in order on that day; for I am the Lord, and order is my first law. If my people will place themselves in order, as I have commanded them, I will accept of them. I am the Lord. Let my people be courageous, and set themselves for the work. They will need strength on that day.

4. And behold, I say unto you, my servant Joseph, that I will

ride up to you when your enemies are many miles from you; for it will take you some time to place my people in perfect order. And when I come up to you and place the rod in your hand, I shall assist you in placing my people in order. I shall talk to you mouth to mouth on that day; and you shall see me face to face as I am.

5. And behold, I say unto you, my son, you shall stand before my people with your counsellors by your side. You shall stand between my people and mine enemies; and a large number of mine holy angels shall stand between your enemies and you; and they will only let your enemies come so near unto you. They will smite mine enemies dead at the right time. Only give us the command in time as I have commanded you, and we will satisfy your troubled mind in a few minutes.

6. When we begin, my servant John Banks will do his duty. He knows what it is. Let him hold up your arm, for you will be overpowered at that time through the sudden shock which you will meet with all at once; and, in consequence of this, you will be unable to raise the rod, and hold it steady yourself. Your nerves will be affected until you cannot hold the rod steady. It is heavy, and you are a weak man. You will drop it if you are not assisted. I know what you will do if you are not assisted. I feel in duty bound to make known unto you the true position in which you will be placed at that time; therefore, seek to strengthen yourself as much as possible.

7. And behold, I say unto you, that my servant John Banks will feel his weakness greatly. Even the strong of my people will have enough to do to stand upon their feet. Let all my people prepare for that day, for it is at hand. I am the son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

REVELATION CONCERNING THE FALSE REPORTS  
WHICH HAVE BEEN CIRCULATED BY  
THE ENEMIES.

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No. 150.

WEBER, UTAH, December 4th, 1861.

1. BEHOLD, I say unto you, my servant Joseph, that all is right. There is nothing going wrong between my people and mine enemies. I am controlling all matters between my people and mine enemies. It is necessary that I should stir them up. I have done a thing that will arouse them, and remind them of their duties. I do not want them to go to sleep. They know their duties; and if they do not walk up to them, I will arouse them. They are backward. They do not like to walk up to their posts; therefore I am under the necessity of arousing them. I am ready for them as far as I am concerned. All that I am waiting for is my people and them. I am prepared, and I have prepared you. All that remains to be done to prepare you to meet your enemies can be done in a short time. All that is now needed to prepare you for your work, is for me to ride up to you and give unto you the rod, and stand by your side as I have promised you. And it is I who is now dictating you. And you are surrounded by the heavenly hosts. Even now they are fully prepared for war, if they were called upon to go to battle this day. I have your rod with me now, and I can assure you that it will be but a few days before I give it unto you. I may say that I am just upon the point of giving it unto you now. This is the nearest that I can explain myself unto you in this matter. You will understand me. You will have it in your hand before you have well turned around. This people are now just upon the verge of being gathered together. Let them prepare themselves for that which is coming upon them.

2. And behold, I say unto you, my son, it is necessary for me to arouse mine enemies. The last circumstance which transpired, I, the Lord, caused it. I brought my people and mine enemies in contact with each other for a wise purpose in myself. I wanted to arouse mine enemies all around, that I might bring up a large



number of them to this place. I have now cast a stumbling-block before mine enemies; and they will be greatly infuriated against my people. Mine enemies who live in this place will go abroad and misinform others. They will tell mine enemies who live abroad that their lives are in danger. I will promise them that their lives will be in danger before they are through with their undertaking. They should tell mine enemies abroad that it is me that abused them, and ask them if they can help themselves. I will abuse them before they are many days older. Thus mine enemies will tell lies to the people abroad, and cause the people to come up against my people foully. Mine enemies abroad will believe the reports of mine enemies who live in this place; and they will not seek to find out the truth of the whole matter; but they will believe the reports of liars without any more evidence; and thus they will come up against my people on false evidence. This is the stumbling-block which I promised to lay before mine enemies that I might righteously destroy them. They will attempt to destroy my people without a just cause; and by defending the just and righteous, I shall lawfully and justly destroy them. I now have them in the right position, after working with them for a time. I have to do all things according to the law of heaven; and it upholds me in defending the principles of truth, justice and righteousness; and thus I shall destroy mine enemies while I sustain those principles. If mine enemies never came in contact with those people who teach and practice the principles of righteousness, and had never sought to destroy them, but let them alone, and gave unto them their rights, I should never destroy them. If I ever destroy people, it is to defend that which is right. Right must rule; and it is my duty to defend it. This I shall do. If mine enemies do not wish to be destroyed, they must not cross my path; for, if they do, I shall make their existence short. I go straightforward. I do not turn to the right nor to the left. I am not turned out of my course by evil doers. I am the Lord of Hosts. Even so. Amen and Amen.

## REVELATION TO THE PROPHET.

No. 151. WEBER, UTAH, December 5th, 1861.

1. BEHOLD, I say unto you, my son, you are troubled in your feelings. You scarcely know how to contain yourself, you feel so burdened with the work that lies before you. You feel satisfied that your enemies will be here in the course of a few days at the farthest. You are sure that they will come upon you; and you say that I hold myself at such a distance from you that you cannot fully believe that I intend to come to you before your enemies will be here. You think that such a sudden and powerful manifestation from me to you and my people appears too much to believe—even so much that you cannot raise that amount of faith necessary to lay hold of that promise; and thus you stumble at it. You think that it is too much for mortal men ever to look for or expect, and, consequently, you think that it is out of the power of man to exercise faith in such a promise.

2. You know that this is a day of great events. It is not a day of small things. You know that, years ago, when you felt your weakness—even when you did not exercise sufficient faith in me to believe that I ever should confer upon you such an endowment—I gave unto you the keys of the holy priesthood. I did not promise you that I would give unto you those keys, before I conferred that blessing upon you. You could not exercise faith in a thing which you knew nothing about; consequently, I gave unto you that blessing independently of your faith. All that I require of you is to do as I tell you. If you can raise faith enough to do that, it is all that I require of you.

3. I know that you can do nothing with your enemies yourself. I do not expect it of you. If you will do as I command you, you will open the way for me. I have to work through you. I can do nothing upon the earth only by your consent; and if you will always liberate me, I will do the work. I will sweep all your enemies off the earth whenever they cross your path. Then let us work together. Do your own part of the work, which will be but little, and do not fret about me. I will do mine own part of the work without fail. There is no faltering to the heavenly hosts.

4. You need not to fret and trouble yourself about the great day of my power, which is at hand, or because that you cannot fully believe that I shall bring unto you the rod. You will believe it when you see it, and that will be soon enough. Your faith will not bring it before the time, nor will your lack of faith keep it from you one minute after the time shall have arrived. If the rod does not come at the right time, it will be my fault, and not yours. Therefore, do not fret and fume about things which you cannot control, even things which belong to me to control. I will mind mine own business, if you will mind yours. Do as I tell you, and leave that portion of the work which belongs to me in my hands, and all will be well.

5. You wish to know what you are to do with the rod after I shall have cut off mine enemies. You say that you have no respectable place to put it. You know that I have told you that I shall continue with you after I shall have visited you; and after the scourge is over, I shall go before you to the city called Salt Lake City, and there I shall find you a respectable place to put it. And if you should be at a loss for a respectable place to put it for a few days until I shall find you that place,—as I shall be with you all the time, and shall continually move in your presence,—if you will hand it back to me after you have used it, I will take care of it for you until I shall find you a suitable place to keep it, and then you can keep it in your own possession continually. It is not an instrument to be played with—it must be taken care of. It is your Father's rod, and it has been in existence millions of years. It is made of that kind of material that will never waste away, and it has your Father's signature upon it. And when you wave it, your Father is compelled to sustain you, if necessary, with all the power which he has.

6. Behold, I am Jesus Christ, and I testify unto you, my son, that I have the privilege to call upon the inhabitants of other celestial earths—even many of them, if I need their assistance; but I have power enough without any help from other worlds. I do not lack for power. I have an abundance of it, and you will soon see a display thereof. Therefore, my son, remember that I, even Jesus Christ, am with you. Even so. Amen and Amen.



REVELATION CONTAINING INSTRUCTIONS TO THE  
PROPHET.

No. 152.

WEBER, UTAH, December 6th, 1861.

1. LIFT up you head, and stand to your post like a man, for I call upon you to do so. Do not shrink from your duty; for you have good backing. All the heavenly hosts say that they wish me to inform you that they will uphold you. They say, "We will fight your battles until you are satisfied. You shall never have cause to complain of us for neglecting you. We delight in fighting your battles; for that is now our entire duty. We shall be with you, and we will show you that we are not afraid of your enemies, when we can lawfully attack them. We will show you that we do not uphold them in their abominations any more than you do. We have been pained with their wickedness as well as you have; but we have had to bear with it as well as you have. But we now have them into the right shape. We can now do something with them. We have longed for this time to come, so that we could attack them. We wish to encourage you, for we see that your spirits droop, and that you are in trouble."

2. Behold, I am Jesus Christ, and I have given unto you, my servant Joseph, the mind of all the heavenly host. They called upon me to reveal unto you their full intentions. They are one with you in all things, and they will satisfy you as soon as your enemies come up against you, which they are now just on the point of doing. Mine enemies do not wish to trouble my people about their fines until they shall have all mine enemies prepared for the work (as they suppose). They wish to make all things ready before they send a messenger up to my people to ascertain their minds in relation to their fines. And if mine enemies do send a messenger up to my people to find out their intentions concerning their fines, it will only be to meet with a denial. Mine enemies have heard that my people intend to resist them; therefore, they have been preparing themselves to meet with resistance from them.

2. And behold, I say unto you, my son, if mine enemies do

send a messenger up to my people, they shall resist him, and send him away. I will now give unto mine enemies a chance to see what they can do. And I also say unto you, my son, that if a messenger comes, and my people send him away, which they must do, you may then begin to look out for me and the heavenly hosts; for we shall come unto you soon after that messenger shall have left this place, for he will go forthwith to bring a mob; and if he does not bring up a mob against my people on the same day that he is resisted, he will do so on the day following. Therefore, my son, if you see this, you must watch for me, and you will not be disappointed; for I shall come unto you suddenly, as I have before promised you. You may then begin to think about gathering my people together. But you need not fear, for I will come unto you in time, and give unto you sufficient time to gather all my people together; and to place them in order.

4. And I also say unto you, mine enemies will speedily either send a messenger up to you, or they will bring up a mob at once. You may begin to look out for a visit from them, either of one kind or the other. If they conclude to send a mob up to you at the first, I shall know it, for I am watching them. I feel in duty bound to put you on your guard. As I have said unto you before, so I say unto you again, I will come unto you when your enemies are many miles from you. Before they reach up to where you will be, you will have all my people placed in their proper order, and you will be waiting for mine enemies to come up. You will not be hurried at all. You have nothing to fear. Therefore, let me entreat you not to let your spirits droop, for it is painful unto me to see you so cast down. When you suffer your spirits to droop to such an extent, it entirely unfits you for your place; therefore, rise up and stand to your post like a man, and do not let your spirits fail you. I am by your side. I am Jesus Christ. Even so. Amen and Amen.

## THE PEOPLE COMMANDED TO PREPARE TO MEET THE LORD.

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No. 153.

WEBER, UTAH, December 7th, 1861.

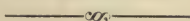
1. BEHOLD, I say unto you, my son, I am with you, and you shall see me in the course of a few hours. I am watching mine enemies, and I will bring them to the right position. You feel as though you desired to see me. You will not be in pain long on that account; for you will see me to your satisfaction in the course of a few hours. As I have told you,—get yourself ready to meet me, and do not show such weakness. You are afraid that I shall leave you alone; but you have nothing to fear. Mine enemies are now about ready to come up against my people. All that they are waiting for is to receive their orders, and then they will come up. Let my people be calm and steady-minded. They must not be excited. They need to begin to lay things to heart. This is not a time of trifling; but it is a time of solemnity.

2. And behold, I say unto you that, it is my will that all my people should wash themselves clean this day, and prepare themselves to meet me; and when my people are called together to meet me and their enemies, they must come as well dressed as possible; for I am the Lord, and I delight in cleanliness and respectability. My people must dress themselves as neat as possible, and I will accept of them. I am the Lord. My people must rise up and do as I have commanded them. They have no time to lose. Let them listen unto me, and all will be well with them. I shall now speedily make a change of things. O how I do wish that you would cast all fear far from you. If you would do this, I could work with you with pleasure. You know that you cannot improve the present condition of things by fretting. Your whole fear is in me. You fear that I shall betray your confidence, and that when I am wanted I shall not be there. You say in your feelings that if you knew that I should come unto you when I am needed, that you could rest contented; but you cannot believe in my promises fully, and that is what afflicts you. You are unwill-



ing to believe in a thing except you can see it. I am honest—never fear.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.



## REVELATION CONTAINING A DESCRIPTION OF THE SAVIOR.



No. 154.

WEBER, UTAH, Dceember 7th, 1861.

1. BEHOLD, I am the Light and Life of the world, even he who shines forth in the midst of darkness, and the darkness comprehendeth him not, even Jesus Christ; and I say unto you, that I cannot rest while I see you cast down as you are. What can I do for you to minister unto your present relief? If you could endure as you are, without murmuring against me, for a few hours, it would be all that I should wish to ask of you. I know that you are in a peculiar position, and you need to see me. This I know. But I am bound by the law of heaven to keep at a distance from you, until I come up to you. I will not keep you in misery more than a few hours. Then try to contain yourself for the space of a few hours. I have told you many times that I am by your side.

2. You wish to know how I shall come unto you when I come to reveal myself fully unto you, and how I shall approach you when I come to give unto you the rod, and what you may expect to see when you see me; what I am like; what you may look for; how I am dressed, and what kind of a personage I am; am I a large man or a small one; what color of hair I have; what complexion I am of; shall I be on horseback or on foot; have I your rod with me now; and where shall you stand when I shall give it unto you; if I have your rod, how do I carry it about with me; if I have no means except riding on horseback, you would think that I could not carry it conveniently.

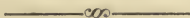
3. Behold, I say unto you, my son, that I have many carriages with me. I am amply supplied with conveyances—all that I need while I am attending to the mission which I have to perform.

I shall come unto you with my resurrected body. I am rather large in stature; much larger than you are. You are small and weakly now; but when you are in your resurrected body you are very large in stature. Resurrected beings are larger in stature than mortal men. I have seen you in your glory; but this is a time of trouble with you. You feel small now; but you will soon feel that you are the master of the whole earth. You will shortly stand in your glory again.

4. And behold, I say unto you, that I am of a fair complexion. I have lightish hair, and my beard is long and rather sandy. I am of a lighter complexion than you are; you are rather dark. You must pay attention to what I say unto you. I have given unto you a true description of myself in every respect. I ride upon a white horse; and I shall be upon a white horse when I come up to you. You must look out for Satan; for he will seek to visit you before I do; and he will try to make you believe that he is me. But, behold, I say unto you, that Satan does not wear his beard, even as I do, and he is not of the same complexion that I am of. You know him, and you must resist him and send him away from you. He wishes to destroy you. It would be well if your companion or some other person would watch over you while you sleep, and let them shake you if you make a noise, for Satan is mad at you, and he says that he will destroy you if he can; therefore, you must look out for him. He intends to visit you before I do if he can. He is large in stature, and when he comes as he is, in his right garb, he is black; this you know. He is large, but not as large as myself. If you see us both, you will know us apart. You will see me, as I have told you before, in a few hours; and when I ride up to you and give unto you the rod, you will be standing on the outside of your door, not far away from it. When I give it unto you, I shall envelop you in mine own influence. I shall strengthen you so that you can lay hold of it; and as soon as you have received it, you must commence to gather my people together, and to place them in order. You may rest yourself contented until you see me. You need not to look for your enemies until you have seen me. I will guide you in that respect. I am not a traitor, and that you shall soon see.

5. And behold, I say unto you, that the angels are large in stature—even as I am. They are powerful in war. You know what resurrected persons are like. You have seen them often enough. You complain of me that I have not shown unto you the heavenly hosts of late. I have kept them away from you for a wise purpose in myself. If I had continued to show them unto you from time to time, Satan would have visited you also, and afflicted you greatly. When I stopped visiting you, Satan stopped afflicting you. If I had continued to visit you, Satan would have continued to visit you; but when I stopped visiting you, he stopped also. I had to stop visiting you in order to stop him. You know his way of working. You may prepare yourself now, for he will try you with all his power.

6. And behold, I say unto you, my son, that I am well pleased with my people for the willingness which they manifested in responding to the call which I made upon them in order that they might meet me neat and clean. My spirit shall abundantly strengthen them. They have strong faith in my promises, and I will abundantly satisfy them for their faithfulness. Let them be strong, and I will be their Shepherd forever. I am Jesus Christ. Even so. Amen and Amen.



## THE ENEMIES DISAPPOINTED.

NO. 155.

WEBER, UTAH, December 8th, 1861.

1. BEHOLD, I am about to speak unto you concerning your enemies. Their hearts fail them to certain extent. Before they sent a messenger up to my people to collect their fines, they were all ready to come up against my people if that messenger was resisted by my people. Mine enemies were full of glee before that messenger came up to my people to collect their fines; and they stated what they would do if my people resisted that messenger. But when that messenger returned to them, having been resisted, their feelings changed to a certain extent. They did not think that my people would really resist them; and when they had learned that my people had so promptly resisted them, they were



smitten to their hearts with terror. They did not know what to make of it. They saw their position at once; and they feel now as though they wanted time to take their breath. They are not in such a hurry as they were before. That messenger came up to my people and met with such a denial that they would not come up against my people if they could help it. But they are compelled to come now, or else give up to my people. They have commenced a work, and they must not back out. They will have to come on, or lose their credit as honorable devils. Their duty compels them to come on.

2. And behold, I say unto you, my son, that I should have come up to you before this time if they had done their duty. I fully expected that they would have been here before now. They would have been here if their hearts had not failed them in consequence of that messenger meeting with such a positive denial. They did not expect such a denial, and, therefore, it disarranged them, and they wanted a little more time to turn themselves round and get their breath. They say that they will have to come up against my people. They say that they cannot back out now. They will try again to muster fresh courage. They say in their feelings that they must make the best of their bad work.

3. And behold, I say unto you, my son, that you will soon see them coming down that bench. You need to keep on the lookout for me. I will watch them, and you must lookout for me. I shall come unto you in time, as I have told you. All that you need to do is to lookout for me. Give yourself no trouble whatever. I have commenced a work, and I can carry it on. Woe unto them that undertake to stay my hand! I will send them home speedily. Let my people be calm and patient, and hold themselves in readiness to be called up when I am ready to call upon them. I am round about my people; and I am ready at any time. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

## THE LORD PROMISES TO VISIT THE PROPHET.

No. 156.

WEBER, UTAH, December 8th, 1861.

1. I AM come to speak unto you again, my servant Joseph. I see that you wish to hear from me again. I want to relieve your feelings all that I can. My heart aches for you when I see you struggling in pain. O how soon I could relieve you if I was only set at liberty. I long to relieve you. I am coming to visit you, as I have promised you. You want to know how I shall come, and what I shall bring with me for you when I come to visit you; what kind of attire I shall have on when I come to you and unveil myself unto you; what kind of a hat I shall have on when I visit you; when you may fully expect a visit from me. You ask, "Will you answer me those questions? If you would, it would greatly relieve my present feelings." I will strive to relieve you as much as I possibly can. You may begin to reconcile yourself to your fate. I am now about to strengthen you abundantly. You shall never feel as wretched in your feelings again as you have felt during the last few days. I will take care of that. Your feelings could not be described with the tongue of mortal man. Oh! the painful feelings which you have had. I must take a course to put an end to such feelings as those. I cannot bear to see you in such a condition. It brings a horror indescribable to my heart. I must lift you up, and give unto you better feelings. I could do it in a few minutes if my way was clear, so that I could come out upon mine enemies; but they have lingered thus far, and kept your feelings in constant trouble. But they will soon come up now. I will give unto you better feelings.

2. I shall be dressed in warlike apparel when I come up to you. My clothing will be striped with red, even as you have seen the clothing of generals over the armies upon the earth. But my attire is far more beautiful than theirs; and the apparel which the armies of heaven wear is similar in its nature to that which I wear. When the armies of heaven are about to go out to war, they dress themselves in warlike apparel. They have all things in proper order. I wear a high hat, beautiful to look upon, with many small

crowns on the top of it; and the horse which I ride upon is very large and most beautiful. When you see me you will be so astonished that your natural strength will leave you for a moment, until I lay hold of you and hold you; but after a few moments, you will be strong, and you will be able to look upon me steadily and talk with me. I know your weakness, and I will deal kindly with you; and after I have made myself perfectly acquainted with you, you shall then introduce me to those of my servants who are closely connected with you in the priesthood; and thus you shall first introduce me to one and then to another; and in this manner you shall make my people acquainted with me. I know them, but they do not know me as yet. But when you have introduced me unto them, they will know more about me. I want them to know me perfectly.

3. And behold, I say unto you, my son, that I have your royal robe with me, and I will give it unto you when I give unto you the rod; and you must put it on before you take the rod and raise it and give the command. Before ever you take that rod and raise it you must put on that royal robe which I shall give unto you. For it is unlawful for you to raise that rod and give a command except that you have on you the royal robe. The robe which I shall give unto you is your Father's robe, and it is beautiful to look upon.

4. I shall give unto you these things which I have promised you; and I shall endow you with power all at once; and I shall do all this before your enemies are in sight. I shall do a great deal in a short time. I cannot tell you, my son, to an hour when I shall come unto you and give unto you these things. I have to watch mine enemies and work as they work. I am continually watching mine enemies; and I will tell you their feelings and intentions from time to time. They hardly know what to do. Their minds change from time to time. Sometimes they feel prepared to come up against my people to destroy them, as they suppose, and at other times their hearts fail them. When they think about destroying my people, they cannot keep in one mind long; and thus they strive to baffle me all that they can. But they will come to my terms at last. They are free agents, and I am compelled to give unto them their agency. I have to run with them and out-



wit them; and in this manner I have to turn their evil purposes to good ends, and bring them to my terms. In this way I make the wrath of man to serve me; but I do not even destroy the agency of devils. All people have their rights. I am Jesus Christ. Even so. Amen and Amen.

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## REVELATION SHOWING THE UNSETTLED CONDI- TION OF THE ENEMIES OF THE LORD.

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No. 157.

WEBER, UTAH, December 9th, 1861.

1. I AM compelled to speak unto you again, for I see that things are now beginning to work among mine enemies. They are beginning now to arouse themselves again. They feel that, to deal with the matter with which they now have to deal, is a hard job; and, to a certain extent, their hearts fail them. They say in their feelings that they wish that they knew how things would come out. They want a prophet to tell them whether or not they would prosper. They want a prophet that would say to them, "Go up against those people and prosper." They want encouragement. Even though it should be from a false prophet, it would help them at this time. They have a prophet in their midst. If they would ask him, he would tell them whether they would prosper or not; but a true prophet will not answer their purpose at this time. If a false prophet would only tell them to "go up, and prosper," it would, at the present time, relieve them greatly. It is a word of encouragement that they want to help them—no matter whence it comes. Oh, how their hearts do pain them. They hate to give up to my people, and they hate to come up against them. They wish that they were placed in such a position that they could drop the thing altogether. They find themselves this day in such a position as they did not expect to be in; and on this account they are in pain. They see that they have to fight their way out in the best manner they can; that, let the matter turn out whichever way it may, it will cause them a great deal of trouble; and they think that, if they should lose the cast altogether, theirs will be a bad

case. They are sensible that they will either gain the cast or lose it, and they fear that they will lose it; that is what afflicts them. These are the thoughts of their hearts; therefore, they want encouragement from some source or other.

2. And behold, I say unto you, my son, my people must keep together as much as they possibly can. They must not wander far away, but hold themselves in readiness, so that any time when they shall be called upon, they may be here; for things are now in a very uncertain condition among mine enemies; they work so unsteadily. Therefore, when they come, they will come in a hurry—just while the fit is upon them. They are so unstable that, if they did not come in this way, they would not come at all. Therefore, let my people hold themselves in readiness for them, and all will be well with them.

3. And behold, I say unto you, my son, that when they do come up against my people, I will destroy them speedily; for in less than two hours, according to your time, after I shall have given unto you the rod, I shall have slain many thousands of mine enemies; therefore, their destruction will soon be accomplished. When I do begin I shall work fast. Dead bodies will lay in all parts of this Territory; for, at that time, I shall destroy that spirit of murder which now prevails, from among this people. I will give unto those who shall be left, something to think about.

4. And behold, I speak unto you concerning the robe which I shall give unto you. When I give it unto you, I will tell you how you must wear it. I will also help you to arrange my people in their proper order, and I will assist you to make all things ready for mine enemies by the time that they shall reach this place; and before they will be in sight you will be fully prepared for them. I have done all that I possibly could to prepare you for your work, unless I should come and reveal myself fully unto you; and that I cannot do until your enemies are about to come against you. I have made known unto you everything that I possibly could in order to cheer you up; and all that I have promised I shall fulfil as soon as the time shall have come for me to do so; but I cannot fulfil any promise which I make until the proper time for it to be fulfilled has arrived. I will fulfil all my promises when the proper time for their fulfillment has come. There is a time for all things,

and all things must be done in their own time and order.

I add no more at the present time. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.

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### THE ENEMIES ARE RELUCTANT ABOUT COMING AGAINST THE LORD'S PEOPLE.

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No. 158.

WEBER, UTAH, December 10th, 1861.

1. BEHOLD, I am the Son of the Eternal Father, and I am about to speak unto you for your satisfaction. You see how mine enemies strive to baffle me. They hate to come to my terms. They do not want to fulfil the revelations which I have given concerning them; and thus they are turning and twisting about to strive to make me a liar. They do not want to come up against my people in the way that I have said that they would. They want to come up some other way to make me appear false. They would rather never come, than come in the way which I have said that they would. In fact, if they could do without coming, it would greatly relieve them. But they see that they have to do something; and what they do, they will be driven to it. O how they do hate to come to my terms. If it had not been for fulfilling my word, they would have been here before this time. But they want to destroy my people and still do it in another way to that which I have appointed; and, on this account, they are now lingering between two opinions. They see that they cannot get at my people in any other way than to bring a large mob against them; and for them to do so, it would be fulfilling my word; and they do not know what course to pursue to make me a liar, as they would call me. But they will come to my terms or do nothing at all. If they do not make a move speedily, I will. If they will not do their duty, I will do mine. The work has to go on; and if they do not speedily come on, I will give unto you the rod, and I will start the work myself. I will cut them off for neglecting their duty—even for being traitors to the devil. They have commenced the work with my people. My people never inter-



rupted them. They began a work, and now they are afraid to proceed with it. But if they do not speedily proceed with their work, I will commence, and I will sweep them off the earth. They need not to think that they can save their lives now; for they cannot. Inasmuch as they commenced the work, they have given unto me the first offence; and if they do not continue with the work, after starting it, it is because they are afraid to do so. If they stay back, it will be through fear of their own lives. They will thirst for the blood of my people as much if they staid away from them as if they came up against them; therefore, I can lawfully slay them now, whether they come up against my people or not. But I can bring them up against my people in the way that I have appointed, if I feel disposed to wait for them. But I am now in a hurry, and they are backward. I shall not wait on them long.

2. I will not hold my people in suspense but a very short time. I will not disappoint my people. Let them hold themselves in readiness, as I have before commanded them; and if mine enemies do not very speedily come up, they will not have the opportunity to do so. Before they sent that messenger up to this place to collect fines from my people, they all appeared ready to come up against my people forthwith if that messenger met with resistance; and when he returned to them, and delivered his message, they were discouraged. They appeared to have no spirit for war. Just at that time they were smitten with astonishment. They all felt weak. They felt unable at that time to come up against my people. They wanted encouragement from some source or another. They did not come up against my people the day after they were resisted, because they could not. Their spirits were broken at that time. There is no other way for them to come up against my people but the way which I have appointed for them. If they will not come upon my people in that way very soon, they will not have the privilege to come up to them in any way; for I am about to come out upon them very speedily.

3. As I have said unto you before,—I am about to come unto you. You must keep on the lookout for me, and prepare yourself for a sudden shock; for I shall soon be with you in the way in which I have appointed. You will know what to expect. You

will know me when you see me. I have described myself plainly unto you. I have left nothing undone in that respect. Then keep on the lookout for me, as I have commanded you. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.

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REVELATION SHOWING HOW PERSONAL INTER-  
VIEWS BETWEEN THE LORD AND THE  
PROPHET SHALL BE CON-  
DUCTED.

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No. 159.

WEBER, UTAH, December 10th, 1861.

1. WHAT shall I say unto you, my son? I have said almost all that I have to say unto you in the manner that I have hitherto been accustomed to reveal unto you. While I have been raising you up, I have been compelled to reveal the keys of knowledge unto you in the way that I have done. I could not speak unto you mouth to mouth, because it was unlawful for me to do so; but when I shall have fully raised you up, it will be my duty to speak unto you mouth to mouth; this I shall then be compelled to do. You will not be considered as fully raised up until you shall have obtained your Father's robe and rod. When you shall have those things in your possession, you will be fully raised up; for I shall never deliver those things into your possession until it is lawful for me to do so. And after you shall have received them, it will be my duty to reveal unto you the mysteries of my kingdom in a more plain and satisfactory manner—even to talk to you mouth to mouth. This I can do when I shall have given unto you your robe. You will have to put it on whenever you wish to talk to me mouth to mouth; for I now wear my Father's robe, and when you and I shall meet together in council, I shall come unto you attired with my Father's robe, and you must put on your Father's robe before you come into my presence. If you do not, you will not be able to see my face; therefore, when we meet together, we must meet in our robes.

2. None can put on those royal robes except those who hold

the keys of the holy priesthood in heaven and upon the earth. I hold the keys of the holy priesthood in heaven, and that entitles me to my Father's robe and rod. And when I put on my Father's robe, and wield his rod, I am clothed with all his power. I work in his name, and by his authority—he sanctions all that I do. And behold, I say unto you, my son, as I hold the keys of the holy priesthood in heaven, so you hold the keys of the holy priesthood upon the earth. And as I am entitled to my Father's robe and rod, so you are entitled to your Father's robe and rod. And as I make use of my Father's robe, and wield his rod, under his authority, and in his name, so you put on your Father's robe, and wield his rod, in his name, and by his authority, and he sanctions all that you do. And thus your authority must be acknowledged first, and mine second.

3. And behold, I say unto you, my son, there may be times when I shall be busily engaged in heaven, and shall not be able to come myself and reveal things unto you mouth to mouth; but when I cannot come unto you myself, I shall send unto you another angel who is high in authority, to talk to you in my stead. He will tell you those things which you may wish to know; and I shall put my Father's robe upon him whenever I shall send him to minister unto you; but whenever trouble is around you, I shall always be with you myself.

4. I am about to come unto you suddenly; therefore, I shall reveal the hidden things of my kingdom unto you by talking unto you mouth to mouth. Henceforth, you will almost always receive the information which you will need from heaven, either from my mouth, or from the mouth of a holy angel—even such a one as I shall appoint to minister unto you. I shall reveal but little more unto you in the way in which I have revealed unto you while I have been raising you up; but almost the next thing that I shall do will be to reveal to you face to face. I may say that I am coming to you almost immediately. I cannot tell you any nearer when I shall come; for one of the next things which you will see will be me.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.



TO THE PROPHET.

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No. 160.

WEBER, UTAH, December 11th, 1861.

1. WHY are you so faithless when you know that I am always with you? Mine holy angels never leave you. They are always ready for any emergency. They are never away from you; and why are you cast down in such a manner as you are, as though you had no guard over you? There is no earthly power that can come near enough to you to hurt you. When mine enemies come around you, I know their intentions. If they come to this place with a full intention of destroying you, or any of my people, I shall not let them come near enough to you to hurt any of you. I know the intentions of every man that comes into this place. There is a guard set over this place, which consists of many angels; and those angels know the business of every person that comes into this place. This place is ruled by mine holy angels. Devils have to be subject unto them when they come into this place; for I am the Lord, and I have a foot hold here, and I will make them give way. Let devils come here and I will show them what they are. I claim one small spot upon the earth where I can start a work, and I shall go forth from that place and destroy everything that opposes me; for I am the Lord. Look out for me, my son.

2. You must place all things in order at home, and prepare for dressing yourself up as neat and clean as you possibly can; for I wish you to be respectably dressed when I meet you. Both me and mine holy angels are well dressed; much better than you are at present. But you shall dress like unto us; for we will give unto you celestial clothing; and while you wear that clothing you will never die. When you have to die you will have to take off your celestial dress.

3. When you are in full power you will not wear clothing which has been manufactured by mortal hands; but you will wear clothing which has been manufactured in heaven by holy angels. You will not wear clothing that has been manufactured by the hands of fallen and sinful people. Your clothing must not be soiled by the hands of mortals; and while you wear clothing that

has never been soiled by sinful and deadly hands, you will live; and when you die you will have to take off your celestial dress; for you could never die with it on.

4. Listen unto me, my son. I am coming to you speedily. I could tell you when I shall come to you. The time is now fixed for the test. You must watch out for that influence resting upon you. All is well. I am the Lord of Hosts, even Jesus Christ. Even so. Amen and Amen.



### THE PROPHET REPROVED FOR HIS LACK OF FAITH.

No. 161.

WEBER, UTAH, December 11th, 1861.

1. O, HOW I am astonished at you! I have never before seen a man act as you do. What are you afraid of? You are filled with fear. You have little or no faith about you. You seem to place no reliance in me; and yet you cannot bring up one instance wherein I have failed to fulfil my promises. What do you mean when you cannot believe that I intend to come up to you and give unto you power over your enemies. Do you think that after I have been at all the trouble which I have to raise you up, that I am about to let the devils destroy you before you have done anything towards delivering my people? What think you? You must have a poor opinion of me. I do not think that I deserve such treatment from you. I have always fulfilled my promises which I have made unto you as far as I have gone with you. But you see trouble ahead, and you fear that I am about to leave you in it. You are afraid before you are hurt.

2. I know that you appear weak, very weak; but I am compelled to stand by you and obey your command. You are in trouble because I do not come unto you and give unto you the power which I have promised unto you. You are weary of waiting for me. You think that I trifle too much with mine enemies. You cannot see why I should suffer myself to be baffled by them so much. You want me to come straight out upon them, and move them out of the way at once. Because I have been so long

working with mine enemies to bring them up to a point, you are losing confidence in me. You begin to think that I am trifling with your feelings; and, on this account, you are almost ready to conclude that I am not true unto you, and that I profess to be your friend, when in reality I am your enemy. You are almost ready to believe this. But I have done all that lay in my power to satisfy you. In the position in which I have been placed, I have been compelled to work with mine enemies in the way in which I have, as far as I have gone with you. But now I can satisfy you. You may look out for me shortly. I may pay you a visit to-morrow, and I may lay your feelings at rest then. I may lay many thousands dead upon the ground on that day. Before long I will go into the halls of the great and proud to give them a timely warning. There may not be one soul left in them to tell the tale. Woe and lamentations may be heard throughout this Territory. I shall soon preach a sermon that will never be forgotten. Therefore, I say unto you, my son, prepare to meet me. Before long you may see me and be fully satisfied. You must not be disappointed if you see some of your enemies in a short time. I will promise you that you will see me long before you see them. You will be perfectly ready when they come up to where you are; and if you do not see me to-morrow, you will not see them either. Whenever you see them, you will have seen me long before them. Therefore, be strong, and watch for me. I am Jesus Christ. Even so. Amen and Amen.



REVELATION GIVING THE SIGN BY WHICH THE  
PROPHET MAY KNOW WHEN THE LORD  
WISHES TO TALK WITH HIM.



No. 162.

WEBER, UTAH, December 11th, 1861.

1. BEHOLD, I say unto you, my son, I have told you where you will be standing when I ride up to you to give unto you your robe and rod. But how shall I make you understand when to come out of your house to meet me at that time when I shall want to see you? How shall I make you understand when to stand at



the place where I have told you to stand? You may be in your own house at that time, or you may be in some other place; but let you be where you may, I will give unto you a sign by which you will know when I wish to see you.

2. Let you be where you may, when I shall want to see you, I will cause a powerful influence to rest upon you—such an influence that you will not be able to resist—and that influence shall lead you right to the place where I have appointed to meet you. Yea, I will send many angels to you wherever you may be at that time, and they will influence you, and lead you to that place. And when they shall have led you there, they will hold you there until I come and unveil myself unto you, and talk with you.

3. I shall then give unto you those things which I have promised. When I unveil my face to you, I shall lay hold of you myself. And, as I have said unto you before, so I say unto you again, when mine angels have led you to the place where I have appointed to meet you, I shall not keep you waiting there for me more than a minute or two before I shall be with you.

4. You will now know what to expect when that powerful influence lays hold of you—you will understand it. Do not fight against it, but go with it, and all will be well with you. It will shortly lay hold of you; therefore, you may keep on the look out, for it will lay hold of you suddenly, and lead you into my presence. I am Jesus Christ. Even so. Amen and Amen.



### DISUNION AMONG THE ENEMIES.

No. 163.

WEBER, UTAH, December 12th, 1861.

1. BEHOLD, I say unto you, my son, I do not want to come up to you before the right time; then I will come. I do not want to come to you before your enemies shall have started away from their homes. I want them to be on their way to this place before I ride up to you. They have not started away from their homes to come this way, as yet, neither will they for some time yet, even should they come at all to-day.

2. At present there is confusion among them, and they hardly

know what to do. They are not united as yet ; but there are some of them who are laboring with the others to bring them to unity. They may be united enough to come up here to-day, or they may not. But they will soon come to a conclusion as to what course they will take, and if they conclude to come up here to-day, they will soon do so. And should they conclude to do so, I will tell you.

3. And as soon as they shall have started on their way to come to this place, I will send mine angels to influence you, and to lead you to the place where I have appointed to meet you. I will not neglect you. I know how your feelings are pained through fear that I shall neglect you and this helpless people. You are overburdened, and it seems that you cannot rise up until I help you ; therefore, I will come and lift you up myself.

4. I have told you the true state in which mine enemies are placed at this time. They are set the one against the other ; and as they now are, they can do nothing. I am watching them ; for this is the day which they have appointed to come and wipe my people out (as they call it) ; but they are not united upon the matter ; some are for it, and others are opposed to it. There are two parties of them, the one opposed to the other ; hence, they know not what to do. They are held in this manner, for they cannot come until they shall all be united, and they may not be united to-day. There are many among them who are opposed to the act of coming up against my people, and those who wish to come are laboring with them to persuade them to come up and assist them to destroy this small handful of people (as they call them).

5. And now, I say unto you, my son, I will watch them and see what decision they come to, and if they decide to come up against my people to-day, I will visit you as I have promised. You shall see me as soon as they have started to come this way. I will give unto you plenty of time to make ready. But should I not visit you in the course of four or five hours, you may conclude that they are not coming up against my people to-day. You will soon know whether they are or not.

6. You must keep on the look out for that influence which will lead you into my presence. You are on safe ground. Lean

on me, and I will bear your burden. I will speedily remove this painful feeling away from you, for I am pained to see you struggling under it. Lift up your head like a man; for I am the Lord, even Jesus Christ. Even so. Amen and Amen.

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### THE LORD PROMISES TO VISIT THE "PROPHET.

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No. 164.

WEBER, UTAH, December 12th, 1861.

1. LET not my people be discouraged at the prospect which seems to present itself before them. They may feel somewhat disappointed and cast down on account of their enemies failing to come up to this place according to their own appointment. On their account my people have not been delivered as they expected to be. Mine enemies seek to baffle and disappoint me all that they can; but it is about the last time that they will baffle me.

2. If they do not come against my people in the course of two or three days from this time, they will, for the present, give up the project. They will either do what they intend to do to my people within that time, or they will give them up until they think that they have obtained a better hold on them. But I shall only give unto them about two or three days to make up their minds as to what they will do. If they do not do something within that space of time, I will come unto you and endow you with power, as I have promised you. After that time I will place all power in your hands; -but if they come up against my people within that time, I will endow you with power when it is needed. If they do not come up against me within the time that I have specified, I will not keep you waiting any longer; but I will then let you loose, let things go as they may with mine enemies. You shall then be as a lion let loose among lambs, and you shall destroy everything that stands in your way. Mine enemies need not to think that they can tie my hands, for they cannot. I now have them under my grasp. I can now lawfully destroy them, and that is all that I need to require of them; although I would rather that they would come up against me. But if they will not



come up against me within the time that I have appointed, I will come out upon them as a whirlwind, and sweep them off the earth as with a besom of destruction. I will cut off that fallen race from among the heirs of salvation. My people have not long to wait, let mine enemies do whatever they may. I shall work now. I have about done being baffled and driven about by them; and I shall now take a straightforward course. Let my people place their confidence in me, and I will not betray it. I am the Lord. And let them hold themselves in readiness, as I have before commanded them.

3. And behold, I say unto you, my son, you must not suffer your spirits to droop any more than you can help, for it unfits you for your office; therefore, struggle against such a feeling, that you may be well able to do your duty. I am the Lord of Hosts, and I am with you continually. Even so. Amen and Amen.

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REVELATION CONTAINING CHASTISEMENT, IN-  
STRUCTION, AND A RENEWAL OF THE  
LORD'S PROMISE TO DELIVER  
HIS PEOPLE.

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No. 165.

WEBER, UTAH, December 13th, 1861.

1. WHAT do you mean, my servant Joseph, by talking in the way in which you have done? I have been with you and your counsellors, and I have heard your conversation about me and my people, and about my promises "to do this, that, and the other," and all my promises failing. You know the situation in which I am placed, and you need not to make things appear so strange. You know that I have had to deal with men on whom I have no claim—men who are free to act, and whose free agency I cannot lawfully destroy. And you know, also, that they are altogether opposed to me, and that, inasmuch as they are free to oppose my plans, they do so. They will not come to my terms if they can help it. They will strive to baffle me all that they possibly can. They will not come to my terms when I want them to do so; but they would do so, if I could spare time to wait for them. They

want better backing. They feel afraid to undertake such a work themselves; consequently, they want the destruction of my people to be sanctioned by another power; and they think that, if they can put the matter off for a short time, they will be able to obtain help from the right source, and then they will be sure that all things will come off right with them. It is too great a matter for them to run into lawlessly; and, without good backing, they are afraid. If it was only a small matter, they would not be afraid of it; but it is a great matter, too great for them to undertake to put a stop to without good backing, which they now wish to obtain. But I shall not wait for them over the time which I have appointed.

2. My people's faith is beginning to fail, and I cannot keep them in suspense in this way by not delivering them. If I do not come out now to deliver them, they will depart from me, and go down to destruction. Therefore, I shall be compelled to come unto you and give unto you the rod as I have promised; or else, I may give up to the devil, and let him destroy all. I cannot delay the deliverance of my people any longer. I must come up to you, and I will come to you at all hazards. I will not suffer my promises to fail. I cannot fail to do the work which is appointed unto me by the eternal law of heaven, although I have deferred the matter as long as I possibly could. You cannot fully believe, my son, that I shall come to you in the course of a day or two; but you may believe it. The promise seems too much for your faith to lay hold of; but, great as it may seem to be, it will be realized.

3. You shall not murmur against me in the way in which you do; for, by so doing, you keep me continually in pain, and I cannot endure it. You say that you are oppressed until your life is a burden unto you. I know it; but I cannot help it. You oppress me with the complaints which you make against me. I know what ails you—you are overburdened, so much so, that you cannot exercise that amount of faith and confidence in me which is necessary in order to fill your office; and you let others see your weakness. You cannot even keep it from them; but you let them see how you are cast down; and thus your conduct tends to cause my people to be cast down also. When they see your spirit droop,

theirs may well droop. You know that my promises cannot fail; but my people do not know it. They look to you for encouragement; therefore, when they see you cast down, how can they be otherwise? They partake of the same spirit and feeling that you do, and consequently you are all failing in your feelings together, and are all unprepared for a visit from me.

4. But you may say that "it is the want of a visit from you that causes our spirits to droop, and if they do droop, it is your fault! Why do you not uphold us as you ought to do? You, apparently, let your word fall to the ground, and thereby destroy our confidence in you. We are ever likely to suffer our spirits to droop when we feel that we have nothing to depend upon. You have promised deliverance unto us time after time, and when we have flattered ourselves that the day of our deliverance had arrived, we have, hitherto, been disappointed; consequently, we have not been able to prevent our spirits from drooping, because we fear that you are not true. We do not know how to place confidence in you. We do not know what we ought to believe, or what we ought not to believe. We cannot understand you; for your ways are past our finding out, and we are at a loss to know how to act, or what to do to please you."

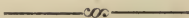
5. Hearken unto me, O my people, and I will tell you what I require of you. If you will do as I command you, day by day, it is all that I require of you. Do not trouble yourselves so much with that which belongs to me. It is my duty to deliver you at mine own time and in mine own way; and it is your duty to obey me. And if I do not deliver you as I have promised, then you will have cause to let your spirits droop; then you will be able to justly say that I have failed to fulfil the promises which I have made unto you. But I have not, as yet, failed to fulfil the promises which I have made unto my people; neither shall I ever fail to fulfil them. I have only been baffled a little by the devil, and the deliverance of my people has been deferred a few days. My promises have not failed, nor never will. My people are ignorant of my way of working. They are too ready to charge me with failing to fulfil my promises; but they would not have such feelings concerning me if they knew much about me. If the smallest thing goes wrong with them, they are ready to charge me



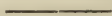
with being false. They are ready to throw away all those precious truths which they have received through the fulness of my gospel, because of some small thing coming forth which they, short-sighted creatures, cannot understand.

6. Let my people be aware how they charge me; for I am true. I am not driven hither and thither by the devil beyond that which is lawful. He claims the right to oppose and baffle me, if he can; but he cannot hinder me from eventually fulfilling my promises. I make no promise that I cannot fulfil; therefore, let my people seek to know me, and then they will not be so ready to charge me with being false. Oh, how my people insult me with their short-sightedness, and wilful wickedness. They know better than to charge me with being false, if they would use their common sense. I will not take such insults from them. If they would walk faithfully before me, they would have my holy spirit to guide them, and it would teach them better than to charge me in that manner; for my spirit will lead those who will be led by it.

7. And now, behold, I say unto you once more, look out for me. I shall come in the way that I have appointed, and I will not weary you with waiting for me. You will soon be in possession of those things which you are wishing to see; but you are impatient for them. It may be that you will be satisfied when you have them in your own possession. I shall soon try whether you will be or not. But, I promise you that, if you murmur against me after I shall have given them unto you, and shall have removed your enemies out of your way, as much as you do now, I will chasten you severely. Continue to look out for me, and I will give unto you those things which you want. I am Jesus Christ. Even so. Amen and Amen.



## REVELATION IN WHICH THE LORD EXPLAINS WHY HE HAS NOT DELIVERED HIS PEOPLE.



No. 166.

WEBER, UTAH, December 14th, 1861.

1. You may ask me these questions: "What are you about to do now, seeing that your first arrangements appear to be broken

up? How do you intend to proceed with the work? If you are about to pay me a visit, how will you come? And if you are about to make any new arrangements, what are they? Are you about to show yourself unto your people, as you first promised them, or not? We wish to know what you are about to do; and we want no more disappointments. We expect that you have now done being baffled by the devil, and we want you to come out as you have promised us. We know that when you have to wait for the devil, you are altogether uncertain; for we know that he will baffle you, and disarrange your plans as much as he possibly can; this we are satisfied of. But you say that you have done waiting for him now, and that you are going to work without him. You are not going to run side by side with him any more in this case. You say that you have now brought your enemies to that point where you can lawfully destroy them; and we should think that that is all that you need to do. You can now take a straightforward course of your own; consequently, we do not expect to be disappointed by you any more; therefore, tell us now what you require of us in order that we may prepare ourselves to meet you. We long to see you. We are doing all that we possibly can in order to be ready to meet you. We have heard a great deal about you, and now we would like to see you, although we know that it would be a great shock to us; but, notwithstanding that, we should like to see you."

2. You who are faithful shall see me. I will promise you that; and you will find that I shall have visited you soon enough. "But will you visit us in the way in which you first appointed? Shall we arrange ourselves in order according to your first appointment?" "Yes. I shall not break up that arrangement. When I wish you to gather together, I shall come unto my servant Joseph in the way which I first appointed, and I shall place the rod in his hand before he commences to gather you together. I shall give unto him the robe and rod at the same time; and he shall put on his robe before he steps forth to raise his rod and give the command.

3. And inasmuch as your enemies are not, apparently, coming up against you soon, you will not be cramped for time to arrange matters. You can take your own time, and do all things right.

And when you, my servant Joseph, raise your rod, I will cut off all your enemies, let them be wherever they may. They appointed a time once to come up to this place to slay my people; but their hearts failed them. They were afraid of their own lives. It was not because they repented of their evil act which they wanted to commit. Neither have they yet given up their wicked intention; but they are laboring to obtain a better hold on my people. They did not feel safe in coming up against them without better backing. They want some other power to back them. I know their intentions. They want to slay my people now as much as they ever wanted to slay them. Although they have backed out through fear, they are waiting to get a better foothold. Their desire to shed innocent blood is as strong now as it ever was. And shall I suffer those bloodthirsty wretches to live? No; as I live I will sweep them off the earth before they shall have the opportunity to lay a fresh plan to destroy my people. I will promise them that I will not give them the chance to obtain that backing which they are striving for. I am at their heels now. Inasmuch as they would not come up against my people, after appointing the time to come, I shall take the will for the deed. I wanted them to come to some point where I could lawfully destroy them. And if they ever had it in their hearts to destroy my people, I can destroy them. There are many thousands now in this Territory who thirst for the blood of my people; but they cannot bring things into the right shape, as yet, to perpetrate such a bloody act, and that is the reason why they have not attempted it. They are so bloodthirsty that they hardly know how to contain themselves. Some of them are ready to break through all law, and to come and attempt to destroy my people; but others who have a little better sense than they have, hold them back. Those of mine enemies who have a little common sense are afraid to come up against my people; but those that have no sense are not afraid to come up against them; such cannot see where the danger lies; and as they know nothing, they fear nothing. That class of men will rush into any dangerous undertaking, because they cannot see any danger. They are devil's slaves. They are not fit to be let loose without a guard to take care of them. They have to be taken care of by more experienced devils. They are a constant burden



to experienced gentlemen devils. There are different grades of devils. Some are called to fill responsible places both on the earth and in hell; and other devils are governed by them. They take the charge of things which belong to the reigning devil, and they think for those who have not sense enough to think for themselves, and take care of them. The slave devils are sent to do the dirty work, and the gentlemen devils dictate them. There are devils adapted for all kinds of dirty work. The gentlemen devils in this Territory have prevented their slaves from coming against my people, or they would have come; for devils without sense can see no danger, consequently, they fear none.

4. Are mine enemies who are in this Territory worthy of death; both the responsible devils and their slaves? Yes. Shall I destroy them? Yes. Do I require any more of them before I destroy them? No; I do not. Inasmuch as they would not come up after appointing a time, I want no more of them. I am now setting myself to destroy them. I will send mine angels into the palaces of the great, and they will lay whole families dead. They will not leave one alive in many great men's houses (so called). I can find the way to them. They can appoint no guard that can stop my course. I shall not ask any of them whether I may be permitted to see them or not. I sent a prophet to a certain person, and he would not see that prophet; but I will now send a messenger to him that will not only see, but penetrate him. His days in mortality are now about spent. He may now look out for a visitor, for he will speedily have one.

5. And now, behold, I speak unto the inhabitants of this Territory. Are you prepared for a visit from me? for I shall now visit you whether you are or not. I have done all that I possibly could to warn you of what I am about to do in your midst. I am now coming out upon you, and I shall preach a sermon to those who will be left that they will understand. As I have before said unto you, my son, so I say unto you again,—the first move that I shall make among the people of this Territory will be to lay many thousands of them dead.

6. And I say unto you once again,—you shall gather my people together, and set them in order, even as I first commanded you. And I will come and show myself unto those of my people

who are faithful, as I would have done if their enemies had come up and stood before them. And after I shall have called upon you to raise your rod, and you shall have raised it, and given your command, mine angels shall go forth to war, and in a few minutes they will have slain all that I intend to destroy at the first cutting off. I shall clear the way for my servants to go abroad throughout this Territory to preach the fulness of my gospel. And when I shall have cut off a sufficient number for the first time, I shall come unto you and tell you to lower your rod. And as you lower it, you shall repeat unto me the sign for stopping. Before you give the command to the heavenly host, you shall have your rod raised and steadied; and when it is raised and steadied, you shall give the command. You must be very calm and deliberate in what you do while you are raising the rod. You must not be unsteady at that time. I need not to charge you with being unsteady, for you are the most steady-minded man that dwells upon the face of the earth; but inasmuch as I know the circumstances in which you are placed, it is necessary for me to give unto you a strict charge concerning the rod before you have it in your hands.

7. Behold, I say unto you, my son, I gave unto you a partial knowledge of the time when I intended to commence to deliver my people; but I did not know fully how mine enemies would act between that time and this. They have baffled me once, and thrown me a little out of time. I should have delivered my people inside the time that I specified unto you, if mine enemies had not disappointed me; but I shall not be much out of time, although I have been disappointed. You know that while I had to deal with enemies who took delight in baffling me, I could not appoint any positive time. They opposed me all that they possibly could, and tried to make my words prove false; but now that I have got through with them, I can set a time when I intend to come out, and I can fulfil my promise; but I could not make a positive promise while I had to deal with devils who claim the right to exercise an agency to work against me. While I had to deal with such a wicked agency as that, I had to work by stratagem. I had to strive to outwit the devil to bring him to my terms. But I had not an equal chance with him. He had an advantage over me.

8. The revelations which I have given have been read to my people publicly, and mine enemies have heard them as well as my people have. Mine enemies could very easily obtain a knowledge of my plans; and when they knew them, they strove to break them up, and to frustrate me. And even if they had not themselves heard what my plans were, and had asked some of my people, they would have told them. There are some among my people who are ignorant, who have worked against me, who are traitors to me. They are not friends to the truth, but they are enemies to it. They would fill the mouths of mine enemies. And thus all my plans have been made public. Mine enemies have known all about them that they wished to know; and they have had the advantage over me; for when they knew my plans, they could easily frustrate them.

9. But, when mine enemies laid their plans against me, they did it in secret—in places which they had which were adapted for that purpose, and into which, when assembled, they would not admit a traitor to them; and thus they could keep all their plans secret. But it was not so with me. All the Territory have been able to obtain a knowledge of my plans; therefore, because I have not had an equal chance with them, they have been able to frustrate me in my movements; but I shall, nevertheless, accomplish my purposes. My promises will never fail. My people should understand the unfavorable position in which I have been placed, in that I have had to work against a people under such disadvantages.

10. Let all my people prepare for me; for lo, I shall come suddenly—even as a thief in the night—upon all the rebellious!

I am the Stone and Shepherd of Israel, and the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



THE PEOPLE APPEAR DISSATISFIED AND  
RESTLESS.

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No. 167.

WEBER, UTAH, December 15th, 1861.

1. I AM COME to speak unto you, my servant Joseph. I am in haste to make a change in things; for my people are discouraged, and they are beginning to deny the truth, and to fall away. I intend to save the lives of some of them. I do not want to destroy any more of my people than I can help. I have to hurry to save the lives of some of them. They are ignorant of my situation. If they understood it, they would not act as they do.

2. Mine enemies appointed a time to come up against my people, and I prepared to meet them, but they did not come; consequently, they disappointed me as well as my people. I have no means of knowing what devils will do so long beforehand; they change from one thing to another so often. They are not governed by any fixed law by which I can judge what they will do. Sometimes I cannot tell what they will do from one day to another. At other times I am aware of their movements. Their actions depend upon the situation in which they are placed.

3. I should have no trouble with my people if they knew my way of working. They should know it; they have been taught enough; and if they had given proper attention to what they have been taught, they could understand. But some of them, seemingly, love to live in ignorance. They think that I can do anything regardless of law. But they should know that I am entirely governed by law. I can do anything that is lawful; but that which is unlawful, I cannot do. I should have delivered my people inside the time which I appointed, if mine enemies had come against my people at the time which they appointed. But they broke their word, as devils will; and thus they disappointed me and my people. When I appointed a time to deliver my people, I did it upon these grounds: That, if mine enemies come up against my people, at the time which they had appointed, that I should deliver my people in the course of so many days. But they did not come up, and consequently they interfered with the

first arrangement which I made, and prevented me from delivering my people inside the time which I had appointed; therefore, I am compelled to make other arrangements.

4. I shall deliver my people in the course of a few days from the time that I was first disappointed. My people need not to let their spirits droop so much as to render them unfit to meet me. If they do, I will promise them that they will see great sorrow. Can they not keep their spirits up for a few days? They are not so destitute of the common necessities of life that they need to murmur so soon. I have provided well for them in every respect. They have pleasant weather, as pleasant as they could wish for. I have moderated the weather for them; and I have done all that I could to make them comfortable. Some of them are unwilling to wait for me a few days while I prepare myself again after this disappointment. I do not ask them to wait for me long; and if I do not come and deliver them, I will be willing for them to charge me with being false.

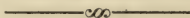
5. There are some of my servants who are greatly afraid of me. They need to be afraid of themselves. They are unprepared for a visit from me. I did not expect to see such folly manifested by them. They are unstable in their ways. They do not know what ails them. They had better turn themselves around as soon as they can. They have no time to spare if they wish to save their lives; for I will promise them that if they feel as they do now when I come, I will cut them off. I will not spare the life of any person who has yielded obedience unto the fulness of my gospel to operate against me. If they wish to live to do good, they can; but they cannot live to fight against me. If there are any such persons among my people as I have described, let them turn themselves round as soon as they can; for they have no time to spare. Some of my people do not know when they are well treated; but they trample my blessings under their feet. They do not appreciate them. I do despise those who are ungrateful.

6. And behold, I say unto you, my son, that it would be well for my people to prepare themselves as well as they can for moving out of this place as soon as I have moved their enemies out of their way. Let them get themselves ready as much as they can during the short time which will be allotted them. But they

must not run into confusion. Let them work steadily and orderly. Let them put as many of their wagons in order for traveling as they can; but they must not break up their homes until I have cut off mine enemies, and am ready to move them away from this place. My people must act consistently. They must not throw themselves out of homes until I have found them new ones. My people will understand me. Let them be orderly in their movements. Let them not run into confusion. I am the Lord.

7. My people need not to think that I shall be long before I set them at liberty. I shall work as fast as I can. I shall lose no time. Let my people do their duties, and all will go on right. My people must not go far away from this place. They must not run about from place to place any more than they can help. They must not forget that I told them that they must hold themselves in readiness. I shall speedily come. Let them keep up their spirits, and cheerfully wait a few days; that is as long as I will require them to wait for me. They will find plenty to do to prepare their wagons for a trip, until I come. I shall lead my people out of this place as soon after I have destroyed mine enemies as I possibly can; and I shall go before them and find them homes myself. I shall tell my servant Joseph what to do with my people in respect to finding them homes. I will give unto them good homes. They will be satisfied with them.

I now give unto you no more. I am the Glorious Branch of Jesse, and the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE DISAPPOINTMENT.



No. 168.

WEBER, UTAH, December 16th, 1861.

1. BEHOLD, I am about to speak unto you for your own satisfaction. You wish to know how I am about to deal with my people. They have been cast down; but they are now in good spirits, and I have confidence in them. I feel that they will wait patiently for me until I come out and deliver them. I do not

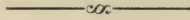


expect that they will cause you any more trouble through their restlessness. They feel satisfied at this time, and they will rest satisfied for several days. They will wait for me as long as I wish them to. It was well for them that they met with a disappointment. They will be better prepared to meet me in the course of two or three days than they were three or four days ago. That disappointment which they met with will be the means of strengthening them greatly. It has broken the first snare. They are through the first snare; and they are stronger and better prepared in every respect even now than they were three or four days ago. I wish to prepare them as well as I can to meet me.

2. Notwithstanding all this, if mine enemies had come up against my people on that day which they had appointed, I should have come out of my hiding place and swept them off and cleared the way for my people, whether they had been prepared for me or not. But it was better for them that I did not come out in power on that day. They were not prepared for me. They wanted instructing on that matter, and they have received instructions this day that will be of great benefit to them. They have learned a lesson this day that will greatly help them in every respect. From the instruction which they have received to-day, they begin to learn that they were not prepared to meet me. They see this, and they will strive now to prepare themselves to meet me when I come; and thus that disappointment which they met with was a great blessing unto them. Therefore, I say unto you, my son, my people will wait patiently for me until I come. I will not weary them in waiting for me; for I will come while they are in good spirits, and they will be much better prepared for me when I come, than what they would have been at the first.

3. And behold, I say unto you, my son, that I will draw more near unto you day by day, until I come up to you in the way in which I have appointed. I will speak unto you, more or less, about every day, until I come to you; and a few hours before I send mine angels unto you, I will give you to feel positively that I am about to send mine angels unto you. And when you feel that influence, you may conclude that mine angels will visit you in the way which I have before appointed, and they will lead you into my presence, as I have appointed. Lift up your spirits, and I will

give unto you power over that influence which has oppressed you. You have now almost overcome it. I, even the Lord of Hosts, am with you. Even so. Amen and Amen.



## REVELATION TO THE PROPHET AND HIS COUNSELLORS.



No. 169.

WEBER, UTAH, December 17th, 1861.

1. You wish to know the reason why I do not tell my people correctly when I intend to come and deliver them. You blame me for saying that I am about to come and deliver my people in the course of a few days, and then not coming within that time as I have said. You want me to give an account to you for neglecting to come in the course of a few days, as I stated that I would. You say that, if I will not explain this matter to your satisfaction, you will not be responsible for me to my people. You say that when I promise my people that I will deliver them in the course of a few days, and I do not do so according to my promise, you consider that I do not tell the truth, and that I am disappointing both you and my people; and you consider that I am taking a course to destroy the confidence of my people in me. You say that you cannot understand the reason why I deal in that way with my people. You think that I do not deal honestly with them; and you are afraid of me. You are afraid that I shall lead you into trouble, and leave you there. You are afraid that I shall defer the matter so long that my people will turn round upon you and charge you with being false.

2. I shall never bring trouble upon you. I told you that I would not weary you and my people with waiting for me. Are you ready to meet me? If you are, these people are not. But I suppose that I shall have to come whether they are, or not. I shall destroy a number of them when I come. I cannot stay away from you any longer. I am coming. My people should all be here; but they are not, and they will not all be here when I come; but I shall gather all those together who are here. I told my people that they must hold themselves in readiness for me. I told

them that they must not go far away from this place. I told them that I should not be more than a few days from the time that I was disappointed until I came. I told them the truth. I shall come in a few days from the time that I was disappointed; and that you will see. I could not tell you to one day when I could be with you in the way which I have appointed; but I could tell you very near. A few days has now passed since my disappointment, and I am coming up to you now.

3. My son, you will not have the chance to murmur against me for stopping away from you much more. If you murmur against me all the time from now until I come, you will have done your share of murmuring. I want you now to prepare yourself like a man. I will put an end to your murmuring, for it is unendurable. "When may you expect to see me?" You may begin to look out for me to-morrow; and if you do not see me on that day, you may lookout for me the day following—and so on, until you see me. You will not be disappointed many times. I will promise you that you may begin to lookout for me to-morrow; and you must continue to look for me until you see me.

4. I understand the situation in which you are placed, and I will not hold you in trouble. What more can I say unto you to cheer your spirits? You need assistance, and you shall have it. I have told you how you may expect to be guided into my presence; and I have told you how I intend to receive you. Endeavor to keep yourself in a proper frame of mind until I come unto you; for I do not like to come unto you when you are so cross; for it is disagreeable to me to see you so ruffled in your temper; therefore, be as calm and patient as you possibly can until you see me. I shall delight to come unto you if you are kind, and humble, and calm. Seek to cultivate that frame of mind that I require of you.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.



REVELATION EXPLAINING WHY THE DELIVER-  
ANCE OF GOD'S PEOPLE HAS BEEN  
DEFERRED.

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No. 170.

WEBER, UTAH, December 17th, 1861.

1. BEHOLD, I say unto you, my son,—you feel to ask me these questions: “Why could you not come out and deliver your people at the time when your enemies appointed to come up against them? Why could you not, without taking a few more days, deliver your people then, even if your enemies did disappoint you? Why did you disappoint your people in such a manner? You either have a cause for this, or you are greatly to blame! Tell us, then, what the cause is.”

2. Behold, I say unto you, my servant Joseph,—you know that I am the first general of the armies of heaven. I am also the first counsellor to my Father, and a member of the first council in heaven. And I counsel with my Father about all matters that belong to the government of this earth, and we regulate ourselves by law—we do nothing but that which is lawful. And as I am the first general of all the armies of heaven, it is my duty to receive the law from my Father, and to bring and reveal it unto you; and to stand between my Father and you. I am a mediator to minister between two powers, namely, the first president in heaven and the first president of the earth. I am not the president in heaven; my Father is the president there, and I am his counsellor, and rule by his authority. And inasmuch as I am his firstborn son, he has made me the first ruler in heaven. All my Father's children are subject to me, and I am subject to my Father.

3. I do not claim the right to preside over the earth; that is your right. It is my duty to sustain you. You rule this earth for the last thousand years, with all power and authority, even as my Father rules over heaven. And all the inhabitants of the earth shall be subject to you as the inhabitants of heaven are subject to my Father; for you hold an independent priesthood. When I say “independent” I mean that you do not depend on

men who live upon the earth for your power, nor to give you the victory over your enemies—your power comes from above. I am your general, and it is my duty to fight your battles. I have two hundred million warriors under my command—a number sufficient to rule the inhabitants of the earth, and to destroy everything that may stand in your way, until your mission shall be ended. I could destroy all the inhabitants of the earth in a few minutes, if it were necessary; therefore, your power is in me, and not in mortal men. That is what I mean by saying “you hold an independent priesthood.” You do not depend upon mortal men to fight your battles, although you need them to assist you to preach my gospel; that is more their duty than to fight. They will not be called upon to fight a great deal. Those who fight must understand a perfect law; therefore, angels are ordained to fight; and even they must not destroy any people only on the principle of justice. Mortal men do not understand a perfect law, and until they do, I will not, at present, call upon them to fight much. But I will give unto you a knowledge of a perfect law, and you must not send my people to war until you understand that law, except in some frivolous cases—in such cases as those wherein my people are attacked by a few of mine enemies, and even then I will speak unto you and tell you what my people shall do; for all things which are done by me are done lawfully and justly, and that which is not done by me, I will not sanction. I am the Lord.

4. And behold, I say unto you, my son,—it has hitherto been my duty to minister from heaven to the earth, and from thence I have very often been travelling, or from the earth to heaven. As I have said unto you before,—I am a member of the high council of heaven; and I have to make all things known unto you concerning this earth. When I shall have committed unto you the law, and commanded you to send it forth to the nations of the earth, I shall sustain it, and I shall destroy everything that opposes it. I will either make all the inhabitants of the earth live according to it, or I will destroy them.

5. And now, behold, I say unto you, my son,—you wish to know the reason why I did not deliver my people at the time which mine enemies had set to come up against them to (as they

supposed) destroy them. I was sent by my Father to meet them here, and I received certain orders from him in which he told me what to do. He told me that I must come up to you, and give to you the robe and rod in time for you to have met them, if they had come up against you at the time which they had appointed; and he told me that, if mine enemies should come up against you, I must slay them all, and many thousands more, also. He told me that I must cut a clear way through mine enemies, and give unto my people a complete deliverance out of their hands; and this I should have done, if mine enemies had come up against you; but that, should they not come up according to their appointment, I must do nothing, but return to him, and tell him how things had transpired. He told me, also, that if mine enemies should fail to fill their first appointment, he wanted me to meet him in council before I should make another move. The first arrangements which my Father made were broken up through that failure, and we had to meet in council and make other arrangements; and we had to take time in order to do so. We shall soon prepare ourselves again; and when I come again, my people shall not be disappointed. I shall not have to trust to the failures of mine enemies any more. I am the Lord.

6. My people will readily see how I have been placed, and that I could not have done otherwise than I have done; and that I have done as my Father commanded me, and have kept the law of heaven. Let my people be contented, and not murmur. If they were as faithful to their duties as I am to mine, they would have nothing to fear; but they neglect their own duties, and murmur against me. I am always faithful. I have never failed to fulfil my promises, neither shall I ever fail to fulfil them. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.



THE PROPHET IS VISITED BY THE LORD.

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No. 171.

WEBER, UTAH, December 18th, 1861.

1. BEHOLD, I am Jesus Christ, and I have shown myself unto you this day, and you can judge of my feelings, for I appeared unto you as I am.

2. Oh, this short-sighted people! How long shall I bear with them after I have explained to them, through you, the reason why I could not deliver them at the time when mine enemies appointed to come up against me, but failed to do so? Through their failure I was disappointed, and I have shown my people to what extent I was disappointed, and what my Father required of me if mine enemies failed to come up against me at the time which they had appointed. I have shown unto my people that I had to return to my Father to deliver my report, and to counsel with him, if mine enemies failed to come up according to their appointment. And after delivering my report before the high council in heaven, we had to sit in counsel upon the matter, and try it by the law. I had to do all this before I could make another move. I had to take time to do all this; and yet after I have shown unto my people all these things, they are not satisfied. Some of them are without reason. But I will recompense those dissatisfied people when I come, but it will not be to their salvation, for I shall destroy them in the flesh. O how they have injured others of my people who would have been faithful if they had not discouraged them. When my people are discouraged and faithless, and in a murmuring mood, I cannot work with them. If I come to them while they are in that state of feelings, I shall destroy them. If they wish to meet me in an acceptable manner they must raise their drooping spirits, and place all confidence in me, and not murmur; but they must be strong in me—full of faith and confidence—or I will not accept of them. Those who have these feelings which I have described, are right in my sight, if there are any such. But if none of them have those feelings, none of them are right, and consequently I cannot accept of them. If I come and find all my people in that murmuring, faithless, ungrateful state of mind, I shall slay them all. They have no cause to have such

feelings. I have continually been with them, and I have revealed my will unto them from time to time, even as often as they needed to hear from me. They have no cause either to complain of me, or to let their spirits droop, for I have done my duty to them. If I ever had neglected them, I should not blame them if they murmured against me. If they had any just cause to let their spirits droop, and to manifest such dissatisfaction as they do against me, I would willingly take it from them. If I had ever neglected them in any respect, I should take their murmurings and accept them as my just due. All that I ask of them is to deal with me justly. If they have any just cause to complain against me for neglecting them, let them do so, and I shall take it as my just due; but if they have not, let them cease their complaints against me; for if they do not, I will move them out of the way, for I am the Lord, and I will not be insulted by mortals. Let my people think about what they are doing, and turn themselves round, and cultivate meek and humble spirits, and cease their complaints against me, and let them rise up and bestir themselves, and act as though they had some faith in me. I wish them to be energetic, and act as though they had some force of character about them. Let them not go to sleep. They need to be up and doing. This is not a time to trifle with sacred matters; but it is a time when all those of my people who expect a deliverance should rise up and labor to obtain it. I do not call upon my people to do much; and what they cannot do, I will do; but if they will not do their own duty, they will perish. They must be energetic. They know their duty; and if they will not do it now, they know what to expect. I am the Lord.

3. And behold, I say unto you, my son, you know my feelings toward you. I have known your feelings ever since I first visited you up to this day. You have murmured against me many times; and if you had not have been placed in the position which you have, I could not have borne with it; but I knew the burden which I had placed upon you, and I knew that your burden was too much for you to bear, and that you had to relieve yourself by casting the anguish of your afflicted soul upon some one; and it fell upon me, because I was the next to you; and I had to take it all. You could not speak to any other person but me. Oh! how

you have afflicted me. I never think about your murmuring against me but what I am pained. I have never borne as much from any prophet upon the earth as I have received from you. None has ever been placed in as painful a situation as you have. If it had not been for the painful situation in which you have been placed, I should not have borne it; but situated as you were, I was compelled to bear it. I knew that you could not help murmuring, for you were overburdened, and you had to cast the anguish of your soul upon some one, and those whom it fell upon had to take it. I could not justly punish you for doing a thing that you could not help; therefore, I have borne your murmurings because I could not help it. I wish that I was not obliged to bear so much of it. But it is now about over, and I feel greatly relieved. I can come and satisfy you now. All my work is now arranged, and I am at liberty to come unto you as soon as I wish to do so. I have been with my Father in counsel, and he has liberated me again. I am now prepared, and I shall not disappoint my people this time. Mine enemies may lookout for me now. If they will not do their duty, I will do mine.

4. All that I wanted was the sanction of my Father before I came out upon mine enemies, and I have obtained it. I shall soon be with you for good. I rode up to your door this day, to the place that I appointed to meet you, and you saw me, and after me came the next general to me in authority, and you saw him. You know our feelings toward this people. We want them to do as I have told them in this revelation; for, if they do not, we will destroy them. As soon as they have heard this revelation, they must endeavor to be in that frame of mind which I have before mentioned, if they wish to save their lives. We want them to prepare themselves to receive us. I have told them what I want them to do before I come. And as soon as my people have heard the contents of this revelation, they must begin with all their power to meet me in the way which I have appointed; for soon after my people have heard this revelation, I shall come. I have shown myself unto you to-day that you might know that I was here and ready to visit you. And I say unto you, my son, if you are not dressed up neat and clean when those impressions are made upon your mind which I promised should be made previous to mine



angels leading you into my presence, you must make haste and dress yourself and hold yourself in readiness to be lead into my presence by mine holy angels. And it would be well if my people would prepare themselves to-morrow, and let them keep themselves neat and clean until I come. I am the Lord of Hosts; even Jesus Christ, Even so. Amen.

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### THE PEOPLE ARE NOT FULLY PREPARED TO MEET THE LORD.

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No. 172.

WEBER, UTAH, December 19th, 1861.

1. LET MY people watch and pray, for they need great faith and humility, and they have but a short time to obtain it. If they do not obtain it in a very short time, they will not obtain it at all while in mortality. They were far better prepared to meet me several days ago than what they are now, and I am ready to deliver them now if they were ready to meet me; but they are not, and I must either wait for them until they are ready to meet me in the way which I have appointed, or I must come unto them and slay them all. I must do either one or the other of these things.

2. If my servant Joseph will give me his consent, I will come immediately if I have to slay two-thirds of this people. I cannot deliver this people until I obtain his consent. He is the governor over Adam's posterity. I have my Father's consent to destroy all mine enemies who are in the midst of my people who are in this Territory, and now I have to obtain the consent of my servant Joseph. He has murmured against me time after time because I was not ready to deliver my people, and he has insulted me time after time on that account; and now I am ready, but he is not. He calls upon me publicly to stay my hand. He says that he will not give unto me his consent to come unto my people as they are now. He says that he does not want to have them all slain after calling upon me in the way which he has to come and deliver my people, and insulting me because I did not come when he knew that I could not come (according to the law by

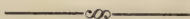
which I am governed at those times), when he called upon me to do so. But now that I am liberated by the law of heaven, and sent to the earth to deliver my people by my Father, you are not ready for me; you will not give unto me your consent.

3. You say that my people are not in a proper state of mind to meet me, and on that account you wish me to wait until they are better prepared to meet me. Oh, how I have been imposed upon both by you and by them; but I will satisfy myself upon somebody. As I live, I will cut some of these people off from the earth. Those of them who have murmured so much against me, I will be satisfied upon them. I will avenge myself upon them. Let those of my people who intend to prepare themselves to meet me in the way which I have appointed, do so as soon as they possibly can, or I will not wait for them.

4. My servant Joseph cannot keep me away from my people long, if he acts according to law. He cannot prevent me from coming to deliver my people any longer than while they have had time to prepare themselves, after hearing what I required at their hands. Those of my people who feel disposed to humble themselves and come to my terms, will soon do so. It will not take them long to make up their minds. I need not to wait long for them; and the rest I shall destroy. My servant Joseph will not stand between me and my people to keep me off from them when I explain my situation to him. He is not hard to deal with in many respects. He will always give way to that which is right. He will not stand against a correct principle one minute after he is convinced of it.

5. And behold, I say unto you, my son,—you must strive to prepare this people to meet me as soon as you can—those of them who are willing to hearken unto your counsel; and those who are not willing to comply with my request, you need not trouble about. I shall deal with them. Therefore, watch this people and strive to prepare them, as I have commanded you. And when you think that they are ready to meet me, tell me; and when you are ready for me to come up to you, as I have promised to do, I will come and clear everything out of your way. You must not keep me waiting but a very short time; for I cannot wait long. You know my will concerning you and this people; strive to do it,

and all will be well. If you hold me long, I shall be under the necessity of rising up against you ; for it is unlawful to keep a large army waiting when they are sent forth to battle. We are waiting for my people now. Do not keep us waiting any longer than you can possibly help. Therefore, I say unto you, my son, work with us, and liberate us, and all will be well. I am the Stone and Shepherd of Israel; even Jesus Christ. Even so. Amen and Amen.



THE LORD WILL NOT DELIVER HIS PEOPLE UNTIL  
THEY ARE UNITED IN FAITH.

No. 173.

WEBER, UTAH, December 20th, 1861.

1. MY SON, you are anxious to know my will concerning you and this people. You are in a quandary about what I require at your hands. Inasmuch as I told you that I was ready and waiting for you, you wish to know how long I am willing to wait for you ; for you say that you do not want to stand in my way when I want to come unto my people to release them. You wish to know what I require of you in order for me to be satisfied with you. I will tell you what I require of you. You know that this people are not prepared to meet me. Many of them are double-minded ; and a few of those people who have yielded obedience unto the fulness of my gospel cannot fully believe that I ever intend to deliver my people as I have promised. They have but little faith in my promises ; not even enough to render them of any use unto me ; and they are injuring others by their murmurings.

2. My people are not one in me ; but they are divided in their sentiments. They do not all believe alike. There is confusion among them. Some believe one thing and some another ; and but few believe fully in me. But I shall be compelled to wait until I can bring all those who are worthy of a deliverance into a unity of faith. While there are a few of my people who believe that I shall speedily come and deliver my people according to my word, and others who believe that I shall not come unto my people for months yet ; and others again who cannot fully believe that



I ever intend to come while my people are in such a divided state as this, I shall not deliver them. I shall save the lives of none but those who believe in the promises which I have made unto them. Those that are not one, are not mine. If a people cannot believe in my words I cannot lawfully do anything towards delivering them. I cannot deliver those people who cannot believe in me. Those people who do not believe in the revelations which I have given, do not believe in me, and, consequently, they have no claim upon me any more than other strangers have. If I deliver a people out of the hands of their enemies, that people must believe in me ; if they do not, I cannot deliver them.

3. What do I require at the hands of my people in order for them to prepare themselves to be delivered according to the promises which I have made unto them? I require that they should believe every word that proceeds from my mouth, and live by them. When I promise my people that I am about to deliver them, if they are faithful, in the course of a few days, I require of them that they should believe what I said. I want them to believe that I mean what I say. I do not want them to believe that I shall probably come to deliver them in a few months. I do not want them to believe that I mean months instead of days. I want them to believe that I mean what I say. Their faith is misplaced, it is not rightly centered—it is a false faith. Those who have such a faith as to believe that I mean months instead of days, have a false faith, and if they do not forsake it, they will be destroyed ; for they will not be expecting me when I come, and, consequently, they will be destroyed by the brightness of my coming. And again, there are others who partly believe that I never intend to come. They have a false faith, also, and they are going down to destruction. There is but little hope for some of them. They are without good sense. They do not know enough to save their own lives. They act unreasonable. Such as those are but little better than fallen spirits.

4. I wish to give those of my people who are willing, a chance to obtain a correct faith. Those of my people who are willing to serve me with all their hearts, who are worthy of a deliverance, will soon obtain a correct faith, and live by it.

5. My people have been disappointed, which disappointment

has brought confusion amongst them. My people do not know how to center their faith since they met with that disappointment. But when I reveal unto those who are worthy of a deliverance my full intentions in relation to the time of their deliverance, they will speedily lay hold of a correct faith. There are a few among my people whose lives I cannot save if they do not turn themselves right around; for they have never served me in an acceptable manner. Their minds have always been like the fool's eye. They have never laid the things of my kingdom to heart. They are not worthy to live as they now are. I am afraid that they will not lay things to heart in time to save their lives, because they have not sufficient faith in me. Therefore, I say unto you, my son,—those of my people who were disappointed and thrown into confusion, not knowing how to center their faith, who are worthy through their faithfulness of a deliverance, they will come to my terms at once, as soon as they know what I require at their hands. They are not hard to deal with when they know what to do. You must tell them what I require of them, and they will obey your command at once.'

6. And as soon as you have brought them to a unity of faith—even to believe that I am about to deliver them, according to my word, when they are united, even those that are faithful, and are looking for me to come, then I will come suddenly. All that I am now waiting for is the faithful of my people to become united, with their faith properly centered in me. I shall not wait for those who are unfaithful, who have never laid those things to heart which I required of them. You now know my will concerning you and my people.

7. You say that you do not want to stand in my way. You say that you are willing that I should deliver my people as soon as I feel disposed to. You say that you want to understand me perfectly. You wish to know how long I am willing to wait for my people even to give them a chance to prepare themselves properly to meet me. My people may have the opportunity to hold another public meeting or two; and both you and your counsellors must instruct them, and strive to unite them by properly informing their minds in relation to the faith which they must exercise in me to be prepared to meet me; and when my people are prepared

to meet me, I will not stay away from them another hour. I am ready to come unto them now, if they were ready to receive me. You know what I am waiting for. Prepare for me; for lo, I come quickly, even as a consuming fire, upon all the rebellious. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.

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REVELATION INFORMING THE PROPHET THAT  
HE CAN BY ONE DAY'S INSTRUCTION UNITE  
THE FAITH OF THE PEOPLE.

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No. 174.

WEBER, UTAH, December 21st, 1861.

1. BEHOLD, I say unto you my son, I know what those things are which you want. and you shall have them.

2. You consider that I dealt with my servant Moses in a more satisfactory manner than I have done with you; that so sure as I made a promise to him, I fulfilled it. You say that when I told him time after time to tell Pharaoh that I would bring plagues upon Egypt, I fulfilled my word; that when I threatened to bring a certain plague upon Egypt on the morrow, I did so; and that according to my word, I brought different plagues upon Egypt until I compelled Pharaoh to let my people go; that I not only fulfilled all the promises which I made through him in Egypt, but that I continued to do so as long as he lived upon the earth; that when he smote the rock, the water gushed out; that when he waved his rod over the Red Sea, the waters divided; and that whenever he made a promise to the Children of Israel, that promise I fulfilled.

3. You consider that I have not worked as satisfactorily with you as I did with him; that I have worked with you in a round-about manner; and not in that plain, positive and satisfactory manner that I did with him; that in many things I have kept you in the dark, so that you could not see as far into the future as you desired to see; and that in consequence you have never, as yet, been satisfied with my way of working with you. My son, you



should consider that, inasmuch as I have only been raising you up, you have not, as yet, been endowed with the full power of your office; but I am just upon the point of endowing you therewith. You are weary of waiting for it, for while you are held in and afflicted with weakness, as you have hitherto been, you have no pleasure in living; and you say that, if I ever intend to endow you with the power of your office, which I have so long promised you, it is time that I was preparing to do so. You consider that I have dallied with you long enough.

4. But behold, I say unto you, my son,—I should have endowed you with the power of your office before this time, if my people had been ready to receive me, but they have not. They have delayed my work through their double-mindedness. Had they been united, as they ought to have been, you would have had your robe and rod in your own keeping before this time. You must, therefore, blame them, and not me. You are cast down in your feelings because those things have been withheld from you so long; and because of your weakness and disappointments, you now feel indifferent about them, and about me, also. You consider that you have been imposed upon both by me and these people, and that through them you are afflicted, and still kept in weakness. You consider that the robe and rod belong to you, and that it is as little as I could do to give unto you that which belongs to you. You even say in your feelings that life is a burden to you, and that all you now require of me, is to take you from the earth, which you think would be a great relief to you. You say that you should like to enjoy life like other people enjoy it; but that you have not, for several years, been able to do so; that the manner in which I have worked with you has destroyed all your happiness; that I have strained your mind, and destroyed your inward parts by working with you in such an uncertain and painful manner while I have been raising you up; and you consider that, if I cannot work with you in a way that will satisfy you better, and to strain both your mental and physical powers less than I have done, you cannot endure it. You wish to know whether I am about to work with you in a more easy and pleasant manner, or not. If I am not, you say that you never can endure it.

5. You would like to know how I intend to work with you for

the future. I will answer you this question. I shall work with you in as plain and satisfactory a manner after I shall have given unto you your rod, as I did with Moses when he brought all those plagues upon Egypt. Your word will not fail any more in the future than his did in the past. I shall not strain your mind at all after I shall have endowed you with the power of your office. I shall then talk with you as one man talks with another. Your days of affliction are now past.

6. I want you to unite my people as I have commanded you, and I promise you that, when you shall have done so, you will soon see me; for I will not remain away from you one hour after you are ready for me to come unto you. I do not want to remain away from you any longer than I can help, for I am now in pain in consequence of having to wait for my people; therefore, my son, let your heart be comforted, for I am with you. I sent a holy angel, who is in authority, unto you to talk with you, and to comfort you. I have done all that I possibly could to uphold you until I can come unto you myself to place all power in your hands. After that, you will never again feel your weakness as you have hitherto done. Your own weakness has greatly afflicted you. You know what I am now waiting for; therefore, strive to bring my people to order, and to a unity of faith. That is all I require at your hands. You can do this in one day after you commence; for you have great influence with them. They have all confidence in you. You can very easily, by one day's instructions, bring them to a proper state of mind to meet me; and I will not hold myself from you after you are ready for me.

7. You need not to be afraid to tell my people that I shall come as soon as they are united, for fear that I shall disappoint you all; for I shall not. I know your feelings, my son, in this matter. You do not like to tell my people that I shall come as soon as they are united, lest I should not come according to your word. You fear that, if you did this, and I did not come according to your word, the people would blame you, and I should come off clear. You do not like to be responsible for another, no matter how true he may be; but my people will understand my word, and I make unto them this promise, that, as I live, I will come unto them, and deliver them as soon as they are united in the

way which I have appointed. All that I ask of them is to unite themselves in one faith, even as they shall be taught.

I now give unto you no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

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THE PROPHET IS INSTRUCTED TO ASCERTAIN, BY  
VOTE, HOW MANY OF THE PEOPLE BELIEVE  
IN THE LORD'S WORDS.

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NO. 175.

WEBER, UTAH, December 22nd, 1861.

1. BEHOLD, I say unto you, my son,—that inasmuch as you have held two public meetings this day, and striven to unite my people as I commanded you, it has had a very good effect upon their minds. The majority of them are willing and prepared to come to my terms. You will have but little difficulty to unite them in the way which I have appointed. When my people meet again, as they will do to-morrow, you shall hold a testifying meeting as usual. You must deliver the meeting into the hands of my people, and let as many of them as can speak their feelings. No one must speak long; but my people must speak short and to the point. I wish to hear from as many of them as I possibly can; for I shall be there myself to hear their testimonies; and a mighty host of my holy angels will be with me. We shall come to hear an expression from the people. We shall see whether they are united or not. We will pour out the influence of mine holy angels upon my people in great abundance, if my people will open the way for them.

2. I am well pleased with the course which both you and your counsellors took with my people in the day that has past. You have done much good towards my people in uniting their faith, even as I commanded you. They see the necessity of being united, as they have been taught. They will, therefore, come to my terms when they are tried, as they will be; for I shall find out, by a public vote, how many of my people will come to my terms; and almost all, if not all, my people will vote. You shall call



upon them to vote just before you close the meeting; and my people shall vote after this manner: You shall stand upon your feet and ask my people how many of them are willing to believe and live by every word that proceeds from my mouth; and you shall ascertain by a vote how many of my people there are who believe that I mean what I say when I speak unto them, when I say days. I want to know how many of my people believe that I mean days. I want to know how many of my people have a correct faith. To have a correct faith they must believe that I mean days when I say days. To have a correct faith they must be looking out for me to come day by day. To have a correct faith they must believe that I shall not be more than two or three days at the farthest, after they have held their testifying meeting, which I have previously spoken of. To have a correct faith they must begin to look out for me after Monday, and they must continue to look out for me until I come. I can assure them that I shall not weary them much by looking out for me. I do not want to tell them any nearer the time when I shall come. I have told them near enough. Let them prepare themselves to meet me; for lo, I shall come as a whirlwind to release my afflicted people. I am the Lord of Hosts.

3. And behold, I say unto you, my son,—that I will work with you in a pleasant and satisfactory manner from this time forth. I will not strain your mind in this matter which lies before you. I will strengthen you from this time forth; and when I am fully ready to come up to you (when I say ready, I mean when my people are ready for me to come. I was ready myself several days since, but I am waiting for them) I shall give you to feel that I am ready to send my holy angels unto you to influence you, and to lead you into my presence. And, as I have said unto you before,—if you are not dressed up when that feeling comes over you, you must make haste and prepare; for mine angels will influence you shortly after that feeling has taken possession of you, and they will lead you into my presence, as I have said unto you before; and when they bring you into my presence, I will lay hold of you, and I shall prevent you from falling to the earth. You are very weak in body, and, in consequence of your bodily weakness, you cannot very well endure a sudden shock; and on that account

I shall be as gentle with you as I possibly can. Therefore, my son, trust in me, and all things will go on right. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.

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### THE PROPHET FEELS DOWNCAST.

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No. 176.

WEBER, UTAH, December 22nd, 1861.

1. I SEE, my son, that you are borne down in your feelings until you are unable to do your duty, and I am pained for you; but you see that I cannot help you until I can come up to you in the way which I have appointed. It is now that you want assistance. This is a hard time with you.

2. You say that it is too much for you to exercise faith in me to expect such a great manifestation from me; but you know that such a manifestation as the one which you are called upon to exercise faith in, must be given, or Adam's posterity will all be lost. This you know. If you can exercise faith enough in me to do as I command you, it is all that I require of you. I will not disappoint you. You are afraid that I shall not come after promising my people that I would; and you think that, if I make such a mistake as that, all is over with you. You want to know what I am going to do with you, if I should make such a mistake as that. You wish to know whether I am about to deliver you into the hands of my people, or other wicked people, to slay you; for you say that you do not want to be delivered into the hands of wicked people, if I fail to deliver my people according to my promises. If I fail to deliver my people, you want me to take you from the earth forthwith. You do not want to be delivered into the hands of wicked men to do as they please with you,—even to put you to all manner of misery, and to torture you until you are dead. You want me, if my word fails, to take you from the earth. As soon as my words have failed, you think that I ought at least to have that much honor about me as to take you from the earth at once. You think that it is my duty to do that much for you.

3. O, my son, I will satisfy you in the course of two or three

days at the farthest. I will never deliver you into the hands of your enemies; I will promise you that. If I do not come unto my people and deliver them, it will be because I have not the power to do so; and I can assure you that I do not lack for that. Rest yourself satisfied. I will come unto you and deliver my people according to my promise. I need not to tell you that if I do not, that I will take you from the earth according to your request. I speak in this manner in order to satisfy you. Rest in me. I am the Lord. Even so. Amen and Amen.

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THE CONDITION OF THE PROPHET WHEN HE  
WAS FIRST CALLED.—THE PEOPLE ARE  
WILLING TO OBEY THE LORD.

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NO. 177.

WEBER, UTAH, December 23rd, 1861.

1. BEHOLD, I am the Lord, and I have seen the movements of my people this day. I told you that it would not require much work for you to unite the faith of this people. They are not hard to deal with when they have confidence in their leaders. My people have confidence in you, and even in my servants who assist you; and their confidence shall increase in you abundantly. I have given unto you power over them all. The influence which you have obtained, I have given unto you. When you have made a promise unto my people I have fulfilled it, as far as I have gone with them. This is what has given you an influence with them, and even power over them. They will give up to you, because they know that I am with you; for they know that it is not within the power of man to reveal to his fellow men such light and knowledge as you have made known unto them. They are not ignorant of the power of mortal men. They will submit to you at once, because they know that I am with you. If they did not know that, you would have no more power over them than any other man; therefore, you have gained your influence through me. I have always been with you by mine holy angels from the time that I first called you, up to the present time; and I have never,



in such a short time, bestowed such light unto mortal man upon the earth as I have unto you.

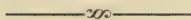
2. I gave unto my servant Moses the full keys of the holy priesthood when he was upon the earth ; but I did not raise him up as fast as I have raised you up. I took more time to raise him up than what I could take this time. I have been hurried this time. My servant Moses was placed in more favorable circumstances than you have been. I could take time then to raise him up, because he was placed in good circumstances. But this has not been the case with you. You could not possibly have been placed in worse circumstances than you were placed in when I first visited you ; and on that account I had to raise you up quickly. You could not have endured it if I had not done so. I raised you up as fast as I possibly could, because I was compelled to do so. Your situation in the world compelled me to work fast. You had no home when I first visited you. You were severed from all earthly ties ; and you had been tossed from place to place for years before I called you. You had but little pleasure of your life for years before I called you, and even after I called you, you had still less. You are weary of being afflicted as you have been. You want a change of things. You do not care which way it comes. You shall have one now. You have my people in such a position that I can do something with them. This is all that I have been waiting for for the last few days.

3. I met with my people to-day, according to my word, and I heard an expression from my people, and they appeared to be willing to live by every word that proceeds from my mouth, and they appeared to manifest a willingness to watch for me, as I had commanded them. I am well pleased with their manner of voting. I could not expect any more at their hands in that respect. But they are too light-minded. They trifle too much with sacred things. They are not solemn enough ; for this is a solemn time, and my people should be thoughtful. I will promise them that they will feel solemn before they are through with the test which they are about to meet with. It would be a great benefit unto them if they would prepare themselves for it in the way which I have appointed ; but they will not do that until they are compelled to do so. They think that they have done well to unite them-

selves as well as they have, and I think so to. They think that I should be satisfied with their efforts. I see that they cannot bring their minds to a proper state of solemnity at present; but they will be solemn enough when I come. I shall have to be satisfied with them, and deliver them as the now are; for I cannot bring them any nearer to the standard that I wish to bring them to than what they are at present. This is the best opportunity that ever I have had with them; and if I do not take them now, I never can deliver them; for I am persuaded that they will never be better prepared; therefore, I shall take them now. They may be watching for me, as I have commanded them. I am the Lord.

4. And behold, I say unto you, my son,—that you must wear your seven locks of hair until I come. Your hair must be divided into seven parts, because you are the seventh angel, and a deliverer; but none of the rest of my people must divide their hair in seven parts; for it is unlawful for them to do so. They must wear their hair otherwise. I will reveal more unto you upon this subject hereafter. Let this suffice for the present. I am the Lord.

5. And behold, I say unto you, my son,—it is time for you to begin to raise your spirit, and begin to watch for me; for I shall then strengthen you at once. You know the way I am about to come, and the arrangements that I am about to make with my people when I come. In gathering them together, to stand in their own own order, you will attend to these things. I am the Lord of Hosts. Even so. Amen and Amen.



## REVELATION IN WHICH THE PEOPLE ARE COM- MANDED TO BE ORDERLY AND CALM.



No. 178.

WEBER, UTAH, December 24th, 1861.

1. I wish to speak unto you again, my son. I want you to hold yourself in readiness. I can assure you that you need to be preparing yourself. My people have tolerably good weather. I have moderated the weather for their convenience. I shall take my

people away from this place very soon after I have moved the obstacles out of their way. I told my people some days ago to get their wagons ready for a quick move; but they have not altogether done as I commanded them in this respect; therefore, I shall have to do the best that I can with them as they are. They are but mortal, and I cannot look for a great deal from them at present. I will do the best that I can with them. I shall soon gather them together, for I have nothing to wait for now.

2. My people are moving about after wood and other things. I wish that they were through with that work, so that all things in this place might be perfectly calm and quiet; for I do not like to come unto my people while they are all in a bustle and confusion. As soon as they can bring themselves into perfect order and quietude, I will come unto them. Let them get through with their work and bustling as soon as they can. If there are any of my people who lack for wood to burn, let them get up as much as will serve them for a few days—even for as long a time as they will need to stop in this place. Possibly it may not be that all my people can get the privilege to move out of this place the same day; but I will move them all as fast as I possibly can. I know how anxious they are to be delivered, and to move out of this place. They have been confined here long enough. They shall be liberated as soon as they have made all things ready in the way which I have appointed. Therefore, let those of my people who have no wood to burn, procure some as soon as they possibly can; and as soon as they have done so, let all the Camp of Israel come to order. I want a perfect silence and calmness in the whole Camp. I want no confusion nor disorder whatever when I come. And as soon as all my people can arrange all their matters and come to that perfect order and silence which I have spoken of, then I will come suddenly to their deliverance, and I will lay many thousands low that day. Their bonds will then be broken. They need to humble themselves greatly before me, in order that I may strengthen them. If they will do this, I will strengthen them to their satisfaction; therefore, let my people hearken unto my words, and diligently obey them, and lo, I come quickly, even the Lord of Hosts.

3. And behold, I speak unto you concerning your dress pre-



vious to your coming into my presence. You must dress yourself up in white linen. Your linen dress must not be soiled; for you must put your robe over your linen dress when I have given it unto you. I will show you how you must wear your robe, and you must wear it in the way which I shall show unto you. When you are dressed in white linen, and mine angels shall lead you into my presence, I shall have with me your robe and rod, and I shall give unto you your robe first, and I shall show unto you your rod when I give unto you your robe. As I have said unto you before, so I say unto you again,—I shall give unto you your robe the first, but I shall hold your rod in mine own possession until you have put on your robe, and then I shall give it unto you while you use it; and then you must give me back your robe and rod, and I will take care of them until you have a proper place of your own to keep them. As soon as you have your robe in your own possession, you must tell my servants to gather my people together as quickly as possible without confusion; and my servants must place my people in order when they are gathered together, as I have shown unto them in a revelation which I gave some days ago. You will, my son, then have something else to do than run about to place my people in order. You must stand by my side and talk to me. I will tell you how my people must be placed, and you must talk to my servants and to the people. I will talk to you, and you must talk to the people, and introduce me to those of my people who are worthy. I want to talk to you mouth to mouth. I want you to see me. I see you all the time when I am here; but you have not seen me as often as you wished to; but you will soon see me as often as you desire to, after I have broken the bonds.

4. Keep your clothing ready so that you can put it on quickly when you are called upon to do so. When that feeling comes over you which I have spoken of, you must then hurry and dress yourself in white linen, as I commanded you; for you will have no more time allotted unto you after that feeling comes over you than you will need to dress you and get yourself ready to be led into my presence by mine holy angels; therefore, prepare yourself to meet me. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.

THE PROPHET IS COMMANDED TO PREPARE TO  
MEET THE LORD.

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No. 179.

WEBER, UTAH, December 24th, 1861.

1. BEHOLD, I say unto you, my servant Joseph, I am in a hurry to speak unto you again, although I know that it is very troublesome to you to write so much. You will soon have done being troubled so much with writing under such unfavorable circumstances. You may ask me why you cannot use your Father's rod without first putting on his robe. A celestial law forbids any God the privilege of taking his sceptre into his hand, and raising it, and giving a command, until he has first put on the royal robe. You are called to use your Father's robe and his rod in his stead, and by his authority, as though your Father was here to use them himself. He sanctions all that you do.

2. And behold, I say unto you,—that the ground on which you will stand when you raise your rod, and give your command, is holy ground. I have sanctified it for the purpose. I know the spot of ground where you will stand. I will lead you to it at the time. The place where you must stand when you give the command must be made perfectly clean, and you must have something put under your feet to stand upon. Your feet must be kept perfectly clean. You should stand in linen shoes when you give the command. All your clothing which you have on while you have the rod in your hand should be white linen—not soiled. If you have not all those things in your own possession now, you must make haste and obtain them. My people will assist you. You have no time to lose. You will have all that you can do to get ready for me by the time that I want to come to you; for I can assure you that the time of my coming is near. You will understand me. And when you have put on your robe, and you are about to come to that place where you must stand when you give your command, you must put on your slippers and walk to the place where you must stand, and when you have come to that place, you must take off your slippers and put on your linen shoes. The place on which you stand must be beautified; for it is most

holy. I have already appointed the place and sanctified it ; and I will lead my servant to that place. My people will beautify it for you. I will tell you how it must be beautified, and you must tell my people, and they will soon beautify it according to the orders which they will receive from you. They will not keep you waiting long. All things will go on in an orderly manner. I am the Lord.

3. I need not to tell you any nearer than I have done when you may expect to see me. You know near enough. You understand my way of working, and you can see a little ahead. I am with you continually. O, how pleased I am that the time has come when I can put an end to all that abomination which exists among those people who are in this Territory, who are continually blaspheming mine holy name. O, what a delight I shall take in bursting the oppressive bonds that have bound the pure of my people, and setting them free ! I love the poor and honest, and I will fight their battles. I am thankful that the time has come when I can relieve your troubled feelings. My trouble with you is now at an end, and that is a great relief to me, as well as it is to you. I shall work with you in a different way now, than I have hitherto done. I can satisfy you for the future, and that is a source of pleasure unto me ; for I do not like to be complained of. I wish to have the good will of those with whom I am so closely connected. I want to work with them in a perfect union. This I shall do for the future. You would not be a hard man to deal with if you were not oppressed to such an unreasonable extent ; it is that which has caused you to murmur against me. But I shall remove that oppression off you, then you will not murmur against me, but we shall work together in unison. This is why I want you to prepare for me, my son. Lo, I come quickly. I am the Bright and Morning Star ; even Jesus Christ. Even so. Amen and Amen.



THE PEOPLE ARE REQUESTED TO BE PREPARED  
FOR MOVING.

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No. 180.

WEBER, UTAH, December 25th, 1861.

I. YOU ARE somewhat astonished at such unfavorable weather as this at this time. You cannot understand the reason of it. You think that it is a very unlikely thing to expect me to come and deliver my people at such an unfavorable time as this. You say that my people have never experienced harder weather than this since I gathered them to this place, and they think it hard to have such weather at this time when they expect to be delivered every day—even according to my words. My people think that I am working against both them and myself. They think they should have very good weather; but instead of that they think that it could not be much worse. I can moderate the weather for their benefit when they are ready for me to visit them. I sent this unfavorable weather at this time for a wise purpose in myself. My people do not know all things as yet. I study their benefit, and they do not always know when I am working in their favor. But they must place themselves in my hands, and believe that I will overrule all things for their good. When my people have procured sufficient wood to last them for a few days, and have brought themselves to order, and to that calmness which I have before spoken of, then I will come as I have said. But my people have not procured sufficient wood to last them for a few days, as I commanded them. They must do this, or else they will suffer when I come to deliver my people. They will not have much of an opportunity to obtain wood to burn after I have removed their enemies out of their way. Their time will then be taken up in others ways than in getting wood. All their time will be taken up in preparing themselves to move out of this place. They should be at work now procuring wood, as I have commanded them. It is hard for me to make my people understand me. I suppose they think that they now have enough wood to last a few days; but they have not. They should be at work now getting wood. They must go to work with all their power, and

they must not slacken in their exertions until they have obtained sufficient wood to last them. I know what my people need, and I will counsel them aright if they will obey me; but if they will not, they will suffer for it. I have waited long enough for them. I have waited for them one week, and they are not ready for me — yet. How long must I wait for them? I can soon moderate the weather for that circumstance when my people are ready to meet me. When they are ready for me there will be nothing in the way. I will take good care of that. My people feel the need of being delivered. They have suffered in the wet and cold long enough. I can moderate the weather suitable to the circumstances in a very short time. Therefore, let my people bring up enough wood to last them, as soon as they can, in order that their time may be spent otherwise—even in preparing themselves to move out of this place as soon as possible after the test is over; for I do not want my people to remain in this place any longer than they can possibly help after I have moved mine enemies out of their way. This is not the place for them after that event. It would be gratifying unto me if my people would move out of this place the day after I have moved mine enemies out of their way; but they will not be able to do it. It will be a busy time among my people while they are preparing to move out of this place. After the scourge is over they will not have time to do anything else than to prepare to move.

2. My people will see why I want them to obtain as much wood as they will need for the present; for they will not have any time to procure it after the scourge is over. Therefore, let them attend to that matter now, and all will be well. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.

REVELATION SHOWING THE ORDER IN WHICH  
THE PEOPLE OF THE LORD MUST MOVE  
FROM THIS PLACE TO GREAT  
SALT LAKE CITY.

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No. 181.

WEBER, UTAH, December 25th, 1861.

1. BEHOLD, I say unto you, my son,—after I shall have cut off your enemies out of your way, you must lead my people from this place to Great Salt Lake City, and both I and my holy angels will go before you; and if those of mine enemies who shall be left alive should rise up against you, and attempt to injure either you or any of my people, I will slay them when they make the attempt.

2. You know that I have told you that I ride upon a white horse—large and beautiful; therefore, you must ride upon a white horse, also. I will go before you. I shall only be a few steps in advance of you until we reach the city. As I am the first general in heaven, so you are the first general upon the earth; therefore, as I ride a white horse, so you, whenever, from this time forth until your mission is ended, you have occasion to ride upon a horse, must ride one of the same color.

3. You and my people must march forth from this place in the following order: You must ride behind me upon a white horse; my servant John Banks must ride on one side of you upon a black horse; my servant Richard Cook must ride on the other side of you upon a red horse; and my servant John Pason must ride upon a pale horse. You four will represent the four captains of the heavenly host. Earthly things must pattern after heavenly things; therefore, as four chief generals lead all the heavenly host, so four chief generals must lead Adam's posterity. These four leading men upon the earth represent the four first generals who are in heaven—as there are four first leaders in heaven, so there must be four first leaders upon the earth. And after you and your three brethren who will be on horseback, will follow the apostles in three wagons drawn by horses, and next the high priests, in wagons also, with their president at their head. The high priests should be drawn by horses; therefore, let them raise all the horse teams



that they possibly can; but, if they cannot obtain horses sufficient to draw them, they must make out with oxen. I would that my people had sufficient horse teams to move them all; but they have not; therefore, they must do the best that they possibly can. After the high priests will follow the priests of Aaron, with their president at their head. All things must go on in proper order. Each man who is not otherwise engaged, and who can possibly do so, must take care of his own companion and family. The wives and children of those men who stand at the head of my Church who, on account of their being otherwise engaged, will not be able to take care of them, must be taken care of by others who are partly liberated, and who will be able to take care of them. In this order, my people must travel to their journey's end.

4. And behold, I say unto you, my son,—you will not be called to raise your rod and give your command for every frivolous case. If but a few of mine enemies should rise up either against you or any of the rest of my servants, and you will give me your consent, I will cut them off without putting you to the unnecessary trouble of raising your rod, and giving your command. You need not to raise your rod and give your command for trifles; but when a few hundreds or a few thousands of people stand in your way and oppose you, and you wish to have them destroyed, it will be necessary for you to raise your rod and give your command. But in cases of small importance, you need not to do so; all that you need to do then, will be to give me your consent by word of mouth, and I will always cut them off according to your word—that I can do, according to the law by which I am governed. You may meet with such small cases, and when you do, you will now know how to deal with them.

5. I have now told you the order in which you and my people must move away from this place, and also, how to deal with your enemies; therefore, prepare yourself to do your duty, and make all things ready; for lo, I come quickly. I am Jesus Christ. Even so. Amen and Amen.

REVELATION CONCERNING THE MANNER IN  
WHICH THE LORD WILL MEET  
THE PROPHET.

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No. 182.

WEBER, UTAH, December 25th, 1861.

1. WHAT more can I say unto you, my son, than what I have said? I must come to you next. You understand the signs of the times. I need not to say a great deal more unto you at this time. There is no necessity for it now. I have said all that I need to say unto you until I change the condition of things; that appears to be my next work. You want me to come quickly. You do not want me to linger; and I will promise you that I will not linger. I do not see anything more that I can reveal unto you that would be of much benefit to you. You understand my present situation. I need not keep you writing unless I had something to reveal unto you.

2. You know by your own feelings that the test has come, and you know that, if I fulfil the promises which I have made unto my people, I cannot delay the matter any longer. I cannot delay the test any longer, and still fulfil my promises. You know my situation very well. You know that it is your duty to be watching for me. You know the feelings which you now have. You must wash yourself early to-morrow morning. You understand what I mean. You must put all your underclothing on, and also put on your every-day clothing, and after you have had your every-day clothing on but a very short time, that first feeling will come over you. I will impress that feeling upon you so clearly that you cannot misunderstand it; and when that feeling comes over you, you must make haste and dress yourself up in white linen; for as soon as you are dressed up, mine angels will guide you into my presence. You must give way to them and all will be well. You will behold strange scenes at that time. I shall meet you at your own door, where I first appointed to meet you, and give unto you your robe; and when I have given unto you your robe, I will lead you to the place where you must stand when you raise your rod and give the command,—even that place which I have sanctified,

which is most holy; and my people shall beautify it and make it a proper place for both you and me to stand upon; for I shall stand close by you. There must be room made for both of us to stand upon.

3. I need not to say anything more unto you upon this subject. I have said enough unto you at present. You know now what to expect; therefore, watch for me. I will immerge you into my presence as gently as I possibly can. I know that you are very weak in body, and I will deal with you accordingly. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.

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### THE PROPHET APPEARS TO LACK CONFIDENCE.

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No. 183.

WEBER, UTAH, December 26th, 1861.

1. WHY cannot you be good natured? You are afraid that I shall let the right time pass by, and not come and fulfil my promises. You think that I have but a short time in which to fulfil my promises. You think that I have delayed so long that you begin to fear that I am going to fail all together. You are satisfied that I cannot have, at the furthest, more than a few hours to arrange matters and to come to you. If I do not come in that length of time, you think I shall fail altogether; and, if such should be the case, you think that you will be in a difficulty; and you think that your confidence will have been betrayed beyond that of any other man that ever lived upon the earth.

2. I know that I have but a few hours allotted me to turn myself around and to come and deliver my people. If I do not come in that length of time, my promises to my people will fail to a certain extent; but I can deliver my people inside the time which I appointed; if I do not, I ask no more of you, and I will bear the blame, and I will do unto you according to your desire. I will deal fairly with you, never fear. You greatly fear that I am about to break my word, and destroy both you and my people. If I fail to fulfil my promise in the deliverance of my people, I



know that both you and my people would be destroyed, and this world would also be destroyed. But I shall make no such mistakes as those.

3. You see where I stand in connection with you and my people; and I see my position, also; and I shall make the best of it. I know that I have driven things to the last extremity. I wish you to be good natured, my son; and do not allow such an idea to enter your mind as to think that I shall not come according to my word; for I shall. I am about to come unto you immediately. I shall soon be through with mine enemies.

4. After I come unto you it will be a very little work for us to destroy mine enemies who are in this Territory. I shall come quickly, and I shall soon accomplish my work. You think that it is a great thing to destroy all mine enemies in this Territory; but I consider it but a trifle. I can do it all in a very short time. Therefore, my son, let me entreat you to be good natured for an hour or two, and after that space of time I shall begin to satisfy you. I do not ask anything more of you than that. If I do not begin to satisfy you after that length of time, you may grumble against me as hard as you like, and I will take it. You now know what to look for in the course of a couple of hours. I have told you now near enough. You do not need to know any nearer the time when I shall come. Therefore, watch for me in the way which I have appointed; for lo, I come quickly; even the Lord of Hosts. Even so. Amen and Amen.



### THE PROPHET IS INFORMED THAT HIS BIRTH- RIGHT ENTITLES HIM TO THE ABILITY FOR THE OFFICE HE HOLDS.

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NO. 184. WEBER, UTAH, December 27th, 1861.

1. I wish to speak unto you, my son, once more. I see the position in which you are placed with this people. You wish me to find another man to take your place; for you say that you cannot endure the oppression which I place upon you. You say that

the way in which I work through you does not satisfy you. In fact, you say that you cannot bear the burden which I have placed upon you. You say that I have never worked with you at all in a way that has satisfied you; and you say that you do not want to keep murmuring against me on that account. You wish me to call another man and place him in your place. You say that I might find another man that would not murmur against me as much as you do, and you do not wish to stand in the way of a better man; therefore, you want me to find another man and bring him to you, and you say that you will lay your hands upon him in the sight of all the congregation. You wish me to work through him as I have done through you; and you want me to take you from the earth.

2. But behold, I say unto you, my son, you require that at my hands which I cannot do. You know that I cannot call another man and place him in your place; and if I could do such a thing, I do not want to do it. I could not find another man upon the earth that could have borne as much as you have borne under any circumstance whatever. No other man upon the earth possesses the necessary abilities for such an office as yours; and those abilities I could not give to another man until he inherited them by birthright. I could not give such abilities as those to any man before the time had come for him to have them. To have the abilities which you have, a man must hold the keys of the holy priesthood by birthright. Therefore, the abilities which you possess cannot be given to another.

3. Make yourself as contented as you possibly can. I will make all things right with my people. I know that they are fretful, and they do not know what ails them. I have them in my care, and I will bring them to the right position, no matter how they fret and fume. I can manage them, if you cannot, and that you shall see. I will make them do what I want them to do. I have a claim on them. They are not devils; but they are the chosen seed, and I am about to try them, no matter how they reason their own case and murmur against me for breaking my promises. I shall not break my promises; but I shall try these people. They need not to think that they will get through without being tried. I cannot confer such a blessing upon them as

they expect to receive without trying them severely. I have given unto my people the full keys of the holy priesthood, and they have never been tried as yet. That knowledge which they have received through the fulness of my gospel has never been tested as yet.

4. There are many of my people who have been made acquainted with the principles of the fulness of my gospel to a great extent, and when the smallest thing seems to cross their pathway, they are ready to deny all that they have been receiving for many months. What faith have they in me? They have no faith worth mentioning. But I shall try them according to the privileges which they have had to obtain both faith and knowledge, and if they have not that faith and knowledge which will enable them to stand that trial which is appointed for them, they will perish in the flesh; for the trial will come upon them. What is it that is trying my people now? A little disappointment. They think that I ought to have come out in power (as they call it) and delivered them before this time; and because I have disappointed them a little, and they have not yet been delivered, they are down-cast in their feelings, and are ready to deny all that they have received.

5. When I come shall I find faith upon the earth? It is unlawful for me to confer a blessing upon a people until I have first tried them. I could not confer a blessing upon Abraham until after I had tried him. I commanded him to offer up his only son upon the altar; and I had made a promise unto him that I would bless his seed after him forever; and yet I commanded Abraham to offer up the man through whom that seed should come. If I tried my people in that way, they would think that I was very unreasonable. But Abraham had to be tried in that way before he could be called the father of the faithful. That was a great blessing conferred upon him; and if he could not have endured the trial through which that blessing came, he could not have received the blessing. If he endured the trial, he claimed the blessing; but if he had not endured the trial, he never could have received that blessing; for it is unlawful to confer a blessing upon a single person or a people without that person or that people have first endured a trial which was appointed by law for that

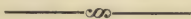


blessing; and if my people do not endure the trial which is appointed by law for the blessing which lies before them, they cannot receive the blessing; therefore, I shall try them, and as many of my people as can endure the trial which is appointed for the blessing, can receive the blessing. Let my people prepare themselves to endure the trial, and they shall receive the blessing. It is coming right upon them.

6. Let my people watch for me, for lo, I am coming as a whirlwind; and my people will soon be called to endure the trial. They need not to lose their precious time by murmuring about small things. This is a day of great events, and my people should know that those of my people who murmur at every small thing which crosses their path, will not endure the trial that lies before them. My people may ask what trial it is which they will be called to pass through. They will know soon enough. Let them keep themselves dressed up neat and clean as I first commanded them, and they will soon understand what the trial is.

7. And behold, I say unto you, my servant Joseph,—you need not to trouble yourself about this people; but deliver them into my hands and I will take charge of them. If you cannot manage them, I can, and I will bring them to my terms. You have suffered enough on their account.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.



## A TEST IS PLACED BEFORE THE PEOPLE.



No. 185.

WEBER, UTAH, December 28th, 1861.

1. I WILL speak unto you, my son, concerning my people for your benefit. You know that I have taken a course to disappoint my people. I was compelled to do so in order that I might show unto them their follies. They did not understand my way of working, and I was compelled to take a course to teach them, and I could not do this without taking a course to disappoint them, and thereby to destroy the false ideas which they have of my character; and after I have removed the false ideas which they

have of me, then it opens the way for me to show unto them my true character. If I did not first destroy falsehood, I never could establish truth in its place, inasmuch as falsehood reigns universally, and all people have partaken of it, and they do not understand the truth.

2. If ever the children of men are made to understand the truth as it is, they will first be compelled to forsake falsehood; and when they have forsaken falsehood, truth can take its place. Truth and falsehood cannot occupy the same place. All people must be led either by truth or falsehood. There is only those two principles in the world, and all people are led by either one or the other of them; and when falsehood has taken deep root in the minds of people, it is very difficult to remove it and establish truth in its place. In doing so it becomes very painful to those who are thus operated upon by an opposite principle. It is very hard for a people to forsake that which has led them all their lives. If something comes along which condemns that principle which has led them all their lives, they look upon it with suspicion, and they begin forthwith to try it by that false principle which has formerly led them. They may wish to ask me this question: "Have we been led by false principles all our days?" I answer them, Yes.

3. Behold, I am the Lord of Hosts, and I testify unto all mankind that I have never given one key pertaining to the holy priesthood, in its fulness, to any prophet for several thousand years, until I had opened the last seal.

4. The world of mankind have been led by mystery, and figures, and parables, and dark speeches which the children of men could not understand; consequently the devil has taken advantage of them.

5. When there was nothing revealed by me to guide the human race, the children of men were more apt to take those figures, and parables, and dark speeches, wrong than they were right, because the prevailing influence in the world was evil and false. It obscured the little light that was brought to the world by mine holy angels; for they were restrained by law from revealing much to the children of men, and, on that account, the influence of the devil, which is a false influence, prevailed over that small

glimmering of light which proceeded forth from mine holy angels; and thus, through a false influence operating upon Abraham's seed, they misunderstood those parables, and figures, and dreams, and dark speeches which were given unto them by the prophets and righteous men; and thus mankind have been without a true standard whereby they might find out whether they were righteous or not. When they have undertaken to judge any matter, they were more likely to judge wrongfully than rightfully, because they did not know me nor my ways. I never revealed my attributes unto them. They knew me not. A true knowledge of myself was withheld from the children of men until the time came for the last seal to be opened, and, at the opening of that seal, a true knowledge of myself and my attributes was revealed unto the children of men.

6. All things both in heaven, and upon the earth, and in hell, and in all other worlds, are made plain through the keys of the holy priesthood. These keys try all things both in heaven, and upon the earth, and in hell, and upon all other earths which have been created and are travelling up to perfection; and those of my people who cannot lay down all those things which they possess at the feet of him who holds the keys of my kingdom, cannot be delivered by me. He that has cattle, horses, houses, lands, wife, children, man servants, maid servants, gold or silver, that cannot lay it all at the feet of my servant Joseph, cannot be my disciple, nor be delivered by me, nor by any member of my Church; but all those who will do this, with free and open hearts, I will deliver, and they shall be members of my Church, and I will bless them abundantly. Gold and silver, and horses, and cattle, and all other kinds of property shall be no object unto them. They shall have an abundance of all things. But those of my people who cannot do this with all their hearts—even willingly—need not to offer up; for, if they do, I will not accept of them. I shall know whether they offer up with all their hearts, or not. They know what I require at their hands before I shall deliver them. If they do not offer up in the way which I have appointed, I shall not deliver them. They cannot deceive me. I shall be there when the vote is taken. My people will be called upon to vote either for me or against me.



7. You must stand up, and call upon those who are willing, to lay all things at your feet—even according to my request—to stand upon their feet; and after they have stood upon their feet, and have sat down again, you shall call upon those who did not stand up to do so, if there be any; and if there are any who are opposed to me when they are standing upon their feet, the clerk must take their names; and when my people are gathered together to meet me, they must not come and stand in the rank with the rest of my people; my people must take care of that; and when I come to deliver the faithful of my people, I will destroy them all. My people now know what I require at their hands before I can deliver them. Therefore, let all those who wish to be delivered comply with my request, and they shall receive the blessing. I am Jesus Christ. Even so. Amen and Amen.

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### THE LORD WILL NOT DELAY HIS COMING WHEN THE PEOPLE ARE PREPARED.

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No. 186.

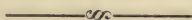
WEBER, UTAH, December 28th, 1861.

1. I wish to speak unto you again for your own satisfaction that you may know what to expect in relation to my coming. I have told you the reason why I took a course to disappoint my people. I did it in order that I might have an opportunity after their disappointment to bring them to a knowledge of a correct principle; for I could not have done this without I had first disappointed them, and thereby show them the folly of their course. After I had done that, it gave me a good opportunity to correct their judgment and put them right; this I have almost done. Another meeting or two will fully prepare them to meet me; and when they are prepared, I shall not remain away from them one hour after you have taken the vote of my people upon the matter which I commanded you to place before them; then I will be ready to come and deliver those who comply with my request.

2. All that I am waiting for now is to try my people; that is the test which I have so long spoken of. It has come at last, and

the deliverance of my people will follow it in quick succession. You may not see more than one night pass over after that vote has been taken before my people are divided, if there is any division; and if there is none, it will be all the better. Therefore, I say unto you, my son,—that you may begin to look out for me the day after that vote has been taken. I shall not disappoint you as I have done before when I was disappointing my people on purpose to bring them to a knowledge of the truth as it is in me. I shall have nothing to disappoint you for this time; and I shall not disappoint you this time; therefore, you may begin to look out for me on Monday morning.

3. You may possibly see me on Monday. I may deliver my people on Monday; but if I should not come on Monday, I shall surely come on Tuesday; that you may depend upon. As I live, I will come and deliver my people either on Monday or on Tuesday. You know now my full intentions. Prepare yourself to meet me, and hold yourself in readiness, for I shall come according to my word. I am Jesus Christ. Even so. Amen and Amen.



### THE PEOPLE ARE STILL UNPREPARED.



No. 187.

WEBER, UTAH, December 30th, 1861.

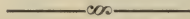
1. I wish to speak unto you, my servant Joseph, for your own satisfaction. You know that I told you that I intended to deliver my people on Monday or Tuesday. But you see yourself that I have not had the opportunity to deliver my people to-day. I swore an oath unto you that I would deliver my people either on Monday or on Tuesday if my people were ready to meet me. I did not mean that I would come and deliver my people if they were not ready for me. I shall fulfil the promise that I made unto you, when my people are ready for me. I shall not come unto my people until they are prepared for me, if they can make themselves ready to meet me in the course of two or three days; but if they cannot make themselves ready in that time, I shall come upon them when they are unprepared; for I shall not wait

more than two or three days under any circumstances whatever. I cannot wait more than that length of time. Therefore, my son, if you can prepare my people to meet me to-morrow, I will come to-morrow; but if they cannot make everything ready to meet me by midday, I shall not come to-morrow, for I want, at least, one part of the day to gather my people together and to place them in their own order. I do not wish to be cramped for time. Let me come whenever I may, I do not want things to be carried on hurriedly; therefore, I want sufficient time allotted me, because I work in order—without confusion.

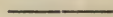
2. I do not want you to understand that it will take me a few hours to cut off mine enemies, for it will not; for my army can destroy the inhabitants of this Territory in less time than that.

3. I want to come to my people in the fore part of the day, in order to give my people as good an opportunity as I possibly can to prepare themselves to move out of this place soon after their deliverance. When they are delivered, I wish them to have the whole day before them; therefore, when I visit you, it will be early in a morning. If you do not see me early in a morning, you need not look for me that day. Therefore, if you can make all things ready for me by to-morrow morning, I will come and deliver my people; but, if you cannot, I shall not deliver my people to-morrow. You know that I have told you how you may expect to be led into my presence. You will give attention to all those things; and if you want me to come speedily, open the way for me. I am waiting for my people.

I now add no more. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## THE PEOPLE ARE REQUESTED TO CONSECRATE THEIR PROPERTY.



No. 188.

WEBER, UTAH, December 30th, 1861.

1. I AM near unto you, my servant Joseph, and I am watching the movements of my people this night. My servants feel very



anxious to prepare my people to meet me to-morrow morning ; and I will promise them that if they can get through that portion of work which they are now so busily engaged in this night, in an orderly manner, I will come unto you to-morrow morning in the way which I have before appointed. If my people think that they can get ready to meet me to-morrow, let them labor with all diligence to do so, and I will not disappoint them. You may use your influence, my son, to encourage them to prepare to meet me to-morrow.

2. As I have said, you need not be afraid of me disappointing them ; for I shall not disappoint them if they are ready. All that I wish them to do is to consecrate all their property in the way which I have appointed. I will not wait for any of my people to come here who are now absent. All that I require now is for all those of my people who are here to consecrate. I shall not wait for any who are absent. I knew that my people would not all be here when they were wanted. Therefore, let my servants work diligently, if they feel so disposed, until they are through with my people, and then they shall see me to-morrow.

3. And behold, I say unto you, my son,—that if you see that there is a possibility of my people being fully prepared to meet me to-morrow, you must prepare yourself to meet me early in the morning. You must have all your linen clothing ready to put on. You know what is required of you to fully prepare you. Attend to all those things, for I shall come suddenly, and I shall soon clear the way for my people. I am Jesus Christ. Even so. Amen and Amen.



## REVELATION ENJOINING IMMEDIATE COMPLIANCE WITH THE LAW OF CONSECRATION.



No. 189.

WEBER, UTAH, December 30th, 1861.

1. I AM in a hurry to speak unto you, my son, for my people have no time to lose in preparing themselves to meet me. I have seen their offerings which they have made according to my request, and with many of them I am well pleased ; for they have done all

that I required of them. There are a few who offered up grudgingly; but not many. The majority of them have come to my terms with all their hearts. I have accepted of their offerings, and I will deliver them. But I call upon those few of whom I have spoken to repent. I need not mention their names. Those who are guilty will know who I mean. They know very well that they did not offer up with all their hearts; and if they do not repent, and become whole-hearted, I will not deliver them; but, when I come, I will slay them, let them stand wherever they may. Should they even stand in the ranks with the faithful of my people, my holy angels would pick them out and slay them; therefore, they had better give up with all their hearts, as the rest of my people have done, for I will accept of none but the whole-hearted. They cannot deceive me by hiding themselves in the crowd, nor thereby escape my judgments. If they do not do as I have commanded them in this revelation, I shall slay them as I have said. They now know my will concerning them; they had, therefore, better decide as to the course which they intend to take. I am the Lord.

2. And behold, I say unto you, my son,—all my people who are willing to consecrate, must bring in a list of their property and deliver it into the hands of my servant John Banks as soon as they can; for I shall not come and deliver them until they have done so; but after they have done so, I will come and deliver them. Therefore, let my people go to work and make out all their lists of property to-night, if they can; and they can do this if they will put themselves to a little trouble in order to do so. I wish them to understand that they must not linger in this matter. Let all this work be done to-night, and I will soon show my people what I am about to do. They have wanted to know a little more about me, and they shall soon know it.

3. And behold, I say unto you, my son,—you must appoint a clerk to record all the property of my people which they may consecrate, and let that matter be attended to in a proper and orderly manner. And when my servant John Banks shall have received those lists from my people, he must deliver them into the hands of the clerk who may be appointed to record them, and see that they are properly recorded; this will be his duty from this time hence-

forth. Therefore, my people will deliver their lists of property into his hands.

4. And again, I say unto you,—my people must have the lists of all their property which they intend to consecrate brought in to my servant John Banks before midday to-morrow, at the furthest. They must bring them in to-night if they possibly can.

5. And behold, I say unto you,—my people must not run about from place to place; but they must hold themselves in readiness, and watch for me. These things are all that I require of my people, and if they will do them, I will do my duty to them. Let them hearken unto my words, and diligently obey them, and all will be well. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



## ANOTHER PROMISE.



No. 190.

WEBER, UTAH, December 31st, 1861.

1. BEHOLD, I say unto you, my son, I see the position in which you are placed with my people. They cannot get ready to meet me this day by the time that I wanted to come. I felt satisfied last evening that my people could not get everything ready to meet me this morning, and I shall not come to-day. Let all my people settle up their accounts to-day, and prepare themselves for a visit from me to-morrow morning; and if they will do this, I will surely come to-morrow morning. I am satisfied that my people have done all that they possibly could to prepare themselves to meet me to-day; but they have not been able to make all things ready, and, on that account, I cannot come this day. I want to come as soon as my people will prepare themselves to meet me. They may do this to-morrow morning without hurrying themselves.

2. My servants must show unto my people the necessity of fully preparing themselves to-day to meet me to-morrow; for, as I live, I shall come to-morrow if my people are prepared to meet



me. Therefore, if my people wish to see me on that day, they can, if they will prepare themselves to do so. If they do not see me on that day, it will be entirely their own fault. If they do not prepare themselves, they will have to see me whether they are ready or not. I shall not wait for them more than another day or two. My people now know my mind; therefore, if they wish to see me, let them prepare themselves by to-morrow. I am the Lord of Hosts. Even so. Amen and Amen.



### THE PROPHET POSSESSES GREAT FAITH.



No. 191.

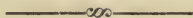
WEBER, UTAH, December 31st, 1861.

1. It is hard for me, my son, to work with you, for I have to work against your lack of faith to such an extent in some things, and in other things you have an abundance of faith. You have an abundance of faith in the theory of my gospel. I have no trouble in revealing unto you the revelations of my will. By your faith you can draw a revelation from me at any time, and on almost any subject. I have no trouble with you in this respect. I could not give unto my servant Joseph Smith the revelations of my will as easy as I can give them unto you. He had not as strong faith in that respect as you have. It was hard for me to work with him on that account; for he had not sufficient faith to draw them. When I gave unto him the revelations of my will, I had to do it against his faith. When I wanted to give unto him a revelation, I had to force it upon him. He had no faith to draw it, and, on that account, I did not give unto him any more revelations than I could possibly help. It was very difficult for me to work through him; but with you it is to the contrary. I have no trouble to give unto you the revelations of my will. I cannot hold them from you. You draw them from me by your faith, and it is pleasant for me to give them unto you. You have great faith in the theory of my gospel; but it is hard for you to exercise faith in the power of it, although you know that the power of it will be given.

2. When I come unto you, I shall have to force myself upon

you. You have not sufficient faith to draw me; consequently, I shall be compelled to force myself upon you. I wish that you could draw me; but you cannot. You know that I have to come speedily; and thus I have to work with you in this respect, even against faith, and it is hard for me to make you believe that I am coming up to you to give unto you the power of your office—even as I gave unto you the theory of the fulness of my gospel.

3. You seem to work against me in relation to the conferring of power upon you. If you could draw that blessing upon you by your faith, it would be much better both for you and for me; but it seems that you cannot. I shall be compelled to force it upon you, and I shall do so very speedily. I am very sorry that it is so hard for you to exercise faith in my coming to endow you with power. You know that I have promised it unto you, and you should know that shall fulfil my promise. You know that I cannot fail. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



## REVELATION PROMISING TO PRESERVE FAITHFUL THOSE WHO HAVE HITHERTO BEEN FAITHFUL.

No. 192.

WEBER, UTAH, January 1st, 1862.

1. Lo, I come, and all nature shall feel the shock! The earth shall reel, and men's hearts shall fail them! The cloud is now gathering! This you feel. You know that I am coming, for I have given unto you a true feeling, and you shall not be disappointed. You will understand my movements, for I will not hide anything from you.

2. My people are unsettled in their minds, and there are a number of them who wish to leave this place, for their faith is failing them. They begin to think I never intend to come. Others of my people wish to leave this place for a few days; and my people in general wish to scatter. What shall I do with them? Shall I let them scatter? I know that they want both food to eat,

and wood to burn; and I know, also, that they cannot hold together more than a few days longer. I know all about their situation. Their faith is failing them, and that is the worst of all. But, shall I suffer any of my people who have been faithful hitherto, to leave me now? No, I shall not. I will hold them as with an iron grasp. I will stop them. There are those among my people who would like to leave this place to-morrow. When my people are about to scatter, then I shall come and stop them, and I will find them something better to do than to forsake the truth. As I have gathered them together, so I will take care of them; but they must not go away from this place. Let them hearken unto my words, and obey them, and I will take care of them. If they go away they may be caught. I can scarcely give them liberty to be absent one day, although I know that many of them are nearly destitute of wood, and that they have but little opportunity to obtain it; but I am coming to their deliverance.

3. How soon shall I come? I am now preparing myself to come. But you say, "I thought that you were prepared?" Mine army of warriors are with me upon the earth, and have been for many days. They are ready to receive their appointments; and I am now stationing them throughout this Territory. I am now appointing the different generals their separate work, and those generals will appoint mine angels their work. I have the names of all those whom I intend to slay the first time of cutting off; and those generals will place an angel by the side of each of those whose names are recorded for destruction; and when I shall have set those warriors in order, and an angel shall have been placed by the side of each of those of mine enemies whom I intend to cut off this time, then I will come and give unto you your rod; and when you shall have given your command, I will give mine unto the generals of mine army, and they, theirs, to the heavenly hosts; and then mine angels will slay mine enemies all at once. I am now at work arranging mine army. That is all that I have to do before I come unto you; and that is a very short work for me to do; and when I shall have accomplished it, I shall come to you, as I have said. You may, therefore, form an idea as to how long I shall be before I am with you. When I come, I shall be very-likely to visit you the first thing in a morning.



4. My people ought not to leave this place on any account whatever. Some of them will go away to obtain such things as they think they need; but it is not safe for any of them to be absent from this place one day. I have now told my people, and they can please themselves as to what they do. I know they have been disappointed before, and that has partially broken their confidence in me; but if they will do as I have commanded them, they will be benefitted by it; for I do not always mean to disappoint them.

5. You say, my son,—that you wish that something would transpire to force me out of my hiding place to deliver my people; that you do not care what it may be, for you think that I shall never come to my people until I am compelled to do so, and that I will not come of my own free will; but I can assure you that I shall. What can I say more unto you? I will accomplish my work, and save my people, if they will obey me. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.



#### REVELATION SHOWING THAT PEOPLE WILL FOR- SAKE PRINCIPLE IN THEIR ENDEAVORS TO AVOID TROUBLE.

No. 193.

WEBER, UTAH, January 3rd, 1862.

1. I WISH to speak unto you again concerning those people who have yielded obedience unto the fulness of my gospel. You are afraid that I shall lead you into trouble by deferring their deliverance. You are afraid that I shall weary them so much that they cannot endure it, and thus overpower them with hardships until their spirits are broken and they give up; and that through too many hardships they will be led to give up, and thus deny me, as some have already done who never have endured anything. You say that you know what mortals are. You say that if I overburden them, they will deny either me, or anything else. You say that they will bear only so much, and if you place any more than

that upon them, that they will turn around upon me, and curse both me and everything else that proceeds from me. You know that this is a thing which mortals are guilty of.

2. They will bring themselves into trouble, and they will give way and deny anything; yea, even the sight of their own eyes. If you press them hard enough they will break through anything, regardless of principle. They do not study principle in an extremity; but they study how to avoid trouble, and they forsake principle. They can see nothing else but getting out of an unpleasant position the best way that they can; that is all that they care about knowing then. They do not look at the consequence that will follow the course which they take when they forsake principle; and thus mortals can only bear so much before they will give up. But there are some that will bear more than others. All people cannot bear the same amount of hardships before they give way. Some will give way sooner than others; and those that give way in the least difficulties are the most worthless. The purest material will endure the most, because there is the least dross about it. I know what mortals can bear. I know the nature of them all, and I know how much I can lay upon them before they will entirely give up and deny everything; for they will do this if you place too much upon them.

3. When I have gathered a people together, the law of heaven compels me to place a trial upon them before I can confer a blessing upon them; and in placing this trial upon my people, some of them will give way and deny me, while others will endure that trial without much difficulty; such is the difference in the nature of people. Some will not endure the trial which merits that promised blessing, and consequently they cannot receive it. No person can receive a blessing at mine hands without they endure the trial which was appointed by law for that blessing. There is no blessing that can be conferred upon Abraham's seed but there is a trial connected with it; and before a people can be permitted to enjoy the blessing, they must first endure the trial which was appointed for that blessing. If they cannot do that, they never can partake of the blessing. Before a people can enjoy the sweet, they must first partake of the bitter; and when they have earned a blessing, they can enjoy it.

4. And now I am placing a trial upon my people just before I give unto them the blessing. Some of them will not endure it; but they will deny me altogether on account of a slight trial which I am compelled to place upon them before I can deliver them. I do not wish to afflict my people by trying them, if I could give unto them the blessings without it; but I cannot. If a people must have one, they must have the other. Merit and reward go hand in hand. Where you find one you find the other. They are based upon the principle of justice, which is an unchangeable principle, and is sustained by all glorified beings. Therefore, the faithful of my people will know my situation, and they will not think that I am too hard on them. When I try them according to the law by which I am governed, I do not wish to be any harder upon them than I can help. I do not delight in afflicting those who trust in me; but I strive to make their burdens as light as I possibly can. I have done all that I possibly could for my people as time has passed along.

5. I know all about their situation, and I feel for them. I will release them in time. I know their destitute state both for wood and provisions. I will deliver them before they are called on to suffer for those things which are most needed. Many of my people have been faithful, and I will not lay more upon them than what they are able to bear. I will not break them down before I come to deliver them. The law of heaven does not bind me to lay a burden upon my people which they are unable to bear. But there are those among my people who are unwilling to bear the slightest burden and endure the smallest difficulty. If they are called upon to bear with the least inconvenience, they begin to murmur against me, and charge me with being oppressive. What are such people good for? I have no use for them. They are unworthy to merit the least blessing. I suppose that they think they ought to have blessings without meriting them. They feel that they are something extra, and that they have no right to be tried.

6. All those who receive a blessing at my hands must abide the trial which was appointed for that blessing. None can escape the justice of my law. Therefore, my son, you may expect to see a few people among those whom I have gathered together, who



will not endure that trial which is appointed for my people to pass through before they can claim the blessing which lies before them. Many of my people will endure the trial, and enjoy the blessing; but a few will deny me and fall, and be destroyed by the brightness of my coming, and lose that blessing which they greatly desired to partake of. Therefore, let those of my people who wish to receive the blessing endure the trial valiantly, and they shall receive it; for I am coming to give unto them their reward. I am Jesus Christ. Even so. Amen and Amen.

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THE PEOPLE ARE ANXIOUSLY AWAITING A MANIFESTATION OF THE POWER OF GOD.

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No. 194.

WEBER, UTAH, January 3rd, 1862.

1. BEHOLD, I say unto you, my servant Joseph,—you feel dissatisfied with me because I have not made known unto you the exact time of my coming. You desire to know why I have kept this secret from you up to this time. You say that it would have saved you much uneasiness if you had known it. You say that on account of not knowing that secret, you have not known how to counsel my people, and that you are set fast with them. You say that you do not know what to do with them. You say that you feel as though you were bound with them; and you say that you should be well pleased with me if I would give you liberty. You say that you can do no more for them than what you have done, and you now wish to deliver them into my hands to see what I can do with them. You say that they are very restless, and it is out of your power to pacify them. You say that nothing but a manifestation of my power will satisfy them.

2. But I can assure you that the manifestation of my power which they are looking for, and which I have promised, will move some of them out of the way when it comes. I am greatly surprised at some of my people. If they saw a manifestation of my power, and were permitted to live through it, they would do little or no good afterwards; for after they had seen it, they would say

that it was of the devil, and not by the power of God. Those who cannot believe in the keys of the holy priesthood, and in the revelations which proceeds from my mouth, would not believe that it was me when they saw me; but they would say that I was the devil. They would not know me from the devil. Those people who do not believe in the revelations which I have given, deny my power, and they do not know me. What claim have they on me to deliver them? I will send them speedily to their graves when I come.

3. Through their wickedness they force mine holy angels far from them, and they cling close to the devils, and invite their influence, and through it they deny the truth. What have they to do with me? I have had enough of such saints. They profess to be saints and act like devils! They cannot believe the sight of their own eyes. What can I do with people who deny the sight of their own eyes, as some of those people do who profess my name? But there are not many of my people who are so unbelieving as to deny everything. But I shall slay all those who deny the revelations which I have given. A manifestation of my power would not benefit them. They would not believe that it was from me any more than they would believe that the revelations which I have given were from me. That spirit that will deny one, will deny the other; therefore, such do not believe in me; they are infidels, and will deny my power, and defy the Holy Ghost. They have committed a sin which is unto death, and there is no forgiveness for them in the flesh; and I shall slay them when I come.

4. None of my people have had a justifiable cause to allow their feelings to run to such extremes as that,—even to deny all that I have revealed, as some have done. But my people may say that none of them have done that. There are some among my people who have done this in their feelings. They have denied me altogether, and I have cursed them, and if they were permitted to live upon the earth, their flesh would consume away upon their bones, and their eyes would drop out of their sockets. If they were permitted to live upon the earth, they would never have another day's happiness; and when they died, they would die such a death as I have before described. The Holy Ghost will never operate upon them again while they are in mortality. But as I

have said unto you before,—I will put an end to their existence when I come, and I will set a mark upon them in order that the rest of my people may know them and shun their company during the time that they are permitted to live. Those of my people who are led by the Holy Ghost will know them when they see them, for I will show them unto the faithful of my people; but they will not hurt any of my people with their evil spirits, which lead them, while they are permitted to live among them.

5. And behold, I say unto you, my son,—you wish to know when I am about to come. I have never been able to tell you this exactly. I cannot tell this so long before the time; and because I have had so many difficult circumstances to meet with which have baffled me. But I can tell you as near as a day before, or may be a little nearer. When I get within a day of the time of my coming, then I can tell you, and very likely I may do so. I do not want to promise you that too positively; but I will do all that I can to satisfy and encourage you. This much I can tell you, that my coming is very near. You know your own feelings in relation to my coming. It is as near as you feel that it is. You know that I have never suffered you to be deceived in your feelings. Your feelings are correct; follow them, and counsel my people according to them. If you will always do this, you will counsel them aright; for I will influence you aright. And if you follow your impressions, you will never go astray. I am the Lord Hosts; and lo, I come quickly. Even so. Amen and Amen.

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#### REVELATION CONCERNING THOSE PEOPLE WHO WERE ACTUATED BY HYPOCRISY AND CON- SECATED PROPERTY UNWILLINGLY.

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No. 195.

WEBER, UTAH, January 6th, 1862.

1. BEHOLD, I say unto you, my son,—this, my people, have consecrated their property according to my commandment, and I may try the sincerity of some of those who have consecrated their property unto me; and if I prove them dishonest, I shall withdraw

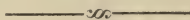


my holy spirit from them, and I shall destroy them for their hypocrisy and wickedness. There are many of my people who consecrated their property with all their hearts, and they would give it up at any time when it was called for, and their hearts are right before. But there are others of whom I am jealous, whom I intend to try; and if they resist me after they have delivered themselves and all that they had into my hands for my disposal, then I shall withdraw my spirit from them, and destroy them in the flesh; for I am the Lord, and I rule in heaven above, and upon the earth beneath; and who can stay my hand? I speak the word, and it shall be obeyed. I regard not the persons of men, only according to their obedience to me. I will accept of none but the whole-hearted. If any person loves their earthly substance more than they love my gospel, they shall not enjoy it. I will not accept of idolatrous people. If the principles of my gospel are not worth all that a man possesses, he cannot have them; for it will take all that he possesses to purchase them. If a person cannot give up all their worldly substance, it proves that he loves his worldly possessions best; and where a man's heart is, there his treasure is also; and that person who worships his worldly substance, and not me, is an idolator, and he cannot be a member of my Church; for no idolator can enter into my kingdom. My laws cannot be broken.

2. And behold, I say unto you, my son,—you are displeased with me for giving this people the power over you. You say that you cannot do anything with them. You say that they will only do what they feel disposed to do, and that you cannot help yourself; and you desire to know what you are to do with my people if, when you give unto them a commandment, which has come from my mouth, they will not obey it. You must deliver them into my hands, and I will destroy them if they will not obey my commandments which I give unto them through you. You need not to put yourself to the least trouble, but deliver them into my hands, and I will move them out of your way at once; for I am coming to settle all disputes with all parties among my people here and throughout this Territory. It is hard to make my people understand me. O how some of them love the things of this world which are perishable. If they would obey me, I would give unto

them never failing riches and life everlasting; but they strain at a gnat and swallow a camel. They will strain and stumble over one of the simple laws of my kingdom; and, on the other hand, they will swallow the devil and all his works without the least difficulty. What can I do with such a generation of people? They are unworthy of the least of my blessings.

3. And behold, I say unto you, my son,—your feelings are greatly agitated when you behold those traitors who have forsaken me and who are now my most bitter enemies. I will promise you this, that they shall not live upon the earth more than a few days. I will move them out of the way when I come; for I despise them as much as you do. I know that you have been afflicted in your feelings every time that you have seen them. They have been proud of their abominations, and have mocked me day by day. I will lay everyone of them low when I come. As I live, I will not spare the life of one of them; for they will be smitten from the earth. I can assure you that I am coming unto you fully as soon as you expect to see me. You know your present feelings. You may depend that my coming is close upon you. Prepare for me, for I am coming as a whirlwind. I am Jesus Christ. Even so. Amen and Amen.



## REVELATION SHOWING THAT ALL PEOPLE WHO ARE HEIRS OF SALVATION MUST ABIDE THE ETERNAL LAW OF CON- SECRATION.

No. 196.

WEBER, UTAH, January 7th, 1862.

1. BEHOLD, I say unto you, my son,—you feel to ask me what I am doing. You wish to know what I am waiting for. You wish to know whether I am waiting for another mob to rise up and come up against my people. You say that if I am waiting for this, you should like to know it; for you say that there is something about me which you do not fully understand; and that you would like to understand my movements more fully than what you

have hitherto done. You say that you are weary. You do not want to wait any longer for me; and you say that if I would come, it would greatly relieve you.

2. What shall I say unto you concerning these things? I can assure you that I am not waiting for another mob to rise-up. Mine enemies have done all that I require of them to warrant their utter destruction in the flesh. Then what am I waiting for? "Are you waiting for your people, or are you not ready? Answer me this question, and it will set my feelings at rest." I am waiting for my people. I called upon them to consecrate their property, and they did so; and now I wish to try the honesty of a few of my people of whom I am jealous; and if they deliver up with all their hearts, I have nothing more to wait for. I want a perfect giving up by all my people who expect to be delivered; and it must not be given grudgingly, but with free and generous hearts; and those who cannot do this, I wish them to withdraw from the rest of my people as soon as they can; for as soon as they will have withdrawn from among my people, I will come. This is what I am now waiting for. If there be none in the midst of my people but those who are willing to offer up with all their hearts, the sooner that they manifest their complete devotion, the better; for I will come as soon as they have done this.

3. They are holding me from delivering the faithful of my people. I want all things right with my people before I deliver them. The law by which I am governed compels me to have all things right with my people before I can release them. If all my people (so called) will not offer up, they are not all of one faith; they are not all one in me, and consequently they are not mine, and cannot lay any just claim on me in mortality. Those of my people who will offer up with all their hearts, according to my law, have a claim upon me to deliver them and to fight their battles; for they have honored that eternal law of consecration, which law cannot be broken, for it is an eternal law; and those of my people who abide that law become one in me, as I am one with my Father. Without an obedience to that law, a people can never become one.

4. This law is upheld by all Gods; and without an obedience unto it, no person can obtain eternal life. It is the gateway into



celestial glory; all angels are regulated by that law; upon it all true happiness hangs; all glorified beings are held together, and are governed by it; it is the great law of heaven; upon it all other laws are based; it is a celestial law, and my people will have to abide it under the fulness of the holy priesthood. Some portion of the celestial law will be kept by mortals, and some portion of it will not. The celestial law regulates all things upon a celestial earth, and there are some portions of a celestial law which mortals can abide, and other portions that they cannot, and the portion which mortals can abide, they will be compelled to. My people need not think that they can stand against it, for they cannot; for there is not a God who rules on high that does not sustain it. My people cannot evade it, no matter what they do. They will have to abide it or be slain. There is not a person now living upon the earth, nor ever will live upon it, but what will either have to abide that law or perish. None can ever break it and live. As it reaches one nation of people after another, and they reject it, they will be swept off from the earth until it has conquered all things and brought all mine enemies under my feet; and those who oppose it, are not my friends, nor friends to the principles of righteousness; and I shall treat them as I do fallen spirits. I shall move them off the earth as they cross my pathway. My people should know that they will either have to obey that law or perish; and if there is one person among my people who will not abide that law, I will slay him, and I will give his property to the poor.

5. I will make all people, either living or dead, consecrate their property as I come in contact with them. This law has to be kept by the children of men, or else they will have to perish; it is either one or the other with them. Therefore, I want all my people to show themselves as they are. If they will not give up with all their hearts and abide this law, let them come out against it, and separate themselves from the rest of my people who will abide it, and when they have done this, if there should be any opposed to it, I will come and deliver the rest; and if there be none opposed to it, let my people all give up at once, for there are a few of my people who have held back, and I am waiting to see what conclusion they will come to. Therefore, let all my people

clear the way for me. They know my will; for lo, I come quickly.

I am the Stone and Shepherd of Israel, and the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.

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REVELATION DESCRIBING THE AMOUNT OF  
TESTIMONY GIVEN TO GOD'S PEOPLE  
CONCERNING HIS WORK.

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No. 197.

WEBER, UTAH, January 8th, 1862.

1. BEHOLD, I say unto you, my servant Joseph,—I made unto you a promise that I would deliver my people in time; that I would not let them suffer either for wood or provisions, and you shall see that I will fulfil my promise to your satisfaction. You may now safely begin to prepare for me. You know what preparations will be necessary for such an event as the one which lies before you, for I have told you often enough. I have been feeling after a few of my people, and nearly all, if not all of them, will come to my terms; but if there should be a few who will not do so, they must not be suffered to come into the rank when my people shall be gathered together to meet me; none shall be permitted to stand there but those who have consecrated according to my appointment. I know that my people think it is hard for them, considering the amount of testimony which I have given unto them, to entirely give up unto me. I desire to reason with them upon that matter. They think that I have not given unto them a sufficient evidence that I have commenced a work, or that I am leading them. They say that they have never, as yet, seen me nor any of my holy angels; neither have they seen a manifestation of my power, and that, notwithstanding this, I call upon them to make a full and complete sacrifice of all that they have unto me. They cannot understand it. They say that, considering the limited amount of knowledge which they have received, it is almost too much for them to subscribe to.

2. My people all know that I am at work, and that I have commenced to organize my Church in their midst; that they have felt

the operations of my holy angels upon them many times; that my spirit bears testimony to the words of my servant, the prophet, and to the keys of the holy priesthood which he has brought to the earth. They know that he has opened the heavens, and revealed unto them the rounds of eternity—even all the heights above, and depths below; that he has made known unto them the nature of all things both in heaven and upon the earth, and also their own origin and destiny. They know very well that all mysteries have been solved by him; that he has progressed far beyond their limited knowledge and comprehension; that his wisdom cannot be approached by mortal men; he leaves them all in the shade; they are fools compared to him. His wisdom circumscribes all the world, and will, shortly, circumscribe all eternity. All former prophets fall into the shade when compared to him. He makes clear to the human mind all the dark mysteries which they have introduced into the world, over which thousands have stumbled. Nothing comes amiss to him. He is the master of the whole world.

3. My people, if they know anything at all, know that what I have said is true. They are all living witnesses to it. Have they no testimony of me and of my truth? It is now several thousand years since any people had so great a testimony as these few people who have yielded obedience to the fulness of my gospel have. Hundreds and thousands of people have sought to serve me to the best of their abilities, and have laid down their lives for the little truth which they thought they had received; but the little truth which they received bears no comparison to the light which these, my people, have received. They endured by faith, and have never, as yet, received the object for which they suffered and died; yet it appears too much for some of my people even to consecrate the little property they have just before they receive that blessing for which so many thousands have suffered and died without obtaining.

4. Some of my people whom I have gathered together are unwilling to put themselves to the least inconvenience by striving to bring about that promised blessing. I have not called upon any of them to sacrifice their lives. I have only called upon them to consecrate their property in obedience to the law of heaven, and



my people must either do so, and deliver themselves into my hands, or they can never be saved. Therefore, those of my people who will not consecrate their property, if there be any such, will have to consecrate their lives; for I shall take them, and then their property will do them no good. They will lose both their lives and their property at once! Therefore, let all those of my people who wish to save their lives and prosper upon the earth, obey my commandments, and they shall so. I am the Lord, and I will uphold them. Even so. Amen and Amen.

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THE LORD COMMANDS THOSE MEN WHO HAVE  
WIVES AND CHILDREN ABSENT, TO REMAIN  
AT THE GATHERING PLACE.

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No. 198.

WEBER, UTAH, January 10th, 1862.

1. BEHOLD, I say unto you, my son,—I see the true position of my people. There are quite a number of men here who have yielded obedience unto the fulness of my gospel, who are laboring under great disadvantages in consequence of the absence of their families. They are put to much inconvenience in almost every respect. They feel very much for their families who are absent from them, whom they would like that I should take care of, and whose lives they would like that I should save when my overflowing scourge passes through this Territory. I know the feelings of those men towards their wives and children, and I will make unto them a promise that, inasmuch as their wives and children are one with them, and with my work, and will not fight against it, I will preserve their lives, and bring them into the fulness of my gospel, and my servants shall enjoy the society of their wives and children again. My servants need not to trouble themselves on account of their families, for I will take care of them inasmuch as they are worthy; but if there are any of my servants who have wives and children absent from this place, who are not one with them, but who are mine enemies, who are fighting against the truth, who have time after time resisted the promptings of my holy angels,

and have utterly refused to be led by them, and still continue to do so,—such I shall destroy when I come; for their names are recorded for destruction.

2. I have sent my holy angels to operate upon every person in this Territory who is an heir to the resurrection, and they have striven with them, and some of them have given way to their operations, and mine holy angels are now leading and watching over them, and they feel, to a certain extent, as these my people do. They are longing for a day of deliverance to come—they feel as though they were in bondage—even as those of my people do who have yielded obedience to the fulness of my gospel; but they do not understand my plans as well as these, my people, do; but I have broken them loose from the grasp of the devil, and when I break the bonds which now bind them, I shall be able to turn them entirely unto me. This I shall do directly. Therefore, I shall save the lives of that class of people. Their names are all recorded for salvation, and I shall take good care of them.

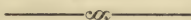
3. But there are others in the old Church who are heirs to the resurrection, who have resisted the operations of my spirit. I sent my holy angels to operate upon them, and after they had labored with them for a time, and could not turn them to righteousness, they wrote down all their names, and handed them to me; those I shall destroy. I am compelled either to turn a people to me, or destroy them; therefore, when I come, I shall utterly destroy all those heirs of salvation whom I could not turn unto me.

4. There is, also, another class of people in the old Church unto whom I never sent my holy angels, in order to lead them to salvation. They have no claim on me. They are influenced by the devil and his angels, and their names are all down for destruction. The first slaughter which I shall make in this Territory will not leave many of them alive. I shall be hard on that class of people, for they are fallen spirits. They have deceived the rest of the people, and led many of them to destruction. I have now in my possession the names of all those of all classes whom I intend to destroy. Therefore, my way is perfectly clear before me, and I am coming speedily. I am the Lord of Hosts.

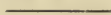
5. And behold, I speak unto you again concerning those of my servants whose families are absent from this place. Let them

make themselves contented concerning their families; for I will take care of as many of them as are worthy, and those of them who are not worthy I shall destroy. If my servants were with their families, and their families were not worthy to live, they could not save their lives. Nothing can be done to help those who are condemned to die; neither can anything be done to injure those whose names are down for salvation and deliverance. All are in my hands, and I will give unto them their rights.

6. And let those of my servants, of whom I have spoken, trust in me, and be contented as they are. They must not go to their families now; but they must remain where they are until I shall have delivered my people, and then they can have those of their wives and children who shall be left alive, again. All things will be right with the faithful of my people. I am the Lord, and I am coming speedily. My people will not have time now to go any great distance to see their families, and to return; for I am just upon the point of coming to my people; therefore, let them stay in this place, and keep themselves as clean as possible; for I, the Lord of Hosts, am coming to their deliverance. Even so. Amen and Amen.



# REVELATION IN WHICH THE LORD REFUSES TO MAKE ANY ADDITIONAL PROMISE CONCERN- ING THE TIME OF HIS COMING.



No. 199.

WEBER, UTAH, January 11th, 1862.

1. WHAT can I say unto you, my son, to satisfy you? I can see that you are oppressed in your feelings until you scarcely know how to endure it. You see that, for some cause or other which you do not fully understand, I continue to defer the deliverance of my people day after day, and, on this account, you are in great trouble. If you understood the cause of it, you would be perfectly satisfied; but you do not. You say that you do not know how long I intend to baffle my people, as I have baffled them for the last few weeks; but that you would like to know; that in conse-



quence of my people being baffled by me so much, you do not know how to understand me; and, on that account, you do not know how to prepare yourself to meet me, neither do you know when to look for me. You say that you want something positive from me, which both you and my people would be able to depend upon; that if I do not give it unto you, that neither you nor my people will know when to look for me, and that you will all be taken unawares, and, consequently, be found altogether unprepared to meet me.

2. Should such be the case, you think that I, and not my people, ought to bear the blame; for you say that my people have already prepared themselves once or twice to meet me, and I disappointed them. Therefore, they do not know when to look for me unless I give unto them a positive statement with regard to the time of my coming, and, even if I should do that, you say that my people would not place confidence in what I should say; that they would expect to be disappointed, as they were before; that they would not believe in another promise, should I make one unto them; that it is of no use whatever for me to make any more promises unto them until I shall have fulfilled those promises which I have already made, and that to do so, is my next duty unto my people. You also say that, inasmuch as I have promised to come and deliver my people, I shall do it; and such being the case, you wish to know how my people can prepare themselves to meet me when they do not know the time of my coming; that under such circumstances, you can see no other chance for me, than to come upon them unawares; for you say that they will not believe another promise on that subject on any consideration whatever. Therefore, you wish to know what course I am about to take with them, in order to give unto them a true knowledge of the time of my coming.

3. I told my people, some time ago, to keep themselves neat and clean, and to watch for me until I come, and all those who have observed that commandment, and will continue to do so, will not be taken unawares; but those of my people who have not kept that commandment will be taken unawares. If my people are wise, a hint unto them is sufficient.

4. The hour of my coming is nearer than many of my people

suppose that it is. I shall not tell my people to prepare for me any more. I have once told them how to prepare themselves to meet me. I shall come as a thief in the night upon some of them, and I shall catch them going to sleep; for when some of my people little expect me, lo, I come.

5. Some of my people are already beginning to think that I am delaying my coming, and their faith is beginning to fail them. It is time for such to begin to look out for me, for I am coming to awaken them. My people being in such a condition is one sign of my coming. I shall come when the faithless least expect me. I shall come as a thief in the night upon the blind and rebellious, and I fear that there are a few of that kind among my people. They will be caught in a snare; but the wise and obedient will not be caught in a snare. They will look for me at the right time, and they will not be disappointed, for my spirit shall guide them aright; but it will guide none but them. My spirit will remain with the faithful, and lead them into all truth. I shall deliver them, and none else. I shall not come upon them as a thief in the night; for they will understand. They are my friends, and will not be deceived; for I am their Shepherd and Defense forever; even the Lord of Hosts. Even so. Amen and Amen.



## REVELATION CONCERNING HYPOCRITES.

No. 200.

WEBER, UTAH, January 11th, 1862.

1. I HAVE heard your prayer, my son, and I am come to answer it. You greatly desire to know of me the reason why I delay so long the deliverance of my people. I will make it known unto you. I will make known unto you the true situation in which I am placed, as regards my people. The law of heaven compels me to enforce the law of consecration upon them, and deliver those who will abide it, and none else. I called upon all those of my people who were willing to abide that law to consecrate their property; and nearly all of them, if not entirely all, came forth, gave in their names, and stated the amount of property which they had; and they signified, both by vote and by deeding their

property over to me, when called upon to do so, that they would abide that law. But when I sent my servant unto some of them, they would not give up to him any portion of their property.

2. But behold, I say unto you, O ye hypocrites! I will have your property, and your lives, also! Ye cannot mock me! I did not want you to vote, neither to come and deed over your property to me if you did not intend to give it up when my steward called for it.

3. There are hypocrites among my people who are worthy of death, and they will have their reward; for I will give it unto them. They show how much they love my work. They place a greater value upon a little perishable property, than they do upon the principles of eternal truth. But those principles cannot be purchased by them. Such men are unworthy of a standing among the honorable men of the earth. They are men of no principle whatever. There is nothing about them worth saving. They are entirely worthless. They are not equal to honorable devils; for devils will sometimes keep their word, and, to a certain extent, their fellow devils can depend upon them; but some of these people with whom I have to deal, have nothing honorable about them. There is no dependence at all to be placed in them. They are a disgrace to their kind. They are of no use to me, but, instead thereof, they hinder me from coming to deliver the faithful of my people. I have been waiting to try those of whom I was suspicious, and I am now satisfied concerning them. You do not know them all; for I have not shown them all unto you. If I were to send my steward unto them for a portion of their property, and wait for a denial, in order that you might know them, it would hinder me for a considerable time from coming to set the faithful of my people free.

4. And behold, I give unto you a commandment,—you shall not suffer any person who has positively denied my steward the privilege of taking a portion of his property for the support of the poor who have consecrated their property both by vote and deed, to stand in the rank with my people when they shall be gathered together to meet me. Such are rejected by me. I am the Lord.

5. And behold, I say unto you, my son,—I will not waste my time in trying the rest of those of whom I am jealous, by sending



my steward unto them, and waiting for a denial from them; for it would occupy too much time. I know their intentions as well as if I tried them in that way. Therefore, I shall suffer all those whom I know to be hypocrites, but whom you do not know, to come into the rank with the rest of my people, and I shall slay them there.

6. I shall deliver none but the whole-hearted. I have no more time to spend with hypocrites. I shall now come to give unto all persons their reward. Those hypocrites will speedily find me upon them. They have hindered me for a time, but they shall hinder me no more. I want no more of them. I will now have their property. Let them blaspheme and gnash their teeth as much as they may, it will avail them nothing. I gave them a fair chance to give up their property honorably; but they would not. They might have saved their lives, and, in due time, have gained much more property than they now possess. They think that, possibly, I shall never come; but they need not to think any such thing. Some of those corrupt men who forsook the truth at the beginning of my work, try to comfort themselves with the hope that I shall never come; but oh! how they are deceived by the devil! I will now show them their condition. The thing that they have greatly feared is now at their doors. Oh, how they have wished that my servant was a false prophet, and that this work which I have commenced might go down! When they have seen it prosper, it has cut them to their hearts like daggers. They are now in hell, and their flesh is wasting away from their bones; for they are cursed! They have had no pleasure of their lives; but they have been in hell ever since they departed from the truth, and their misery has been great. I am now about to send them home to recompense them for all. The ways of transgressors are hard; but the ways of truth are the ways to true happiness, and those who walk therein are sure to find it.

7. Lo, I come as a whirlwind, and but few will stand to behold my appearance; for I shall come as a refiner and purifier, to set my house in order. I am the Lord of Hosts. Even so. Amen and Amen.



## REVELATION CONCERNING RICHARD COOK AND JOHN BANKS.

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No. 201.

WEBER, UTAH, January 14th, 1862.

1. LISTEN unto me, my son, for I am about to speak unto you concerning my servants Richard Cook and John Banks. There are hard feelings existing between them. They do not see alike; neither do they work in union; they are not one in me. What shall I do with them? They cannot fill those offices which I have appointed unto them. They allow small things to throw them into confusion, and thereby it causes great disunion to exist not only with them, but throughout the Camp. When my people see a contentious spirit with those men, they are very apt to partake of it. When a contentious spirit controls men who are at the head of my Church, that same spirit runs throughout the body of the people. They all feel its influence, more or less. Those men who stand at the head of my Church should watch themselves. They should watch that spirit, and guard against it; or, if they do not, they will soon do more injury than they have ever done good. I will not suffer that spirit to exist in my Church; if I do, my Church will be destroyed at once.

2. My servants should know better than to give way to such a spirit as that; for, by so doing, they become my greatest enemies, and I shall be compelled to cast them off. I shall not allow that spirit to remain among my people. If my servants will not put that spirit away from them, I will visit them, and I will remove it, and I will remove them with it. I will not suffer that spirit to have a place in my Church. I called them to be counsellors to my servant Joseph, to assist him; but if they give way to that contentious and aspiring spirit, they will very soon become his most bitter enemies, and fight against the truth, and strive to destroy it. They would do this if they were permitted to proceed; but I will stop that spirit, if they do not stop it themselves. They know better than to give way to such a spirit as that. It would soon destroy my work if I should suffer it to exist; but I shall stop it immediately, if I am compelled to remove those two men to do

so. It would be better to slay them, and thereby stop that spirit, than to let it continue until it had taken possession of all these people, and then be compelled to destroy them; but I shall not do that. If I am compelled to destroy any person, I shall destroy those who first gave way to it.

3. I will watch those two men, and if they do not cast that spirit from them, I shall come as a whirlwind and destroy them. They may decide on what they intend to do. They know my will concerning them. They shall not destroy my people. If I am compelled to destroy them, I shall call others to take their positions. I can perform my work without the assistance of quarrelsome and contentious men.

4. As concerning my servant Richard Cook,—he suffers the things of this world to twine around his heart until he is entirely unfitted for the office which I have appointed him. He seeks to evade the truth as it is. He seeks to soften it to suit the people; and he has not preached the law of consecration in its right spirit. He has sought to evade the truth. He is afraid of hurting the feelings of my people, and thus he is operating against me and the truth as it is. He is doing an injury to the truth; he seeks to take the face of it and pervert it—even to soften it to suit the people. He has not preached my gospel in its true spirit. He is afraid that he may hurt the feelings of the people. He has not yet gained possession of the right spirit of my gospel in its fulness. His worldly substance twines around his heart, and holds him as with fetters of iron; and he has never had the power to break loose from it. His heart seems to be bound up in this world's goods, until it appears that he cannot break the bonds that bind him; and when he attempts to preach my gospel, he preaches like a man in bonds. He has to watch himself lest he should go too far. If he feels that my spirit is about to lead him out a little further than he desires to go, he will either stop or take up another subject; and in that way he will quench my spirit and force it away from him; this is preaching my gospel in bonds. Those who do this are men who will not let my spirit dictate them; but they war against it; they will only go so far; they are determined to lead my spirit instead of being led by it.

5. My servant Richard Cook is doing great injury to my peo-



ple by the course which he has taken. He has not consecrated his property with all his heart. He is still in bonds. I have not, as yet, accepted of his offering. He has not done it with all his heart; and he is holding others from doing it. He is fearful. He is afraid that I shall never come and deliver my people; but he need not be. I can assure him that I shall come too soon for him if he does not make an acceptable offering, and rid himself of that spirit which is gradually destroying him. Let him rise up like a man and prepare himself; and let him not show such weakness. He understands the principles of my gospel; but he acts very inconsistently. If he would use his judgment, he would not act as he does. If he desires to become useful unto the perishing children of Adam, let him consecrate his property in a lawful manner, so that he can be accepted of me, and live through the day of my power; and let him place himself in such a position that he can preach my gospel freely, and not in bonds, for I do not accept of any such preaching. He has spent months of his precious time, just through suffering the things of this world to twine around his heart until it is so hard for him to liberate himself. O how hard it is for those of this world who have riches to obey my law. Their riches will canker with them. Therefore, let my servant Richard Cook give heed unto my words, and obey them, that it may be well with him when I come; for lo, I come quickly. Even so. Amen and Amen.

6. And behold, I speak unto you, my son, concerning my servant John Banks. He has preached my gospel in its true spirit; but there are some things about him which are not right. He has a very stubborn will. He is not very humble. He must guard against his natural temper; it causes him to go to extremes; and when he starts on a wrong course, it is difficult to set him right again. He is not an humble man. He is not easily persuaded. It is very hard for him to control his own nature. If he does not strive to overcome his temper, it will lead him to destruction. When he goes wrong, he must be informed of it. His temper will not change my laws. He will be compelled either to submit to be put right when he is wrong, or be destroyed. Therefore let him guard against his temper, and be humble, so that my servant can work with him in a pleasant manner. I know that he feels very

important, so much so, that he thinks that my servant, the prophet, can hardly teach him anything. He thinks that he is about equal in knowledge with the prophet; but he need not think this. His knowledge is but trifling when compared with the knowledge of my servant, the prophet, whose wisdom circumscribes not only the wisdom of my servant John Banks, but that of all the world. The wise men of the earth are fools compared with him. Therefore, let no man upon the earth think that they are his equal; for they are not; when they think so, they are deceived by the devil, and they know not what they are doing.

7. I know my servant John Banks. I know the intentions of his heart. He does not like to concede to a man and acknowledge him as his superior; but he will be compelled to do it now; for I will uphold my servant, the prophet, and I will destroy every person who opposes him. I do not care who they are; I will uphold all men in their rights. I will never uphold one man in taking away another man's rights. If anything happens which appears to operate against the feelings of my servant John, he rises up against it at once. It does not make any difference whether it is right or wrong, if he thinks that it is wrong, he is satisfied. When he has given his judgment upon any subject, he thinks that it should be an end to all controversy. It is very hard for a prophet to deal with a disposition of this kind; such a disposition is assuming; it will place itself in the judgment seat. Such a spirit will lead a person down to destruction if they do not overcome it. It would be well if men knew the spirit that is leading them. That spirit which will not be in subjection to the man who holds the keys of my kingdom, and thinks itself equal to my servant, is not of me; but it is the spirit of Lucifer. Be aware of that spirit; for those who invite it will be led down to destruction. Therefore, let those, my servants, humble themselves before me, and do as I have commanded them. Let them cast far away from them that rebellious and aspiring spirit which is breeding confusion among them, and let them work together in union; or, if they do not, I shall suddenly visit them, as I have promised them. They know better than to act as they have done. They could not act much worse if they went to work purposely to destroy my work. I am much displeased with them. I am the Lord of Hosts. Even so. Amen and Amen.

THE PEOPLE ARE INSTRUCTED NOT TO POLLUTE  
THEMSELVES BY USING THE PROPERTY  
OF THE REBELLIOUS.

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No. 202.

WEBER, UTAH, January 15th, 1862.

1. BEHOLD, I say unto you, my servant Joseph,—I see the true position in which I am placed with these people whom I have gathered together. I have seen their intentions, and I know what they are. With a great many of my people I am well satisfied, and I require no more of them. But there are some who are fearful—they are afraid to trust themselves in my hands; but they are in my hands continually, and they cannot get out of them, either in this world or in the spirit worlds; for I shall never loose them, let them go wherever they may, and I shall not fail to bring them to my terms, either in this world or some other. I shall not fail to do the work unto which my Father appointed me. I can humble the rebellious when I set about it.

2. There are a few individuals among my people who have consecrated their property both by vote and deed; but they have not, as yet, consecrated it in their hearts. They are, in their hearts, holding on to it, and think that they will wait for a short time to see what I will do, and they say that they will do nothing more than they have done, until they shall have seen a manifestation of power from me; that when they shall have seen it, they will consecrate their property in a proper and lawful manner; but, until then, they think that they will hold on to their property.

3. Behold, I am the Lord of Hosts, and I am about to speak unto those people who reason in the manner which I have described. What do you think that I want with your property? Your property is as filthy rags unto me! I would not touch it with one of my fingers! It is as filthy as you are—it is cursed, and so are you. It is not your property that I want, for you own none; it does not belong to you. You are thieves in your hearts. You hold fast to that which does not belong to you. There is no thief that is willing to let go that which he has stolen; it sticks as close to him as his own heart's blood. To separate a thief from



stolen property, you must first destroy him, and then you can take, unmolested, the property which he has stolen. This is the way in which I shall act with those thieves who are in the midst of my people. I shall take them, and the property which they hold will be left. But neither I, nor the faithful of my people, will need a particle of it.

4. The poor of my people will have more property than they will know what to do with without touching their (so called) cursed property. I shall not slay them because I need the property which they hold. I will take care that none of the faithful of my people pollute their hands with it. The property which has life, that they hold in their possession, shall perish with them. It shall follow them into the spirit worlds, and they can have it there. They will die for it, and they ought to have it. They were one with it in life, and in death they shall not be separated, only while it shall have time to die and follow them. And oh, what a joyful meeting it will be when they and their property meet together again! A man will then be able to say to his horse: "O, how I love thee! How near thou art to my heart! I died for thee. Nothing could separate us while in mortality, and nothing shall separate us here! I shall never forget the many times that I have ridden thee, and the many happy times which we have spent together; and now thou hast followed me, we will again have many happy days together. O, how I love thee! No tongue can tell the love which I have for thee. We are one, and we will never be separated. Thou art mine, and I am thine to all eternity. We have lived and died together. We are one in very deed. Thou art one in me, and I am one in thee. Who are like unto us?"

5. Oh, ye idolators! How can you inherit my kingdom upon the earth? But you will say that you are not idolators. I say that you are, and that, too, of the worst kind. You have sinned against a fulness of light. How can you escape my judgment? But you will say that you have not seen much. You will deny the sight of your own eyes. You are in the gall of bitterness, and in the bonds of iniquity. You will not acknowledge the truth. There is no such thing as convincing you of it. You will deny that the sun shines when you see it.

6. I am now speaking figuratively in order to show you your true

character. The individual that will deny the work which you have embraced, will deny that the sun shines when he sees it. Eyesight is of no use to him, neither are his senses; for he will deny that he knows anything. Such people have a delusive spirit that will deny all the truth that comes from heaven. It is the spirit of the devil; and for a saint who is possessed by such a spirit there is no help. Such a spirit cannot be cast away from him while in mortality. He has to be slain to separate him from it. All those who have yielded obedience unto the fulness of my gospel, and afterwards turn away from it, become possessed by such spirits, and will be destroyed in the flesh. Those who deny the keys of the holy priesthood and the revelations which I have given, deny both me and my Father, and also the Holy Ghost, with all that is good. Let my people be aware of that spirit; for if they partake of it, it is sure death unto them.

7. My people know that I have committed the full keys of the holy priesthood to the earth. But the devil strives very hard to make those of my people, whom he can get near enough to to influence, believe that they know nothing either about me, nor the keys of the holy priesthood. He strives to make them deny all truth, and to believe that there is no God, neither any hereafter. In this way he leads men to destruction.

8. Do my people know anything about me? Yes, they do. If the devil has not blinded their minds, they know that they have the full keys of the holy priesthood in their midst. Have I not protected those who have yielded obedience to my gospel? Have I not commenced a work in their midst, and gathered them here from almost all parts of this Territory? Have I not opened the last seal? Have I not upheld my people in every respect, according to my promises? If they know anything at all, they know that I have. If all this is true, my people are compelled to trust me for the future; for as sure as I have fulfilled all my promises, in their times and seasons, while my people have been in weakness, which I could fulfil, so sure I shall fulfil those promises which pertain to the giving unto my people the power over their enemies, and establishing my kingdom upon the earth never more to be prevailed against; but to break down all other kingdoms, and to stand forever. This is the power which I am about to give unto my people. I am the Lord of Hosts. Even so. Amen and Amen.

THE LORD INFORMS HIS PEOPLE THAT THE LAW  
OF HEAVEN COMPELS HIM TO LABOR  
WITH THE WEAK AND FAITHLESS  
BEFORE HE CAN LAWFULLY  
DESTROY THEM.

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No. 203.

WEBER, UTAH, January 15th, 1862.

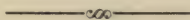
1. I WISH to speak unto you, my son, concerning my people. I can assure you that there are some of them who are unprepared to meet me. A few of them have been very backward in coming to my terms. They have not consecrated with all their hearts, and I have been laboring with them. I am compelled by the law of heaven to labor with those who are weak and backward, to show unto them the truth as it is, and to leave them without excuse; and if they will not turn round after I have done my duty to them, and shown mercy unto them to the extent of the law, I can justly destroy them. This is what has held me so long from my people; but if they had all come to my terms at the first, I should have had nothing to wait for, and I should have delivered my people weeks ago. Those of them who came to my terms at the first, have been called to suffer the inconveniences incident to such circumstances as, at the present time, they are called to endure, which are very painful unto them, and which, for some time past, have caused them so much suffering—indeed, the faithful have always had to suffer on account of the wicked.

2. My people are all together, both the innocent and the guilty, and while such is the case, and until the guilty shall have filled up their cup, the innocent must suffer with them; but when the guilty shall be destroyed, the faithful will be delivered. I will not hold the faithful of my people in pain and suffering any longer on their account than while I can settle my affairs with those few hypocrites who are among them.

3. My bowels yearn for the faithful of my people. I see their sufferings, and I long to come to their release. I will work as fast as I can with those hypocrites to bring them to that point where I shall be able either to save them, or lawfully destroy them, and I



may say that I have about done so, and I am coming speedily to my people. Let them raise their drooping spirits and keep on the lookout for me; for I shall come and release them. They will then be satisfied, and their joy will be full, for I shall abundantly reward them for all the sufferings which they have endured in this place. Let them keep their spirits up; for lo, I come quickly; even the Lord of Hosts. Even so. Amen and Amen.



### THE CLERK IS COMMANDED TO OBLITERATE THE NAMES OF APOSTATES FROM THE RECORD BOOK.

NO. 204.

WEBER, UTAH, January 17th, 1862.

1. I AM COME to speak unto you again, my servant, for I am compelled, through the difficult circumstances in which my people are placed, to speak unto you often, in order to bear them up; and, even by so doing, I can scarcely create faith within them. They let their spirits droop in spite of all that I can do in that respect. They want to see a manifestation of my power, and they say in their feelings that their minds would then be forever at rest; and that nothing short of that will satisfy them. Oh, how they are afflicted in their minds! They fear that I shall leave them to perish. If they could only feel satisfied in their minds that I shall come and release them, according to my promise, they would wait contented; but they fear that I shall not come, and that is the cause of all their trouble.

2. What can I do to satisfy them? A promise from me would not pacify their feelings to any great extent. They will never be satisfied until I come. I know that I cannot satisfy them by promises; but I have a better way than that wherein to satisfy them, and I wish to hold the faithful of them together until I can lawfully do so. My people know my situation, for I have told it unto them often enough. I have to work by law, and I cannot deviate from it. I cannot come unto them immediately; therefore, I have to take a course to hold them together, until I can

come. I shall not stay away from them one minute after the law of heaven permits me to come unto them. It is very hard for me to deal with mortals; for they are ignorant of the law of heaven, and they can see little or nothing but their own situation. I will take care of my faithful people, and I will deliver them in time. I will put no more upon them than what they are able to bear. I know how to treat mortals, and I do not put any more upon them than what they ought to bear. I am their Judge.

3. Some of my people are in better circumstances than others are, and they have suffered but little inconvenience; but others have suffered much. My people have not all suffered alike; and those who have suffered the least have been the first to give way and to depart from the truth; but I will yet try them as they were never tried upon this earth, and, either living or dead, I will make them endure the trial from which they have shrunk. It would have been better for them to have endured it, and thereby to have saved their lives. There is a trial which lies before all of Abraham's seed, and, either living or dead, they will have to endure it. People need not to think that they can ward off that trial, and shun it, for they cannot; it will come.

4. I shall speedily try those who yielded obedience unto my gospel, and, in order to shun the trial which lay before them, have forsaken me and denied the truth. I will bring a trial upon them which will waste them all away. Those who unrighteously seek to save their lives will lose them. When my people forsake the truth, the devil makes them believe that I shall never come; but I shall speedily convince them that they are in the devil's hands, and that he has deceived them. All is now over with some of them, and others will soon be in the same condition, for they have, already, denied the truth in their hearts; but they are not, as yet, fully known among my people. Now is the trying time, and it will take away all the useless and corrupt-hearted from among them. Nothing will be left but the whole-hearted, and I will take care of them.

5. When they begin to fail, I will (as they call it) take the screws off them. The lightest material will be blown away first; but when the good begins to go, I shall stop the mill. I shall save all the good, and only blow away the chaff. This I am com-

pelled to do. I know all those who are worth saving. Should I save the lives of the hypocrites, they would do me no good; but, on the contrary, they would fight against me. I know better than to save their lives. I shall purge them out. I shall not deliver one of them. If they remain among the faithful of my people undetected, and gather with them in the rank to meet me, I shall slay them there. But previous to that time, I shall purge out as many of them as I possibly can. But the time allotted to me for that purpose is now almost spent. I have forced a number of them out, and my servant, the clerk, must blot out their names from the list which contains the names of those who have yielded obedience to the fulness of my gospel, in order that those who shall be appointed to that work may not get into confusion when they shall call over the names of my people as they place them in the rank to meet me.

6. I do not want any more hypocrites in the rank than what I can well avoid. It would be so painful to the faithful to see them slain while standing in their midst; therefore, I will purge out as many of them as I possibly can. I have not sufficient time to purge out many more; for I shall be compelled to come and release the faithful of my people. They have arrived at the far end, and it is impossible for me to remain away from them much longer. I am coming unto them in time, according to my word. They can endure this week out, for it is nearly spent, and soon after it shall be quite spent, I will come. The faithful of my people can endure that much longer.

7. I have been compelled to delay the deliverance of my people so long as I have done, on account of the hypocrites who are in their midst; but now I have about done with them, and when I shall have entirely done with them, it will be a great relief to me. O, how I long to meet with my people! I want to come unto them as much as they want to see me, and I am coming after this present week shall be spent. My coming is that near.

8. My people now know how to partake themselves to meet me. I shall tell them the time of my coming no nearer at present. I know that they cannot exist as they now are; it is impossible.

9. I will now show those hypocrites their mistake. The devil has persuaded them that I shall never come; but oh, how he has



fooled them! They would not believe what I told them; but they would rather believe the devil. But they shall now see who told them the truth. I cannot save the lives of some people; for they would sooner believe the devil than they would believe me, because they love lies better than they love the truth.

I now add no more. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.

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THE PROPHET IS INSTRUCTED HOW TO RELIEVE  
THE SUFFERING POOR AMONG THE  
PEOPLE.

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No. 205.

WEBER, UTAH, January 18th, 1862.

1. YOU WISH to know what you are to do with the poorest of my people—even those who are suffering the most. It is right for my people to bear burdens according to their strength, so that they may be equal. But I have not brought them to the point yet; neither can I do so while they remain in weakness. I have gone as far with them as I can go at present. I do not expect so much from them now as I shall require of them when I shall have given them the power of the gospel; they will then have to abide that portion of my law which they would not now be able to abide. I have only, as yet, given unto them the first law of my kingdom, and a number of them cannot endure even that. Such being the case, what would they do should I give unto them the whole law? They could not endure it as they now are, and I know better than to force it upon them. I have only tried them, as yet, with the first law. But after the power of my gospel shall be given, they will have to abide the full law. Therefore, my people ought not to think that I am hard on them, for I am not. I am as gentle and as easy with them as the law of heaven permits me to be. They should not think that I require too much at their hands, seeing that I have revealed unto them the keys of the holy priesthood. The calls which I have made upon them are not

equal to the knowledge which I have given unto them; consequently they are, even now, in my debt; therefore, I have not been hard with them. But as they continue to increase in knowledge and power, I shall continue to require more at their hands until I have enforced the fulness of my law upon them. They will gradually grow from little to more until they can abide it. I shall not bring it all upon them at once; they could not endure it; therefore, I shall work with them gradually, and in such a way that the faithful and whole hearted can endure it—none else can inherit my kingdom upon the earth. I shall save the lives of all those who are worthy—not one of them will be destroyed.

2. My people need not to fret when they see people leaving them; for none will leave but those whom I have rejected. They were cast off because they were unworthy before me. Mine angels would not abide with them, because they could do nothing with them; consequently, they cast them off, and gave them up to devils, whose company they invited, and they have led them to destruction. I shall reject none but the hypocrites whom I can do nothing with; all such I shall cast off, for no idolator can inherit my kingdom. Mine angels claim the right to rule Abraham's seed in mortality, whom they either lead to salvation or cast off and destroy. Therefore, the faithful of my people must not fret on account of those whom I have cast off. No matter how closely they may be connected with them, they must withdraw from them altogether, and let them go, and not take sides with them; or, if they do, they will partake of their influence, and go to destruction with them. They must not let any person abide in their house who has denied the revelations which I have given; for I have rejected such persons, and their names are down for destruction; and if any of my people open their doors and admit them into their house, I will cast them off, also; for that spirit which denies me and my Father, and the Holy Ghost, shall not have an abiding place with the faithful of my people; I will not suffer it.

3. My people now know my mind concerning that spirit. My people are ignorant, and they do not know how to detect delusive spirits. They are very easy overcome by them. That spirit which will lead a person to deny the revelations that I have given, is the

spirit of Lucifer, and it will deny me and all truth. If there are any such among the faithful of my people, let them withdraw from them, for they are not of me; I have rejected them, and I will reject all those who open their doors to admit any into their houses, or even sympathize with them. When they are doing so, they are sympathizing with the devil, and are my most bitter enemies. They are enemies to all truth. When they open their doors to let a delusive spirit into their house, it proves that they are one with it; if they were not, they would not be willing to admit it into their house. A person is known by the company he keeps. Therefore, let all my faithful people guard against false spirits if they wish to save their own lives; for if they do not, they will lose them. I am the Lord.

4. And now, behold, I speak unto you concerning the poor of my people. It is very difficult for them to obtain either wood or provisions. My eyes are upon all these things. They are now in great need of wood. What shall I do with the poor of my people, seeing that this is the case? And not only this, but some of them have very unpleasant places to live in, and they are very uncomfortable indeed. What shall I do for them to relieve them speedily? I will tell you. As I am about to come speedily, and as my people will not need their meeting tent much more, it would be well if the poorest of my people, even those who are the most uncomfortable, would move into it after my people have held their Sunday and Monday meetings; for my people will not meet much longer in that tent. It will accommodate a great many poor families for a few days. In this way they will have a speedy relief. They can then use their old houses for fire wood.

5. After I have delivered my people, and while they are preparing to move to the central point in this Territory, even the place which is appointed by me for the gathering place, they can make use of their old houses for fire wood while they remain in this place. But they must not remain in this place any longer than they can help after I have moved their enemies out of their way. Lo, I come quickly. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



## REVELATION INSTRUCTING THE PROPHET HOW TO DEAL WITH APOSTATES.

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No. 206.

WEBER, UTAH, January 19th, 1862.

1. BEHOLD, I am the Lord of Hosts, and I am come to speak unto you concerning those people who have denied the truth, and whom I have rejected. They are going about from place to place among my people, and are striving to destroy them. My people are not able to detect their false spirit; and if great care is not taken, a number of them will be overcome by it. If they sympathize with it, it will obtain power over them, and consequently some of them might have to be slain, who otherwise might be saved. Satan seeks to deceive, and lead my people to destruction. They know him not. There are some of my people who have sympathized with a false spirit, and it is now laying hold of them; and if they do not humble themselves before me, they will be overcome, for I will cast them off; and before they are aware of it, they will be destroyed.

2. My people should know that a spirit which denies the revelations which come from my mouth, is of the devil; for I shall never deny my own words. My spirit is a spirit of truth. It is true in all its movements, and it leads into all truth. It will not contradict that which I have spoken; but it will confirm my word. It is one with me in all things; we are not divided. When those who have yielded obedience unto the fulness of my gospel, and afterwards deny the truth, go forth among my people to deceive, and lead them to destruction, they strive to make them believe that they are good, honest, intelligent, and truthful saints, and that they know too much to be deceived. Thus, with their lying mouths, and with poison under their tongues, they go from place to place seeking to deceive my faithful people; and by deceiving them, and leading a delusive spirit upon them, they cause their death, and thus become murderers of the foulest kind. Through their hellish guile they lay traps for the destruction of the innocent. They are most mean, hellish and corrupt of all people who expect to obtain a resurrection from the dead. They labor with all their

might to shed innocent blood, and thus they are instruments in the devil's hands to destroy the lives of Adam's faithful children. Such murderers must be watched, and, at all hazards, be cast out from among my people; for it would be better to take their lives than to permit them to deceive and destroy the innocent, which they would do, should they be permitted to continue in their present course.

3. And behold, I give unto you a commandment,—you shall stop the wicked course of those apostates, even should you have to put them to death in order to do so. You need not to fear any authority in this Territory, nor yet in the United States; for I will uphold and sustain you in doing so. I am now coming unto you, myself, to give unto you the power of your office. I shall be with you before you shall have had much, if any, trouble with apostates. I now deliver them into your hands, and you must deal with them as I have commanded you. I am the Stone and Shepherd of Israel, the Bright and Morning Star. Even so. Amen and Amen.



### THE PEOPLE ARE INSTRUCTED TO HOLD SMALL MEETINGS AT VARIOUS PLACES IN THE CAMP.



No. 207.

WEBER, UTAH, January 22nd, 1862.

1. I AM COME to speak unto you again, my son. You see that things are drawing to a close in this place with my people. They have apparently destroyed their public meeting room—families are moving into it. My people seem determined to force me out of my hiding place to deliver them. They now have no place where, under any circumstance, they can be assembled; and I perceive that I shall be compelled to come, for they cannot remain here in their present condition; something must be done. Therefore, my son, you see that I must now come in order to make my promises good. But, at present, there is much confusion in the Camp. Hard feelings exist in the minds of some of my

people against each other. Let them make their wrongs right, and become properly united. There must be no contention among them. They must deal justly with each other. They must put away from them all selfishness, and every one must love his brother as himself. If they will cultivate that spirit, there will be no confusion or hard feelings among them. They must do this in order to prepare themselves to meet me; for, as I have said, I am speedily coming. Satan seeks to stir up contention among them, and to bring them into confusion, in order that he may destroy them. Some of them are very weak and short-sighted; they suffer him to gain the upperhand of them in almost every frivolous thing that crosses their path. What can I do with such weak and short-sighted people? They are a constant trouble to me and to the faithful among my people. They cannot, beforehand, see the result of the smallest act of their lives. They cannot see anything but the object which they wish to gain. They do not consider the results which necessarily follow their acts.

2. But how blessed are they who can see into the future, who are endowed with the gift of fore-knowledge, who are peace-makers; for the reward of their labors shall be given unto them. They shall inherit perfect peace. They shall find great treasures of knowledge. They shall inherit the good things of the earth when the wicked are cut off; for my sole delight is in them.

3. And behold, I say unto you, my son,—you complain of not having the power to govern my people. You say that you are nearly run over by some of them; that they will do as they choose to do, and that you cannot help yourself; and you wish to know what you are to do with such men. You must keep your eye upon them. If they do not go among my people to strive to destroy them, you need not to trouble yourself about them, but let them do as they choose. If they wish to go to destruction, they may do so; but they shall not have the liberty to run at large among my people to give the devil power over them.

4. There are a few among my people who are rebellious, and you can do no good by counselling them, for they will not obey you. I know them, and when I come I will send them to their graves; until then, you may let them take their own course; but they must not be permitted to go abroad among the faithful of



my people to seek to infuse their poisonous influence into their minds in order to destroy them. Such a wicked act I will not endure from them. If they commit it, they shall instantly die. I am the Lord.

5. And as I have said unto you before,—my people have destroyed their public meeting room. They have no place wherein to meet together, even to hear the revelations read which I shall give from this time until I come. I shall speak unto them several times more, and I wish them to pay diligent heed to what I shall say unto them. I shall come unto them in time to release them. But before that time, I want to reveal a few more important things unto them as fast as I can conveniently do so.

6. They must humble themselves greatly before me, for they need great humility. I am about to talk unto them in a plain and pointed manner, and I shall search their hearts, and find out their full intentions; and if there are any among them who cannot sacrifice all things for the gospel's sake, they will fall by the hands of the destroying angels; for I cannot deliver any person who cannot make a full and complete sacrifice of all things. My people should lay these things to heart, and try themselves thereby, and see if they can make such a sacrifice. If they cannot do this, they may conclude that there is no deliverance for them; but, on the other hand, sudden death. I deal honestly with them. I tell them what I can do, and what I cannot do. They may depend upon what I say. I do not want to deceive them; neither do I want them to deceive themselves. They can save their lives by doing what the law requires; but, otherwise they cannot.

7. The law is about to be enforced upon my people; therefore, I want them to understand it as it is. They cannot get around it. They need not think that they can. When the law is presented to a people, life and death is also presented to them; for, to obey it, is life; but to reject it, is death. I fear much for some of my people; for they are determined to run in the face of the law, and think that they will not be slain. They need not to think any such thing; for, if I cannot convince them to the contrary by my word, I shall convince them by my power when I come. They are like the unthinking horse that rushes into battle and is destroyed. I want to save the lives of as many of my peo-

ple as I possibly can. If they had as much thought for themselves as I have for them, not one of them would lose their lives through transgression. But they do not think about what they are doing. O how they permit the devil to deceive them! They may think that I do not tell the truth; but I do. They work against common sense. Their intellects are of no use to them. They act as though their heads were of less value to them than a turnip. They could make some use of a turnip; for when they were hungry they could eat it; but their heads are of no use to them. Their legs have carried such heads about long enough. It is time that they were lying in their graves, where I shall soon send them. I shall deal honestly with my people whether it be in saving their lives, or destroying them.

8. And behold, I say unto you, my son,—inasmuch as you have no place wherein to assemble with my people, to read unto them the revelations which I shall give unto them, you must use your own judgment in relation to this matter. You must, by some means, let all my people hear the revelations as I shall give them unto you. Do the best that you can. It would be well for my people to assemble themselves in small numbers throughout the camp, to hold meetings, and thereby seek to edify and build each other up. In this way they must endeavor to strengthen each other for a few days until I come. I shall come speedily to their release. They may keep on the lookout for me. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



### REVELATION CONTAINING AN OATH TO BE SWORN BY THOSE WHO HAVE YIELDED OBEDIENCE TO THE FULNESS OF THE GOSPEL.



NO. 208.

WEBER, UTAH, January 23rd, 1862.

1. BEHOLD, I am the Lord of Hosts, and I am about to divide these people whom I have gathered together. I am about to cast some of them off. I will now lay a stumbling-block before

them. I have trifled with them long enough, and I will now purge the false-hearted from among the faithful of my people. I am astonished at them! They show how much they appreciate the blessings which I have conferred upon them. Oh, the sin of ingratitude which they have committed against me! But they shall meet with their reward. They are so afraid of me that they cannot do their own duties. They are so afflicted with fear that they have no pleasure of their lives. They are afraid to make the least move, lest they should lose something which would never again be replaced. Such fearful people are of no use to me. I can do very well, without their assistance. They are a constant burden unto themselves. They make their lives miserable by their dark forebodings, and they are continually striving to post themselves up against a failure. O, what faith they have in the full keys of the holy priesthood which they know that they have received! O, how they insult me with their wickedness! I can make nothing of them. They fear that I shall never come to deliver my people. They are not willing to risk all for the light which they have received, as hundreds of others have done. They say that they want to see the power of my gospel, and that, then, they will consecrate. I have given unto them the full keys of the holy priesthood, and I have called upon them for but little, as yet. I only called upon them to consecrate their property, and to make a complete offering up in their hearts of all they possessed. I did not intend to take it all away from them until I had given unto them a manifestation of my power, and, even after that, they will need means to live upon, if they abide my law.

2. After I shall have committed unto my people the power of my gospel, I shall commence to give unto each of them a stewardship; but I shall not do this while my Church is in weakness. I only call for a sacrifice, in the heart, of all that people have, and if these people had made such a complete sacrifice, they would not have withheld their property when I sent my steward for only a small portion of it. If they withheld a little from him when I sent him for it, it proves that they are hypocrites, and that they had never, in their hearts, consecrated a particle of it; if they had done so, they would have allowed my steward to take not only a little, but all that they had, and they would not have offered one word



of complaint. If my steward had met with a person of this kind, he would have said at once: "That person has consecrated in his heart, and that is enough. He shall retain his property. He has fulfilled the law, and I shall only take a little from him now, for he will let his property go whenever it is called for. He is willing either to hold it, or to let it go; therefore, it is right for him to hold it as it seemeth me good." I, the Lord, can work with such a person. He is willing to obey me in all things. He is not an idolator. He loves the truth above all things; he can sacrifice everything else for it. Such persons I have accepted, and they shall inherit the earth and possess wealth in abundance, until their souls are satisfied.

3. O ye hypocrites and deceivers! I need not to look to you for help. I have sent my steward unto you to try you, and I am now satisfied concerning you. I did not want much of your property to assist the poor before I came to deliver the faithful of my people; but I wanted to try you who profess to have consecrated your property.

4. The hypocrites may flee away to save their lives; but I will follow them up and slay them, no matter where they go. They need not to think that they can save their lives by running away. They are as safe here as they would be in any other place. They cannot run away from me. I am about ready to recompense them. I am bringing things to a point as fast as I can. They are working at a rapid rate. I am now about to draw the dividing line between the hypocrites and my faithful people. The hypocrites, though they have not seen me, begin to tremble already; but I can tell them that they will tremble when I come.

5. The inhabitants of this Territory may begin to prepare themselves for a visit from my destroying angels, who will speedily lay dead about one-half of the inhabitants of this Territory. They need not to think that they can get out of my way, and shun my judgments, for they cannot. When I come, one of the first things that I shall do will be to weed that little crop. But I shall not hurt the whole-hearted. I know them; they are mine, and I will separate them from the false-hearted. My people know what I require of them. They might as well humble themselves, and obey my law, and thereby save their lives, as to rebel against it,

and lose them. If they had allowed my steward to take that portion of their property which he called for, for the support of my poor, it would have been all that I required of them at that time. I did not want to strip them of all that they had until the law should be put in full force, which cannot be until I shall have delivered my people. I have only, as yet, been showing unto them the nature of that law, and I shall not call upon them to keep it fully until I give unto them a stewardship. But I want the rich of my people to hand out their substance to feed the poor, now that it is needed; for it will not be needed when I have delivered all the spoil of mine enemies into their hands. Now is the time, and not after their deliverance, that the poor of my people need assistance. If those of my people who are in good circumstances wish to do good, let them help the poor who are in their midst, and not keep their property from them until I come; for then they will not need it. They will have an abundance of property, even more than they will be able to take care of. If the wealthy of my people cannot assist the poor who are in their midst, their property is of no use to me; for if I ever need the property of the rich, I need it to feed and clothe the poor, when the poor need it; and if the rich cannot deliver it into my hands when I can use it to good advantage, I do not want it at all. If persons wish to do good to their fellow creatures, it should be when they are needy, even when they can appreciate a favor. They will not need the assistance of the rich when they become rich themselves. Therefore, if the rich who are now among my people cannot assist their poor brethren while they need assistance, the poor of my people will have nothing to thank them for. But I will bless the poor abundantly with the good things of the earth; for my sole delight is in them; they are my chosen ones; they have no earthly object which twines around their hearts; their dependence is in me; the truth is all in all with them; they are my chosen people, and they shall inherit the earth forever. The rich I need not to look to for much; for if I do, I shall be disappointed. The poor are my hope, and I will raise them up, and make them the head over all things, and the rich who are permitted to live shall serve them. I will bring down their high heads, even to the ground; for I am the Lord. I resist the proud, and exalt the poor and humble.

6. And behold, I speak unto you concerning the president of the priesthood of Aaron. It is his duty to be the first steward over all temporal matters, under the direction of the presidency of the Melchisedec priesthood, and also to meet with them in counsel from time to time, to report unto them the state of temporal affairs among my people. He shall receive counsel from them upon all important matters. He shall not have the power to make such calls upon the rich for the support of the poor as he may think fit; but he shall receive his authority from the presidency of the high priesthood. He shall make no call upon the rich of my people for property, until he has first obtained permission from them, and when he does so, he shall receive a note from them signed by their hands, and he shall present the note, or notes, to the person, or persons, unto whom he shall apply for property to assist the poor, in order that no undue and unreasonable calls shall be made upon the more wealthy of my people. Every precaution must be taken against wrong, in order that all things among my people may be conducted in truth and honesty. Behold, I am the Lord, and I do not censure my servant, the bishop, for being dishonest. He has been very diligent, and faithful in his office, and he is not blamable. I am well pleased with his course. I cannot bring about a perfect organization all at once; but I have to do it gradually. I have not given these instructions because the bishop has done wrong; but because it is the order of the priesthood. He must consult the presidency of the high priesthood upon all important matters; for this is his duty.

7. And now, behold, I speak unto you again concerning my people, and I make known unto you what I require at the hands of all those whom I shall deliver. I require of them that they shall take an oath in my presence, in the presence of my holy angels, and in the presence of my servant, the prophet, and his counsellor, or counsellors, as the case may be. I shall be present when my people are called upon to take that oath, and I shall deliver none but those of my people who will take that oath in all honesty and sincerity of heart. I do not wish a hypocrite to swear that oath, lest I should consume him in a minute; for I will not suffer hypocrites to swear that oath. When my people shall be



called to swear it, they shall stand in my presence, and in the presence of my holy angels. Although I may not show myself unto them at that time, yet they may feel my power penetrate them to their innermost souls. They will feel that I am there, though they do not see me; for I shall smite hypocrites dead if they come there to stand in my presence to mock me. I will speak unto you again, and make known unto you the time when you shall call my people together to take that oath. I will try my people's honesty. You need not to care how many of them rise up against you at that time; for I will stand by your side, and should all the world be against you, I am more than a match for them. I could lay the whole earth desolate in a few minutes, should it be necessary. I am not to be mocked by hypocrites. I will speedily perform an act that will awaken those who are asleep in this Territory. I am the Lord of Hosts.

8. And now, behold, I give unto you the oath which my people shall swear in my presence, in the presence of my holy angels, and also in the presence of you, and of your counsellors; and all those people who do not swear this oath, shall have their names taken off of the list, and they shall not stand in the rank with my faithful people. The male, or female, shall stand before you and your counsellors, and express the following words: "I, the servant (or hand maiden) of the Lord; present myself before him, and his servants, on this solemn occasion, to swear an oath in their presence. And I hereby swear that I will abide all the laws which he shall reveal unto his people while I remain upon the earth, at the peril of my life; and that I will faithfully abide all the counsels of the Lord which he has already given, and which he shall hereafter give through his servant, the prophet; and that I will walk blamelessly before the Lord until the day of my death. This oath I swear in the presence of the Lord, of his holy angels, and of his servants, who are my witnesses that I have bound myself unto the Lord by an oath which cannot be broken." After repeating these words he (or she) shall kiss the written word of the Lord. No person can, after having sworn this oath, and broken it, live upon the earth; for death is the penalty for breaking this oath.

I now add no more. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.

REVELATION SHOWING THE MANNER IN WHICH  
THE OATH SHALL BE ADMINISTERED  
TO THE PEOPLE.

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No. 209.

WEBER, UTAH, January 25th, 1862.

I. BEHOLD, I say unto you, my son,—it is lawful for all of Abraham's seed to swear the oath which I have now placed before these few people who have yielded obedience to the fulness of my gospel; and all people who shall hereafter enter into my Church, under the fulness of my gospel, shall swear that oath, or they shall have no part in my kingdom. None shall have a place in my Church who will not take that oath. When the fulness of my holy priesthood was upon the earth among the children of Israel, they all took that oath before I delivered them. The law of heaven forbade me to deliver them until they had taken it. It is an oath which has to be sworn by two-thirds of Adam's posterity. They swore it while in their first estate in the presence of their father, Adam. But the other third would not swear it; and, on that account, their names were blotted out of the Lamb's Book of Life. They would not sustain the principles of righteousness; but they set themselves against them. They would not abide the law of the Lord, and consequently they have neither part nor lot with him. They are under another power; and they labor to destroy all truth and righteousness. Those of my people who will not swear the oath, partake of the influence of the devil, and lend him their assistance to destroy those same principles of truth and righteousness which they, in their first estate, swore to sustain. Those of them who are the children of Adam, swore it upon this earth when it was in its first estate; and those of them who are high priests, swore it in the presence of their Fathers on earths which have become celestial. All those who are heirs to the resurrection have sworn an oath in the presence of their father, Adam, to uphold every principle of truth and righteousness; and if they fail to do so, they forfeit their mortal existence. And inasmuch as two-thirds of Adam's children swore an oath in their first-estate, and bound themselves unto their father to uphold all truth and

righteousness ; so in like manner they will, again, be called upon to swear the same oath while in mortality ; and if they will not swear it when it is presented to them, they are traitors, and are guilty of treason against the government of God ; and all such I shall slay ; for I am compelled by law to do so. I slew all the children of Israel who were guilty of treason against my government. Not one of them who were guilty of that crime ever escaped my judgments.

2. My people must humble themselves greatly before me, and mind what they are doing. They are now approaching my laws, and they need to be solemn, and very careful lest they should break one of them, and be slain. They need not to think that I deal hard with them. If I enforce a law upon them, it is no more than what both I and my holy angels abide—we abide a perfect law, and we never break it in the least degree. I do not call upon my people to do a thing which I do not do myself. I do much more than I shall ever require at their hands while they are clothed with mortality. I require nothing more of mortals than what they are well able to live up to, if they will exert themselves to do so ; but if they suffer themselves to go to sleep, the smallest duty is a trouble to them ; even the smallest requirement which the gospel makes upon them is too much for them to attend to. A person who is asleep, and without energy, is of no worth. He will turn around and deny all truth on account of his laziness and dishonesty. He is not worthy to bear the name of a man. What are such men good for ? They are too lazy to carry their worthless bodies about with them, and I promise them that I will speedily relieve them of that burden.

3. I am very sorry that I have such worthless people to deal with. I am compelled to make use of language suitable to their cases. I have to make myself appear very low, in consequence of being compelled to use very common-place language in order to deal with, and describe, such unprincipled and worthless people as some of my people are. But after all that I can do, in showing unto them their foolishness, I cannot put them to shame. They are as presumptuous, blind, rebellious and wicked as the devil himself. Language will not penetrate them at all. I have tried that method with them, and it is all to no purpose ; but I will penetrate them.



I shall not be afflicted by them but a few more days, at the furthest. I shall soon assemble my people to take the oath, and as soon as they are well through with that matter, I will come. I have nothing whatever to wait for after that business is well over, and all things are arranged.

4. I will reveal unto you the manner in which you shall administer the oath unto my people. You must commence with the high priesthood, and when you shall have administered it unto them, you must administer it unto the priests of Aaron. After them, you shall call upon the women in their order, as you shall have called upon the men in their order, commencing with your own wife; and lastly, you shall call upon the boys who have been baptized, but not ordained. When you call upon my people to swear the oath, as many as twelve persons may stand before you at a time; and when either you, or one of your counsellors (as the case may be), stand before them to administer the oath unto them, those who are assembled shall repeat the oath, word by word, after the person administering, and after they have repeated it, they shall come to one of my servants who shall hold the book of revelations in his hand, and they shall kiss it, one by one.

5. And behold, I say unto you, my son,—you must be there yourself. You need not administer the oath unto my people yourself, unless you feel disposed to do so. You may have the privilege to call upon one of your counsellors to administer the oath in your stead, and I will sanction it as though you administered it yourself. If you authorize another, he acts under you, and the thing done, is as though you had done it yourself. I am the Lord of Hosts.

6. And behold, I say unto you, my son,—I will speak unto you again, and make known unto you the way and manner in which you shall arrange all things relating to the affair which now lies before you. Be of good courage; for I am with you. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.

REVELATION INSTRUCTING THE PEOPLE TO SETTLE ALL DIFFICULTIES, AND PREPARE THEMSELVES TO SWEAR THE OATH.

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No. 210.

WEBER, UTAH, January 27th, 1862.

1. I WISH to speak unto you, my son, concerning my people. Insasmuch as I am about to call upon them to take an oath, it is necessary that they should bring themselves to perfect order, and to settle all their difficulties with each other. They must do so before they come into my presence, or I will cast them off. I will not suffer stubborn and rebellious people to take that oath. Those who swear it must be very humble and submissiye, so that I can deal with them. They must have no hardness of feeling towards each other. If they wish to be accepted of me, they must put from them all such feelings, and become one. I want none but the honest and humble. Such I can deal with; but I can do nothing with the proud and rebellious but destroy them, which I shall do. Therefore, if there are any in the midst of my people who have hard feelings against their brethren, or sisters, let them make such things right, and become one with them in me. They need not to present themselves before me and my holy angels to take the oath if they will not first do as I command them. They will now know my mind concerning them.

2. And behold, I say unto you, my son,—when you call upon my people to stand before you to take the oath, you shall put the following questions to them: “Are you who present yourselves before me on this solemn occasion at perfect peace with each other?” “Are you willing to be united according to the requirements of the gospel of Jesus Christ—even to become one in him?” And when you have put these questions to them, they shall all express their feelings; and should there be any standing before you who shall not be able to satisfactorily answer these questions in truth and honesty before me, you must command them to stand on one side; they must not take the oath, for they are rejected by me. Therefore, let my people prepare themselves in a proper manner to answer the questions, and to take the oath. Those who

intend to keep my law, and become members of my kingdom, need to be preparing themselves to take the oath in order that they may not be cast off when they present themselves before me; for they will then have no time to do so; it will then be too late. Therefore, let them prepare themselves in time, that it may be well with them. I am the Lord of Hosts.

3. And behold, I say unto you, my son,—as soon as my people shall be well through with taking the oath, I shall come and deliver them. After I shall have finished that business, I shall have nothing more to wait for. You may depend upon what I say unto you. You understand the signs of the times. To take the oath is the last thing that I shall call upon my people to subscribe to, before I come to deliver them.

4. Let them gather themselves together, and hold as many meetings as they possibly can until I call upon them to take the oath. And let my servants thoroughly instruct them, so that they may understand what they are about to do, in order that that matter may have a due bearing upon their minds; that they may enter into it understandingly, and not under any false impressions. Let them cultivate my spirit, and it will lead them aright in all things, and strengthen them, and give unto them power to keep my laws as fast as I shall reveal them unto them. If they are willing to invite my holy angels to constantly attend them, they will not lack for power to keep my laws. I am all sufficient for them, if they will only cling close to me. If they will be faithful unto me, I will be faithful unto them. My yoke is easy, and my burden is light. Let my people fully prepare themselves for that which lies before them, and all will be well with them. Lo, I come quickly. Even Jesus Christ. Even so. Amen and Amen.

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#### REVELATION CONCERNING NIELS JACOBSEN.

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NO. 211.

WEBER, UTAH, January 28th, 1862.

1. BEHOLD, I am the Lord of Hosts, and, according to your request, I speak unto you concerning Niels Jacobsen. I know him. I called him many years ago, while my Church was in weak-



ness, to preach my gospel, and, in that day he did some good. At times he was overcome, and committed sins before me, which I forgave him. I understand his nature. I knew that he was an excitable person, and that, on account of his excitability, and not because he desired it in his heart, he time after time committed sins, and was thereby led away from me. When he came to his senses, and saw his true position, he would humble himself before me; and, knowing his nature as I did, I could not do otherwise than forgive him.

2. Where there is excitement, there is uncertainty. Many people whose hearts were honest, who might have lived upon the earth as shining lights to their fellow creatures, who might have been examples of piety and goodness to all those by whom they were surrounded, have destroyed their lives by excitement. It has destroyed both them and their talents, and robbed the world of their services, which otherwise might have been of much benefit to the human race. But, alas! they are gone; and many others, on account of the same failing, will follow them. It is the greatest failing that mortals have. No matter how many talents a man may possess, or how brilliant they may be, if he has that failing, those talents are rendered worthless. Such men cannot be depended upon; for, with them, all things are uncertain. Men who are called to hold responsible offices in my Church, must not give way to excited feelings; but they must strive to overcome them. They must never act under excitement; but when they act they must be calm and deliberate, and thus allow all their senses to operate at the same time, and what they do, will be done according to their best judgment, and they will be justified before me.

3. All people have not judgment alike—some have better judgment than others. All people who are heirs to the resurrection will, sooner or later, have to regulate themselves, and their judgments, by my words. I am their Chief Judge, and they must regulate themselves by me. Their senses and judgments must all be swallowed up in mine; this is their duty. But if they will not do it, I will not hold them guiltless. Their judgment is worthless, unless they regulate it by mine. I am the Lord of Hosts. But when men are excited, they neither regulate themselves by my words, nor use their own judgments. They can only see one

object before them. They do not think of the consequences which may follow their reckless course, and consequently they are doomed to suffer bitterly in this world.

4. And now, behold, I speak unto you again concerning Niels Jacobsen. I called him into the fulness of my gospel, and gave unto him an honorable place among my people. He might have prospered in his office and calling among them, and have gained to himself a name that would never have perished from the earth; but through excitement, he turned traitor to me and to my work, and sought to do me an injury. He knew not what he was doing. He has fought against his best friend; and he now has no friend upon the earth, who can befriend him in the least degree, if I am not his friend. What can I do with him? He is miserable. Can I restore him to his former office as an apostle? No, I cannot. He has broken the covenant which he made with me when I conferred the apostleship upon him. Before he was ordained to the office of an apostle, he covenanted with me in the presence of all my people that he would be true to his trust; but now he has betrayed both my confidence and the confidence of my people; and should I restore him to that office, my people would not be able to place confidence in him; therefore, he cannot be restored to the apostleship. But if he wishes to remain among my people, and will humble himself sincerely, and walk worthily before me, I will forgive him his sins, and he may hold the office of a high priest, and become a member of the high priests quorum; for that is his birthright. But if he will not accept of the offer which I now make unto him, but will fight against me, I will slay him when I come to deliver my faithful people. If he concludes to humble himself before me, let him make all his wrongs right. Let him withdraw those false statements which he made to mine enemies, wherein he falsely represented my people, and plant the truth in their stead. This I require at his hands, and if he will do it, I will accept of him. He now knows my mind concerning him. He can do as seemeth him good.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.

REVELATION CONTAINING ITEMS CONCERNING  
THE POWER OF THE GOSPEL AND THE MIS-  
SION OF MICHAEL, THE ARCH-ANGEL,  
TO-THE EARTH.

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No. 212.

WEBER, UTAH, January 30th, 1862.

1. I SEE, my son, that your duties are very burdensome unto you in consequence of continued sickness which has been brought upon you through past hardships which you were compelled<sup>d</sup> to endure; you could not possibly have avoided them, for they were connected with your calling. Your office is the highest that ever was conferred upon mortal man upon this earth, and its nature is such that the greatest hardships are connected with it. I see that you are unable to do your duty. You are almost always in pain. Your inward parts are very much injured, and, in consequence thereof, you are unable to fully discharge your duty. I know that you have done all that you possibly could do. What can I do for you, seeing that you are so weak and sickly? I know that no other man can act in your place. Other men may do their own duties; but they cannot do yours. If all my servants would strive with all their power to do their own duties, they might relieve you to some extent. They are not equally faithful. Some of them do all that they possibly can to assist you; but others might do more than what they have done if they would exert themselves. My servants cannot write the revelations of my will from my mouth. You could not appoint another in your stead to do this; for it is unlawful, under the fulness of the gospel, to give revelations to any other man; and I shall not do so until the seventh thousand year is expired, and your mission is ended. But after your mission is ended, I shall work through Michael, the Arch-Angel, until I come to make all things anew and to raise this world from mortality to immortality, which will be the last time that I shall come. I shall work through him during the short time which will intervene between the time when the seventh angel shall have finished his mission upon the earth and the time of my last coming. That space of time will be very short, and it will be allotted to Michael



to gather together all of Abraham's seed who will be living at that time, and to fight the last battle which will be fought in mortality between them, and the false prophet, and his fallen spirits. In that battle all fallen spirits then living upon the earth will be slain by Michael and his angels. And shortly after that battle is fought, I shall make my last appearance upon the earth to make all things anew. The seventh angel will almost finish the work of this dispensation. He will not leave much to be done by Michael; therefore, Michael will have but a very short mission upon the earth when, for the last time, he comes to act his part to his children in mortality.

2. And behold, I say unto you, my son,—my servants might assist you in some things. If they cannot help you in one way, they might in another; every little in this great work will help it on, and ease your burden. Those who love you and the truth will assist you with all their power, which is all that I require at their hands; but if they will not do this, they are blamable. If they would only look at you, they would see that you have spent all your strength for them; that you are so weak that you can scarcely speak unto them at all. No man could do more than what you have done for the seed of Abraham. You have suffered more than ever mortal man suffered before, myself not excepted. I suffered greatly while I was upon the earth, and when they crucified me upon a cross; while it lasted, I suffered as bitterly as you have ever suffered; but it was soon over. But your sufferings have continued for years, and have been gradually undermining your constitution until they have almost destroyed your physical powers; you have not had any rest from them; they are continually gnawing at you while you are held in weakness; but when I come unto you, I will relieve you at once. I will heal you, and make you perfectly strong, and put all things straight; but until then, I am compelled to take a certain course with you; for while I am giving unto you the keys of the holy priesthood and the theory of my gospel, I cannot give unto you the power thereof. I am compelled to confine myself to that branch of the work; and even in doing that I have to reveal unto you one thing at a time. When I shall have given unto you the leading keys of the holy priesthood, the law of heaven will compel me to give unto you the

power of your office. My first duty to you was to give unto you the theory of my gospel, and my second duty is to give unto you the power of it; and I cannot heal you before I give unto you that power.

3. When I give unto the children of men the priesthood in part, I give unto them the little power which is connected with it, which is the power to heal the sick, and to cast out devils. When the theory of that priesthood is given, the power connected with it is given at the same time. But such is not the case when the fulness of the holy priesthood is given—the theory and the power thereof are given at different times. There is a great difference between the priesthood in part and the fulness of the holy priesthood: one claims all power, and the other claims but little; each has its lawful and righteous claim; but one differs altogether from the other in its nature and privileges.

4. Therefore, I say unto you, my son,—it is my will that my servants should assist you as much as lies in their power, and my holy angels shall strengthen them abundantly; they shall lack for nothing in that respect.

I now add no more. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



## THE HIGH PRIESTS ARE COMMANDED TO PREPARE THEMSELVES TO PREACH THE FULNESS OF THE GOSPEL.



No. 213.

WEBER, UTAH, February 1st, 1862.

1. YOU SAY that you want me to come and deliver my people as soon as they shall have taken the oath; that it appears to you as though that ought to be the last thing to be required of my people before I come unto them, and that if I do not come as soon as they have done that thing, you can see trouble before you. You think that it is quite probable that there will be a number of my people who will not take the oath, and should such be the case, that it would bring great confusion into the camp, and bring

trouble upon you. and that you would want me to come and quell it; for you would be entirely without power to do so. You say that if I require anything more at the hands of my people before I can lawfully come to deliver them, besides taking the oath, you would like me to attend to it now, and to reserve the administration of the oath until the last. What can I say unto you concerning these matters? I know that you are powerless, and that your whole dependence is in me. I know how you look at things. You see them as they are, to a certain extent; but you have not, as yet, seen them perfectly. I have only given unto you the leading keys of the holy priesthood, and I have yet many things to reveal unto you, which are connected with those keys; but I shall not reveal them unto you until after I shall have given unto you the power of your office. The law of heaven only binds me to give unto you the leading keys of the priesthood before I give unto you the power thereof. I have already given unto you those keys, and I could now lawfully come unto you; but I am waiting for my people to prepare for me. The whole work is waiting for them. They continue to call upon me to come and release them, but they themselves are in my way. Therefore, let them prepare themselves for me, and when they are ready, I will come.

2. Let all those of my people who expect to be accepted by me, settle all their difficulties with each other—they must do so before I can accept of them. They have not as yet done so. They are slow to hearken unto me and to obey my words. They stand in their own light, and labor against their own interest. I have told them what to do; but they will not do as I have commanded them. They keep me away from them; for I cannot come until they make themselves ready in the way that I have appointed. The first thing that I require of them is, to settle all their difficulties with each other, and after that, I want them to sit in judgment upon their own hearts, and see whether they can honestly swear the oath which I have placed before them, or not. Those of them who can do so, are right in my sight; but those who cannot, need not attempt to swear it, for they will be rejected. I want my people to be very thoughtful, for this is a solemn time. They will either save their lives, or lose them, in the enterprise which lies before them. No person who has once yielded obedi-



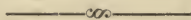
ence unto the fulness of my gospel can refuse to swear that oath, and afterwards live upon the earth. I will send all traitors home when I come. I shall convince them of the truthfulness of my words at once. They think that I shall never come, and I shall not convince them to the contrary more than one minute before they will all lay dead upon the ground. When I cannot convince people by my word, I can convince them another way. But when I do convince them, it is then too late for them to repent. Oh, the screams, the lamentations, and the groans which will proceed from the dying, and from those who will be left alive to behold the scene! It will sicken the hearts of the stoutest men upon the earth! The wicked people of the earth never would believe me when I spoke concerning them. I have always had to sweep them from the earth, and I shall have to do the same thing now.

3. And behold, I say unto you, my son,—you need not to fear those who may refuse to take the oath, be they few or many. I will take care of them myself; for I shall be present when they are called upon. I shall take the work into mine own hands, and everything shall go right. I require no more at the hands of my people than to take the oath, and when they shall have done that, I will come. They now know what stands in my way. If they wish me to come, let them do as I have commanded them. I am the Lord.

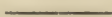
4. And behold, I say unto you, my son,—when you assemble my people to take the oath, after having administered it to the apostles, you must administer it to those of the high priests who are willing to swear it. And it would be well if you had a place which would hold as many as one hundred people at a time. And when you have gathered as many people together as will fill the room, you must administer the oath to them, and then dismiss them, and call others who have not sworn it. In this manner you must administer it unto all those who are worthy; and as soon as they shall have sworn it, I will come and release them. I shall soon make known unto you when you shall commence to administer the oath unto my people. They will very soon be called upon to attend to that business. Let them prepare for it. I am the Lord of Hosts.

5. And behold, I speak unto you concerning the high priests

of my Church. I am about to place a great responsibility upon them. I shall speedily send them throughout the length and breadth of this Territory to gather together those whom I shall leave alive after the first scourge, and the priests of Aaron shall assist them. They will need to be well acquainted with the principles of the fulness of my gospel, so that they may be fully prepared to teach them to the ignorant. They must be very humble and 'submissive, so that my holy angels may be well able to work through them; this I require at their hands. Let them avail themselves of every opportunity which presents itself, to learn all that they possibly can; for they will need it when they are called to go abroad. Let them hearken unto my words, and obey them, and I will be with them unto the end. I am the Stone and Shepherd of Israel, the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## REVELATION DENOUNCING POLYGAMY AS PRACTICED IN THE OLD CHURCH.—INSTRUCTIONS FOR THE SETTLEMENT OF FAMILY DIFFICULTIES.



No. 214.

WEBER, UTAH, February 3rd, 1862.

1. I CALLED upon all my people who intend to take the oath which I have placed before them, to settle all their difficulties with each other before they are called to stand before me to take that oath, and some of them have settled their disputes; but others of them are backward in doing so. They say in their feelings that they do not see the possibility of becoming reconciled with those who have offended them; that their grievances are of such a nature that they cannot see how they can be settled. They wish to know what to do to satisfy me, and whether, or not, there is any chance for them to do so. There is a chance for them if they will do as I command them. Inasmuch as there are difficulties of long standing existing in families, which difficulties have broken

their peace, and set them one against another, they ought to consider that the false and lying influence under which those difficulties were brought about has been the cause of their disunion and miserable grievances with each other. But when I cast the devil and his band out of my Church, their influence will go with them, and will no more exist among my people; for my spirit will then rule in my kingdom; in it there will be no confusion; all will be peace, for my people shall have my law to govern them, and I shall continually be with them to take care of them. They will not be left any more to the destroyer as they, for many years past, have been. Such a state of things had to be according to law. While Satan has ruled among my people he has brought them into misery and confusion until they do not know what they are doing. They are in hell. They know nothing but misery. Their lives are a burden to them. They are held by the chains of the devil, and they know not what ails them. They long to be liberated. They feel, at times, as though they were about to be overcome by the current of evil; for it appears so strong that it almost carries them away with it. Some of my people are almost ready to cease striving against it, and to go with it; but they ought to know that I am close by their side, and that I will shortly give unto them the victory. I will catch them before they faint. Mine eyes are over them for good, and I will quickly release them. I am the Lord of Hosts.

2. And behold, I say unto you, my son,—my people must consider that they have been under the influence of the devil, and that that influence has caused so much hatred, confusion, division of feelings, and even fornication to exist among them. These are the fruits which have been produced by the evil spirits which have led the people of the old Church; and those who have yielded obedience to the fulness of my gospel are not, as yet, entirely free from that influence. Some of them have drunk deeper into it than others have, and have, thereby, given the devil greater power over them, and they cannot be fully liberated until I come in power to set them free. But others of them who have not drunk so deeply into that influence, are partially delivered, so much so that they can have comparative peace in their families, and also with their neighbors; while others are bound so fast in



in the snares of the devil, that they cannot loose themselves; therefore, I shall have to liberate them by power.

3. Those shepherds of the old Church, who were ordained by my servant Joseph Smith, have led my people into all manner of abominations by giving unto them a plurality of wives contrary to my will. I did not command my servant Joseph Smith to teach my people to practice that doctrine. I only made known unto him that such a doctrine belonged to my kingdom. I did not give it as a doctrine to be practiced by the people of my Church while they were in weakness. That doctrine belongs more particularly to the fulness of my gospel. But those people misunderstood me, and run into it, and they have, thereby, run themselves to destruction. They have filled the Church with adultery by running into that doctrine without authority, and contrary to my will and to the order of my kingdom. I am the Lord; and I do not, in that respect, sanction their works; for I do not sanction what I have not appointed; and I do not appoint except by law.

4. There are those who have yielded obedience to the fulness of my gospel who have been caught in that snare, and, on that account, have had great difficulties to contend with, which they otherwise might have avoided. I never sanctioned those unions; consequently, nothing but trouble and misfortune have attended them. My people have been called to endure unspeakable misery on that account.

5. And behold, I say unto you, my son,—inasmuch as there are some of my people who are still laboring under these difficulties, who seem to be entirely bound up, and who do not know what to do, I will tell you what I require of them. Let them, as much as they possibly can, forgive each other all past offences; and if they will do this, I will accept of them; for I know their situation. This is as far as they can now go towards settling their difficulties; but when I come, I will fully settle all their disputes, and give unto each of them their rights; but as this cannot be done until I come, let them do as I have commanded, and the remainder I will settle when I come. Lo, I come quickly—even the Lord of Hosts. Even so. Amen and Amen.

## AN EXPRESSION FROM THE ARMY OF HEAVEN.

No. 215.

WEBER, UTAH, February 4th, 1862.

1. WE are coming! we are coming! we are coming to war! We shall make a slaughter. Therefore, look out for us. We are the warriors of heaven, the sons of the Eternal Father, whose right it is to reign. We understand your feelings, and we will speedily set them at rest. Look out for us, for lo, we come, we come, we come quickly—even the warriors of heaven. Even so. Amen and Amen.

REVELATION DISCLOSING THE INTENTION OF THE  
ENEMY TO DESTROY THE SAINTS IF  
THEY SWEAR THE OATH.

No. 216.

WEBER, UTAH, February 4th, 1862.

1. LO, I COME! I come! I come! even the Lord of Hosts; for mine enemies are on the watch tower, watching the movements of my people; and they say in their hearts, that if my people take the oath, they will come out upon them, and put them all to death; that they have endured enough from them, and that they will bear with them no longer. They should say, "If we are not put to death ourselves." I will promise them that they shall not have the power to hurt one of my faithful people; for I will take care of them. I will make mine enemies do what I want them to do. If they will not serve me willingly, I will make them answer mine own purposes. I will bring them to those points which I wish to bring them to. They cannot do anything, except what I permit them to do; for I control them, even as I control those who are heirs to the resurrection.

2. My Father has given me the power over all races of people who dwell upon the earth, and they are subject to me. If the wicked will not serve me in one way, I will make them serve me

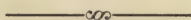
in another; for I have the power over them. They cannot even move one of their fingers, without my permission. I could, in a few minutes, lay them all in the dust, where they could not move. Their breath and lives are in my hands. They cannot do the smallest thing without my permission. In vain do they boast of their power and greatness. I will speedily show them what they are, and try how much power they have—even as soon as my people shall have done as I have commanded them. They have boasted of their power, and even challenged the whole world to battle. They are for wiping out (as they call it) everything that crosses their path. But should a few thousands of people come up against them, they would run into the mountains and hide their heads in the clefts of the rocks, or in some other secret place (behind the sage brush, for instance), and they would watch for their enemies with fear and trembling; they would raise their heads and peep out from their hiding place, and if they heard a bush shake with the wind, or from some other cause, they would drop their heads again. O what brave men to challenge the world to battle! Let them hide their faces in shame; for they are like the devil who is at their head—he is the greatest coward upon the earth; for if he saw the least danger, he would run fit to break his neck; and the rest of his band are like him.

3. If they fight, it must be in secret, where they can take the advantage of their opponent—where he has no chance whatever with them; and thus they will slay him. O what champions they are in war! There is not an honorable act about them. They are rotten and unprincipled in all their actions, like the devil himself. Rather than to challenge the world to battle, they need to hide their cowardly faces. I will shortly try their strength. I will stop their boasting as soon as my people will open the way for me. My people are now holding me. I cannot come and deliver them until they have sworn the oath. But, seemingly, some of my people will not settle their difficulties, although I have called upon them several times to do so; and if they do not very speedily settle them, I will come and accept of those who are ready. All my people are ready to take the oath, with the exception of a few who are stupid and rebellious. They know what to do to satisfy me; but they will not do it. They are gazing all around them,



and their minds are upon almost everything but what they ought to be upon; but if they do not heed me now, it will be too late for them to do so; for I am about to appoint the day for my people to commence taking the oath. It may take as much as two days to get through that business. Mine enemies are waiting to see it commence, and if they do not then do something, it will be because they cannot. I will take care of them myself, and bring them to the right point.

4. But behold, I say unto you, my son,—I shall be driven to the necessity of coming to release my people as soon as the taking of the oath is well through. I know the feelings of mine enemies towards my people, and I will take them while they are hot. When my people have taken the oath, it will arouse their enemies, and bring them into the right state of mind for me to sweep them off the earth—it will stir them up. Therefore, let those of my people who have not settled their difficulties as yet, settle them as soon as they can, that it may be well with them; for lo, I come, I come, I come quickly; even the Lord of Hosts. Even so. Amen and Amen.



## REVELATION INSTRUCTING THE SAINTS TO HAVE THEIR WHEAT GROUND.

NO. 217.

WEBER, UTAH, February 5th, 1862.

1. IT WOULD be well for my people to gather up as much wheat as they can, conveniently, and send it to the mill to be ground, in order that they may have sufficient flour to serve them; for mine enemies are fully set against them. They will strive to use my people up, and even to starve them out. They have it in their hearts to close their grist mills against my people, and not to grind for them. In this way they want to starve them out, and destroy them. They suffered their mills to grind for my people up to this time, continually supposing that they would scatter and come to naught; but they now see that instead of scattering, they increase in numbers, and become more united. Therefore, mine

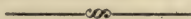
enemies consider that they must now take another course to use them up and to put an end to their lives. But their conclusion not to grind any more wheat for my people has come too late. I do not want them to grind much more. They will grind as much as I want them to grind. My people will have sufficient flour to serve them, if they will gather up their wheat and take it to the mill forthwith. Let them get as much wheat ground this week as they can; for they may not have the chance to get any ground after this present week. If they will do as I have commanded them, they will not lack provisions; for I will come and place all mills and wheat in their possession before their supplies shall be exhausted. But if they do not send their wheat to the mill and get it ground, they may be brought to want before I deliver them. I am the Lord of Hosts.

2. And behold, I say unto you, my son,—it is my will that my people should settle all their disputes this week; this I require at their hands. I have told them in time, therefore, let them attend to it; for lo, I come quickly. I am weary of hearing their murmurings against me on account of my absence from them. I want to come unto them as strongly as they want to see me. I do not stay away from them because I love to afflict them; but because the law of heaven forbids me to come unto them before they have taken the oath, and bound themselves unto me.

3. Behold, I am Jesus Christ. I swore an oath in the presence of my Father, that I would abide a celestial law; and all the inhabitants of our earth swore the same oath. And we are forbidden to hold communion with Adam's children while they are in mortality, in a plain and positive manner—even as one man holds communion with another—until they have bound themselves by an oath unto their father, Adam, as we bound ourselves unto our Father by a celestial law. In order for two persons, one celestial, and the other mortal, to enter into each other's society and hold communion, they must both be bound by an oath to sustain the same cause—they must be of one order, holding equal privileges. When my people have taken the oath which I have placed before them, they may have the privilege to behold my face, and the faces of my holy angels. This right they can claim after they have sworn the oath; but not before. Nevertheless, they will not, even

then, have the privilege of conversing with my holy angels, as they converse with each other; but they may see them occasionally, and speak with them, and know perfectly that they exist. My holy angels have taken three oaths: the first, in their first estate; the second, in their second estate; and the third, which is a celestial oath, in their third, or celestial estate. But my people have not, as yet, sworn their second oath; and how can they expect to be equal with my holy angels, who are so far in the advance of them? My people will see, at once, that they are a long way behind my holy angels in point of progression. Therefore, let them consider who they are; and if they want to see me and my holy angels, let them swear the oath which I have placed before them, and they shall both see us and talk with us.

I now give unto you no more. I am Jesus Christ. Even so Amen and Amen.



## REVELATION CONCERNING THE BLESSINGS TO BE DERIVED FROM SWEARING THE OATH.

No. 218.

WEBER, UTAH, February 6th, 1862.

1. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword; for I am about to speak unto you again concerning my people. O how anxious they are to see me, and to witness my power. I am as anxious to see them as they possibly can be to see me; for I am weary of hearing their complaints. I know that they are put to much inconvenience; and some of them, on account of my delaying my coming, suffer their faith to fail them. But they should know that I cannot come unto them until they are ready to receive me. I have told them what is in my way; and as soon as they have complied with my request, I will come unto them. They have a duty to perform, as well as I have, and why do they not do it? If they will do their part, I will come and do mine. But the difficulty with them is, that they are backward in coming forward and acting their own part. They continue to call upon me to come and deliver them,



which I cannot do, until they have opened the way for me; but this they will not do within any reasonable time. Through their folly they block up my way, and destroy themselves. What can I do with them? I require but little from them. I have only called upon them to consecrate their property, and swear an oath of allegiance to the government of heaven. I require nothing from them that is hard, if they are honest.

2. If they ever expect to be saved and exalted by the government of heaven, they must sustain it. All people who swear an oath of allegiance to that government, and sustain it with all their power, are sustained by it; this is just. It will grant unto them eternal life, and exalt them to thrones and dominions, principalities and powers, in the presence of the Gods forever. It will place all things in their hands; for all things are theirs. But there are people who do not take this oath, who will possess nothing; who will have to endure both the first and the second death; who are angels of the devil; and who are doomed to suffer the wrath of God in the lake of fire and brimstone; for they are rebels against the government of God. They rebel against God, and perish by his power. Therefore, let my people be aware of rebelling against my government, lest they, also, perish. I am in duty bound to make all things clear to my people concerning the oath, in order that they may well understand what they are doing. They may now see the advantages to be derived from swearing the oath; and the losses to be sustained from utterly refusing to swear it. But some of my people say in their feelings that they would swear the oath, if they were satisfied that I would come and deliver them, after they should have done so. O how fearful and suspicious my people are! They are afraid to make a move for fear that I should betray them; but they need not fear to do what I command them, for I shall never betray them. I will shortly show them what they long to see. They must not be excited, but they must be calm, and I will work all things aright; nothing shall go wrong. They need not fret or be excited about what they may see or hear. All mine enemies are in my hands, and they shall do nothing but what I permit them to do. I am the Lord of Hosts, and lo, I come quickly.

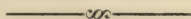
3. Mine enemies will work while they have the opportunity—



this right they claim; and I claim the right to stop them when they have gone far enough, and I shall exercise that right. When I permit mine enemies to work, my people ought to be satisfied with what they do; for they are only doing their duty. I will control them aright.

4. And behold, I say unto you, my son,—it would be well if my people would make all their wrongs right, and put everything straight, and hold themselves in readiness to be called upon to swear the oath; for they will be called upon suddenly. Now is the time for them to settle all their disputes. There may not be many difficulties existing among my people now—they have settled many of them. Let those who still have difficulties to settle, settle them as soon as possible, in order that all things may be right with my people—that they may be ready to take the oath when called upon to do so. They have no friend but me; therefore, they had better do as I have commanded them, that they may find favor in my sight, and in the sight of all glorified beings; for we have all power, and independent of us no animated creature exists. We hold in our hands the destinies of all flesh; and we uphold no one but those who love the law of the Lord, and are willing to be governed by it.

I now add no more. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.



REVELATION CONCERNING THE DRESS OF THE  
PROPHET, AND THE DECORATIONS OF  
THE ROOM IN WHICH THE OATH  
SHALL BE ADMINISTERED.

No. 219.

WEBER, UTAH, February 8th, 1862.

1. BEHOLD, I am the Light and Life of the world, and I am come to speak unto you again. O how restless you are! You are not willing to give me time to do that which I am compelled by law to do. You ought to know that I cannot come until my people have finished taking the oath. I am preparing them to take it

as fast as I can. You should blame them, and not me. I am waiting for an opening so that I can come; they prevent me from coming; they will not, in any reasonable time, open the way for me. But you would say, "Do not wait for those rebellious people, but come to deliver those who have settled their difficulties, and are well worthy of a deliverance. You cannot see what use it is for me to wait for stubborn and rebellious people; for you think that, by so doing, I may weary the faithful of my people, and destroy them; that their patience is already exhausted; that they will not endure it much longer; and that it would be better for me to come and accept of those who are ready. By so doing, you think that I may save some." I am not waiting for those that I know will never come to my terms; but I have been waiting for some of my people who have had difficulties of long standing, which they hardly knew how to settle, until I had made it known unto them. They have had the misfortune to fall into the hands of the destroyer, and drink so deeply into his influence, that it is very difficult for them to separate themselves from it. Such are worthy of a deliverance, and I have been waiting a short time for them; for I have greatly pitied them. I will not cast them off because of that misfortune; but I will deliver them. I shall wait for none but those. They are now about ready for me, and lo, I come to their deliverance. I am the Lord of Hosts.

2. And behold, I say unto you, my son,—it would be well if you would make all necessary preparations for administering the oath. You have a meeting room which will hold as many as one hundred persons at a time; and you had better have it white-washed and cleaned as soon as possible, so that it may be respectable for me and my holy angels to meet in with my people; for we shall be there. And it would be well for you to have a platform made to reach across the room, even from one side of it to the other. And you must also have a desk to reach across the room, to separate you and your counsellors from those who shall present themselves before you to swear the oath. They must stand on one side of the desk, and you and your counsellors on the other side. They shall stand in front of the desk, and face you and your counsellors. One of your counsellors must stand at your right side, and the other at your left side. They shall stand upon



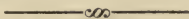
their feet, and one of them shall administer the oath, and the other shall hold the book of revelations in his hand while those who shall have sworn the oath, kiss it, one by one. You shall appoint two men as conductors to assemble the people, and to place them in order before you to swear the oath; and when one set of persons have sworn the oath, those two men shall conduct them to their seats, and bring up another set, and place them in order. Thus they shall continue until all my people who will do so shall have sworn the oath. And a clerk shall be appointed to take the names of all those who shall swear the oath, and he shall sit by the side of the first presidency, in order that all things may be conducted in a proper and orderly manner. None of my people shall stand in the rank to meet me but those who shall have sworn the oath. I am the Lord of Hosts.

3. And I say unto you,—when my people are about to swear the oath, you must dress yourself in white linen. You must wear white linen all the time, even from the time that my people shall commence to swear the oath, until they shall have finished. And you must sit upon a seat which must be elevated, between your counsellors, who must dress themselves well; but they need not dress themselves in white linen—no person but you must do that. You must divide your hair into seven parts. I will stand by your side, and you shall know it to your satisfaction. And my people must dress themselves in their best when they shall come to stand before me. I wish them to be as neat and clean as possible when they meet me. I know that some of them are very poor in clothing, but I will supply their needs at once. I am not ashamed of the poor and honest, no matter how poor they are in clothing and other useful things. I will supply their needs in every respect. I am the Lord.

4. And behold, I say unto you,—as soon as the administering of the oath is well through, you may begin to look for me; for mine enemies may force me to come in a hurry. I shall permit them to come to this place, if they wish to do so. Behold, I say unto you, my son, the taking of the oath will very likely stir them up. But whether they come against my people, or not, I will deliver the faithful as soon as they are well through swearing the oath. If they come, it will be all right; and if they do not come,

it will be equally right. I shall slay them, no matter where they may be. They have done enough. I am not waiting for them to do any more; but I am waiting for my people.

5. I shall soon show unto you the place which I have consecrated, on which you must stand when you raise your rod and give the command. It is not very far from your own door. I know that you want to see me, as much as you possibly can do; and I want to satisfy you. I do not like to hear you murmur against me so much. Therefore, prepare for me; for lo, I come. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CALLING HANS PETER SMITH TO THE APOSTLESHIP.

No. 220.

WEBER, UTAH, February 10th, 1862.

1. BEHOLD, I am Jesus Christ, and I am come to speak unto you concerning the apostleship. Inasmuch as there is a vacant place in that quorum which needs filling, it would be well if you would fill it; for I am about to administer the oath unto my people. But before I do so, I want that quorum complete as far as it has yet been organized.

2. And behold, I say unto you,—you shall call and ordain my servant Hans Peter Smith to the office of an apostle; for he is worthy before me. His heart is right in my sight. I know his intentions. He has sought to serve me with all his heart, and I, the Lord, have great confidence in him; and through his faithfulness he may bring many thousands to a knowledge of the truth. He may gain to himself a name that will never be forgotten by those who may be closely connected with him—that the tide of time will never wear away; but that will be renewed by succeeding generations, down to the end of time. He will need no monuments erecting in memory of his name; for his good deeds will be handed down from generation to generation. I am the Lord, and through his faithfulness I will be with him until his mission is ended; and he shall live upon the earth as long as he shall desire.

He shall have all the power granted unto him which he may ask for, to enable him to fill the responsible mission which may be appointed unto him; for I am the Lord, and I have confidence in him. Therefore, let him accept of this appointment, and all will be well with him.

3. And behold, I say unto you, my son,—you must call a meeting of the Danish saints as soon as you can, and place him before them, and ordain him to the office of an apostle, as I have commanded; for lo, I come quickly. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



## THE DAY APPOINTED ON WHICH TO SWEAR THE OATH.



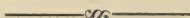
NO. 221.

WEBER, UTAH, February 11th, 1862.

1. YOU SEE trouble around you, my son; but I am as near unto you as your enemies are. I will make them do what I want them to do. My people need not fear them, for I am leading them, and they shall not have power to do anything except what I permit them to do. They want to arrest some of my people. They consider that they have been imposed upon by them. But I will show them their weakness. I will confound them, and, by that means, I shall work them up until they will be very apt to assemble all their forces, and come up against my people, if I do not prevent them. I will promise them that, if they intend to come up against my people in a proper manner, they will have to do it speedily; for I shall come and cut them off as soon as my people shall have finished swearing the oath; but, until then, I will hold them so that they shall not have power to injure one of my faithful people. Nevertheless, I call upon my people to do what they can to hinder mine enemies from taking any of my people prisoners, if, in order to do so, they shall have to slay them. They can prevent a few of mine enemies from doing so, even without my assistance; and this they must do. I only call upon my people to do that which they are able to do; and what they cannot do, I will do.



2. If you can make all things ready for my people to commence taking the oath to-morrow, do so, and I will come and stand by your side. I shall be ready as soon as you. You need not linger, supposing that I am not ready, for I am, and waiting for you. As soon as my people shall have taken the oath, my way will be clear. But if you cannot make all things ready to commence administering the oath to-morrow, you must begin the following day; for you must not linger. I will do my part—never fear. Therefore, as soon as you can make all things ready, commence, and I will be there with you; and mine angels shall guard this place while my people shall be taking the oath; they will keep everything quiet in this Fort. I am the Lord of Hosts. And inasmuch as mine enemies are now on the move, it would be well if you would get through your work as soon as possible, in order that I may be set at liberty. I will baffle my people no more with mine enemies after they shall have finished taking the oath. Let them prepare themselves; for lo, I come. I am Jesus Christ. Even so. Amen and Amen.



THE PROPHET COMMANDED TO ADMINISTER THE  
OATHS OF THE HIGH PRIESTHOOD  
TO THE HIGH PRIESTS.



No. 222.

WEBER, UTAH, February 13th, 1862.

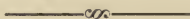
1. LISTEN unto me, my son, for I am about to speak unto you concerning the high priests of my Church. I am well pleased with my people for the prompt and faithful manner in which they came forward and swore the oath which I placed before them. I was present myself, and I saw every person who took the oath. My holy angels guarded this place, and kept everything quiet. My people are about through with the taking of the oath. There may be a few who were absent when the main body of my people were taking it, and if they are one with them, they had better come to this place as soon as they can, and swear that oath; but if they are not, they need not come and present them-

selves before me to do so. Those who have not sworn the oath, but who intend to do so, will need to hurry, or they may not have the opportunity to do so before I come out in power. They have no time to lose. I have told you that you must not suffer any person to come into the rank but those who have taken the oath. Those few stragglers will understand me. If they are one with the body of my people, let them come to this place forthwith; but if they are not, they may remain where they are, and I will promise them that, when I come, I will lay them low. I will show them the traitor's doom. When people have yielded obedience unto the fulness of my gospel, they have no right to leave this place, and go to live among mine enemies; they might as well never obey my gospel, as to do so; for they cannot keep the faith and live among mine enemies. I have but little hope of such persons. They are neither hot nor cold. They are very likely to turn traitors to me. They are not valiant either for me or for the devil. They are good for nothing on either side; therefore, I place no dependence in them.

2. And behold, I say unto you, my son,—the high priests of my Church must swear another oath before I deliver my faithful people, and send them through this Territory to preach the fulness of my gospel. They have not, as yet, sworn an oath of the holy priesthood. They have only sworn the oath which belongs to the sons and daughters of Aaron. The high priests are compelled by law to first swear that oath, and, by so doing, acknowledge the lesser priesthood. If they did not do so, they could never have the privilege granted unto them to swear the oath of the holy priesthood. There is no priesthood without an oath; and the greater has always to acknowledge the lesser. The children of Aaron have to swear one oath in mortality; but the high priests have to swear two. All high priests have to acknowledge the priesthood of Aaron by swearing the oath which belongs to it; but inasmuch as all high priests cannot be upon the earth in mortality while the fulness of the holy priesthood is upon the earth, those high priests who are upon the earth will stand for those high priests who are in the spirit worlds, and act for them; and what they do in their stead, will be as valid as though they were here to act for themselves. All high priests cannot be upon the earth and act

their part in mortality at the same time. Their duties are on this earth and in the spirit worlds. They are rightly divided. There are some of them upon every earth where Adam's children are living; for it is their duty to save Adam's covenant children. But when the first resurrection is about to commence, they will all leave their fields of labor for a short time and come forth upon this earth with their resurrected bodies, and commence it; and when they are through with that duty, they will return again to their various fields of labor.

3. And now, behold, I say unto you, my son,—you must assemble the high priests, and administer unto them the second oath—even the oath which belongs to the holy priesthood. You must make all things ready, and administer it unto them as soon as you can, and all will be well. I am the Stone and Shepherd of Israel, the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## REVELATION APPROVING THE CONDUCT OF THE PEOPLE IN SWEARING THE OATHS.



No. 223.

WEBER, UTAH, February 15th, 1862.

1. I SEE, my son, that you are about through with administering the oath unto my people. I have been present all the time, and I have seen all that my people have done; and, as far as they have gone, I am well pleased with them. I have poured out great blessings upon them; for I have made them the first-fruits of my kingdom. All others of Abraham's seed will have to receive the truth at their hands—they are my chosen ones. I was enabled to work upon them in a manner that I could not work upon many others. There are thousands of people now living in this Territory whom my holy angels have been able to influence to a certain extent, but not sufficiently to cause them to leave all they had and come up to this place. They believe in me in part; and when I move the obstacle out of their way, they will turn unto me with all their hearts. They are waiting to see me make a move



that will release them. But many of these people whom I have gathered to this place, were easier to work upon. I could influence them, and draw them to this place with greater ease than I could the others. But I did not want to bring many people to this place. I only wanted to gather a few hundreds of people, so that I might teach them the principles of the fulness of my gospel, and thereby prepare them to teach those principles to those who will be left alive after the overflowing scourge shall have passed through this Territory; this I was compelled by law to do before I could cut off mine enemies. I gathered to this place those whom I could influence with the greatest ease; and I have made them the head over those whom I could not influence sufficiently to bring them to this place. Those whom I have brought here, who have been taught the principles of the fulness of my gospel by my servant, the prophet, shall carry those principles through the length and breadth of this Territory, even to those who were not valiant enough to leave all and follow me, as they have done: those who have not gathered to this place shall receive those principles at their hands, for they are my chosen servants, and the first-fruits of my kingdom, and I will give unto them great stores of knowledge and wisdom; for I am the Lord, and I have chosen them.

2. Behold, I say unto you, my son,—when I shall have cleared the way for the preaching of my gospel, you shall send my servants throughout this Territory, two by two,—a high priest and a priest of Aaron shall go together, and they shall gather all those people who will give heed to them to Great Salt Lake City, that they may be tried; for they will all have to pass through a strait gate, where both the president of the earth and Jesus Christ will stand. And if any fallen spirits present themselves for admittance, they will be refused—such cannot pass that strait gate; but they will be slain there and then. When my servants shall have gone through this Territory, and gathered all those who will listen to their testimony, I will send mine angels through the Territory with the second scourge, and they will cut off all those who shall have refused to hearken unto my servants. I shall spare the lives of none who will not gather to the central point, as they will be commanded by my servants who will labor among them.

3. And inasmuch as my people are through with the taking of the oath, you wish to know what I am about to do now. What can I say unto you upon this matter? I know that you want me to come. You do not want to hear of anything else. Nothing else will satisfy you but my coming. You say in your feelings that my people have endured as long as they can endure; that those who own mills will not suffer their miller to grind for my people; and you want to know what they must do. I will tell you what my people must do. They must put down the name of every miller who refuses to grind for them; and when a miller shall have once refused to grind, they must not ask him again, but they must go to another, and so continue until they shall have tried all the millers within ten or fifteen miles of this place. If all those millers refuse to grind for my people, I will come and cut them off, and also the owners of the mills, and I will deliver the mills into the hands of my people. But if there should be one miller found within fifteen miles of this place, who will grind for my people with a willing and generous mind, I will save the life of that miller. Let my people do as I command them in this respect, and I will come and deliver them before they suffer for want of food. I am watching over them. They are safe in my hands.

4. Let my servants use all diligence to learn as much as they possibly can, in order that they may be fully prepared to preach the fulness of my gospel after I shall have removed the obstacle out of their way. I know that you are weary of waiting for me. It is the power of your office that you want; you do not want to hear of anything else. It seems almost impossible for me to keep your spirits up by giving unto you the keys of the holy priesthood; they do not satisfy you. I cannot sufficiently encourage you to raise even that amount of courage which is necessary to induce you to walk up and do your duty. You have nothing to be afraid of. You know that I am always with you; and when you need the power of your office, I shall give it unto you. You should rise up, and walk forth among my people, and preach unto them in the spirit of your office, and not suffer your spirits to droop so much. You have no cause to give way to such an extent, or to labor in fear; for you know, as well as you need to know, that I

cannot fail to come unto you and give unto you the power of your office when you need it. You should act in your office in the spirit of it, and not distrust me so much.' I will do mine own part; and if you do not do yours, you will be blamable. Therefore, cast all fear far from you, and walk forth, and do your duty undauntedly, and I will always be by your side to fight your battles. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



THE LORD REASSURES HIS PEOPLE THAT HE WILL  
COME TO THEIR DELIVERANCE AFTER  
THEY HAVE TAKEN THE OATH.

No. 224.

WEBER, UTAH, February 18th, 1862.

1. BEHOLD, I am he whose words are quick and powerful, sharper than a two-edged sword; even Jesus Christ. I am about to speak unto you concerning my people. Mine eyes are upon them for good. I see the strainings of their minds which are so fixed upon my coming that they do not want to hear of anything else. They are weary of receiving nothing but the keys of knowledge, for they do not satisfy them. My people should know that I am compelled to give unto them a knowledge of my gospel before I can give unto them the power thereof; and, while I am doing so, they ought to be satisfied, and rest assured that inasmuch as I have given unto them a knowledge of my gospel, I shall also give them the power of it. They should make themselves contented with one thing at a time. I am working with them as fast as they can endure it. I am compelled to lead them along, little by little, until I get them to the point where I can give unto them the power of the gospel. But some of my people will not let me work with them. They are continually wishing to see a manifestation of my power. What is the reason of this? It is because they have not sufficient faith in me; they do not fully believe in my promises; they are not willing to trust themselves in my hands and do as I command them. Nevertheless, they are continually



in my hands, and they cannot get out of them ; therefore, they had better reconcile themselves to their fate. If they will allow me, I will take good care of them. They shall not suffer beyond what is common to mankind. I shall lay no more upon them than what the law of heaven compels me to do, before I come to deliver them. They are not compelled to endure any more than what others, who have been clothed in mortality, have endured. The inhabitants of all glorified worlds, when in mortality, had to endure as much as Adam's race has endured. We know all about the sufferings of Abraham's seed ; for we passed through similar sufferings before they came forth into mortality. We know what all mortal beings have to pass through. Adam's race need not to think that they will get through any easier than we did when we were in mortality. We had to fight our way through evil, and they will have to do the same. They need not to think that their sufferings are greater than have ever before been endured by mortal beings ; for all mortals have the same amount of evil to fight their way through to exaltation and glory. Therefore, as all are treated alike, all ought to be satisfied with their fate, and not murmur so much while they are receiving their just due.

2. Some of these people who yielded obedience to the fulness of my gospel, turned round against me, and denied all the truth which I have revealed. Did they think that the truth could be changed by their corrupt and empty hearts? Did they suppose that if they turned away from it that its nature would change, and that my work would come to an end? Such are in the gall of bitterness, and I will visit them as with a whirlwind. I will not spare one of them. They thought that by running away they could change the common course of things ; and that they should never be brought to an account for their wickedness. O how the devil has destroyed them. If they had hearkened unto my holy angels, they never would have denied me ; but they rebelled against my holy angels, who withdrew from them and cast them off, and delivered them into the hands of the devil that he might buffet them until the day of their death. They cannot be liberated from him till then ; for after a holy angel has cast a person off on account of their transgressions, it is unlawful for him to influence that person again while he is in mortality. The angel against

whom he has sinned, will be the angel to execute the penalty of death upon him. My people must consider that my holy angels cannot be trifled with. They should give way to them; and if would do so, they would lead them into all truth.

3. And behold, I speak unto you concerning the high priests of my Church, and also the priests of Aaron. I gathered them to this place in order that I might reveal unto them the hidden mysteries of my kingdom which belong to the fulness of my gospel, that I might prepare them to preach my gospel after I shall have cleared the way for them. This was the main object I had in view in gathering my people to this place. I could not lawfully destroy mine enemies in this Territory until I had prepared a number of men to preach to those who should be left alive, and gather them to the place which I have appointed. But many of my servants do not strive to prepare themselves for the work which lies before them as they ought to do; but, instead of doing so, they are continually calling upon me to come. I am waiting for them to prepare themselves. If they would have confined themselves, even months ago, to their own duties, I should have come unto them and delivered them before now; but they could not do their own duties for fear that I should not do mine. They were afraid that I should lead them into a snare; consequently, they have neglected their own duties, and prolonged the deliverance of my people. What can I do with them? I cannot wait for them. I must come and deliver my people, whether they are prepared for the work that lies before them, or not.

4. My people need not to hang their heads, and conclude that I am not coming yet; for, as I have said, I am coming as soon as the oath is well through with. Let my people set all things in order in the Camp, and have their bodies and clothing as clean as possible. I told them, some time ago, to put their wagons in order, ready for a quick move. Have they done as I commanded them in that matter? If they have not, let them do so as quickly as possible. There is none too much time allotted them to do what they have to do. They will see that when I come they will not be fully prepared for me. But I shall have to come, whether they are prepared or not. Let them do as I have commanded them, and prepare themselves to meet me as well as they can;

and I will accept of all my faithful and honest people. Therefore, let them rest in me, and I will not betray their confidence; for lo, I come quickly. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.

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## REVELATION SHOWING THE REASON WHY THE LORD HAS DISAPPOINTED HIS PEOPLE.

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NO. 225.

WEBER, UTAH, February 20th, 1862.

1. LO, I COME; but who among my people will stand when I appear? For nature will shake, and men will fall upon the ground as though they were dead. The sensation will be so strong that people who will not be smitten dead will feel that it is impossible for animated beings to live through the scene. I know what many of my people think about my coming; they treat it lightly, even as as a small occurrence. I am round about my people continually by my holy angels, and I hear all their conversation concerning my way of working with them. Some of them are very much dissatisfied with it. They say that they would not work in the way that I do, if they were in my place; that they would work in a plain and positive way, so that people could understand them. But if they were placed in the same position that I am placed in, they would work with mortals just in the same way that I do. Some of them who blame me for my way of working have forgotten how they worked when they were in power as mediators. They worked with the mortal people whom they had to deal with just in the same way that I work with them now. They need to close their mouths, and say no more about what they would do if they were in my place. I know what they have done, and that is enough for me to know about them. But I can assure them that they are now so blind that they do not know what they are doing. They are losing my spirit. They cannot see their way clear before them. They are ready to catch at a straw to hold themselves from falling. Such is their weakness after all the privileges which they have had to learn the principles



of my gospel. But I can assure those dissatisfied people that I am about to make a change with them. I can do nothing right for them. They are like a troubled sea. They are afraid lest they should be brought to want; and when they look a few days ahead, and imagine that they see a little poverty before them, they begin to fear, and ask "What shall be done?" as though they had no faith at all in me. Have I ever forsaken them? Have they not been provided for up to this time? They are afraid before they are hurt. They put themselves to a great deal of unnecessary trouble. I know all about their situation, and I shall lay no more upon them than what the law of heaven compels me to do; that much they will have to endure, let them murmur against me as much as they may. What better are they than other mortals? All mortals have to fight their way through the powers of darkness; and, while doing so, they all have to suffer. Therefore, inasmuch as all are treated alike, all ought to be satisfied. My people murmur because I have disappointed them a few times. Why have I disappointed them so much? I have done so to see if I could show unto them their follies. I wished, by giving unto them blank disappointments, time after time, to show unto them that they were not prepared to meet me; but it appears that I cannot teach them much by taking that course with them; for, instead of that bringing them to their senses, convincing them of their follies, and showing unto them that they were not prepared to meet me, it has worked the opposite way with them. They turned around upon me, and charged me with being false; and like fools, they laid the whole blame upon me, and strove to justify themselves. I should think that a blank denial from me ought to teach a sensible person something. All people who have half a grain of sense will admit at once that I know more than they do. But some of my people act as though they had no sense at all. If they had their proper senses, it would go hard with them; for I would chasten them severely. There are those among my people who think nothing of setting themselves against me, and sitting in judgment upon my course and condemning it. They pretend that they know how I ought to act; that they know how things ought to be conducted in my Church, and that if I would do as they would like me to do, I should do right. They have not as

much good sense as a brute beast. There are a few sensible people in my Church, and there are others who, if they have any good sense, do not make use of it. They act wildly. There is no steadiness about them. They do not appear to collect their senses, and bring them to bear upon the most trifling thing ; but they run wildly and thoughtlessly at every simple thing with which they have to do.

2. If my people had been prepared to meet me without my having to disappoint them in order for me to prepare them for that event, I should not have disappointed them once. The object I had in view for disappointing them so many times, was to show unto them that they were unprepared ; and I thought that, after I had disappointed them the first time, they would have understood at once the reason of such a disappointment ; that they would have sought to prepare themselves in such a manner to meet me as to be disappointed no more. I can, in that way, teach sensible people ; they will understand me at once. The wise of my people have understood me ; but they are but few. They are now ready to meet me, and lo, I will come and deliver them. I am the Lord of Hosts ; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE PRINCIPLES OF LIGHT AND DARKNESS.



No. 226.

WEBER, UTAH, February 21st, 1862.

1. I HAVE heard your prayer, my son, and I am come to answer it. You wish me to make known unto you, positively, what I am about to do with my people, seeing that I cannot, apparently, bring them to that point which I should like to bring them to. You say that it appears to you that the course which I have been taking with them during the last few months, has had a tendency to drive them further from me, instead of bringing them nearer unto me ; that in consequence of disappointing them so many times, I have almost broken their confidence in me ; that they will not scarcely believe anything that I say. And you say

also that, when you undertake to explain unto them the reason of so many disappointments, and apparent contradictions, which I have made in the revelations which I have given, your explanations do not satisfy them; that they will not even listen to any explanations.

2. My people should consider that they are mortal, and surrounded by a false and evil influence. They do not see as I see; for, to do so, they must be where I am, and move under the influence of light and truth, even as I do. They are mortal, and are of the earth, earthy; and all that they see in the world is of a worldly nature. They see and understand it according to the influence of the devil which prevails in the world. It is an influence of darkness; consequently, it is false. And when mortals under that influence judge anything, their judgment is the judgment of devils—even a false judgment. And thus, while people are under that false influence, they will rise up against me, and sit in judgment upon my course. While people are under the influence of the devil, they see things as he sees them.

3. Light and darkness are in direct opposition to each other. Light can never be judged by darkness. The darkness which envelops mankind, understands things in one way, but the light of heaven sees them in another way. My people need not to think that they can see things aright under that false influence. They can only see things aright in proportion as they are enlightened by my spirit; and my spirit will only enlighten them according to their faithfulness. If people are not enlightened by my spirit, they know nothing whatever about me, but are wholly controlled by the influence of darkness. No people can possess the light of heaven if they are not faithful and true to the source whence that light comes. There are only two influences in existence—the influence of light and the influence of darkness. All animated beings move forth and act under one or the other of those influences; and according to the influence which they are under, they see and understand all things.

4. And inasmuch as my people are not fully enlightened, they cannot see all things as I do. They are influenced more by the devil than they are by me, for the influence of darkness which is in the world is more powerful than the influence of light and truth which



they have as yet received. They are overpowered by darkness, and it appears very hard for them to fight their way through it. But when I come, my people will have the greatest influence; and the faithful will have perfect victory over the devil and his influence. My influence will then be the prevailing influence in my Church; for my influence is greater than the influence of the devil. Both devils and their influence will have to give way to me and my influence, for I will sweep them off the earth.

5. My people think that I have contradicted myself many times; but if they were celestial beings, and could see as I see, they would know that I have never contradicted myself. They are under one influence in the world, and I am under another in heaven. When I speak the truth as it exists in heaven unto men upon the earth, it clashes with that false influence which is in the world. All mortal men act under that influence, until they become enlightened, and then they, in part, see as I see. Thus the true influence from heaven comes in open contact with the false influence of the earth and produces a clash; and when a clash takes place, the children of men forthwith begin to judge and condemn the things which come down from heaven by the things which exist upon the earth; and thus my people wish to try me, and all my works, by the devil's standard. They should know that light will clash with darkness, and truth with error; that I am true, and that all the revelations which I have given are also right and true. My words cannot be tried by the carnal mind; for the things of heaven cannot be discerned by the natural man.

6. My people are very much grieved with me, because I will not submit to be tried by the devil. If they wish to please me, they must believe every word that proceeds from my mouth, and live by it, no matter how my words may appear to contradict each other. My people must consider that they are mortal, and in the hands of the devil; and if they wish to be delivered out of his hands, they must do as I command them; there is no other way for them to obtain a deliverance. They are too poor and depraved to judge me. Let them forsake their follies, and learn to obey my words, no matter how inconsistent they may appear; for, by so doing, they may save their own lives. My ways are not as man's ways. It is my duty to command, but it is man's duty to obey; therefore, let

my people obey me, and all will be well with them. I am the Lord.

7. My people wish to know when I shall deliver them. They say that they are in great poverty and distress. Some of them are very bare, and in want of the common necessities of life; and I know that it is impossible for them to endure their present circumstances much longer. My people are almost destitute of everything; but I am watching them, and I will come and deliver them before they are called to suffer the want of food. I shall speedily be with them to release them. They need not to let their spirits droop; for I shall speedily come unto them, and then they will be rewarded for all the inconveniences which they have suffered in this place. Let my people help each other, and ease each other's burdens as much as they possibly can; and I will reward them when I come. Lo, I come quickly. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONCERNING THOSE PEOPLE WHO HAVE BEEN OVERCOME BY AN EVIL INFLUENCE.

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No. 227.

WEBER, UTAH, February 22nd, 1862.

1. BEHOLD, I say unto you, my son, that you may be watching for me; for trouble has commenced among my people, and the devil is gaining a fast hold on the minds of some of them. They have given way to him, and a few of my people have denied me in their hearts; and even a number of men who are now in high standing among my people have given way to a false spirit, and it is gradually destroying them. If they do not speedily retrace their steps, it will be all over with them. They are blinded by the devil already, and they wish to hide their feelings, in order that they may hold their places among my people; but they are not fit to labor in their offices. They are in possession of false spirits, and you must stop them from acting in their offices. You must put others in their places. You need not fear what they can

do. If you will take this course with them, it will either bring them to repentance, or destroy them at once; it will have a right effect upon them. You need not be astonished if you see my people divide into two parties, and if the opposite party should be led by men of high standing. If you should see them draw quite a number of this people with them, you need not be astonished. There is quite a number of this people whom I shall not deliver, and I am about to withdraw my spirit from them. If I was to deliver them, they would not abide my law after their deliverance. I know all those who will obey my law; these I will hold by my spirit; not one of them shall be destroyed; they have been reconciled to my way of working; they have been willing to let me dictate, and have murmured but little, if any, against me. But those dissatisfied people who have almost continually been sitting in judgment upon my course, and condemning me by the influence of the devil, which they are in possession of, they shall not be benefitted in this life by my works which they have so often condemned. I have told my people often enough what to do to save their own lives; but some of them would not do as I have commanded them; but they have almost continually been finding fault with me.

2. And inasmuch as a division is likely to take place among my people, all these murmurers will come out against me; and when you see my people begin to form themselves for a division, you may then begin to prepare for me. I will manage things with those straggling apostates until I am ready to withdraw my spirit from all those who I do not intend to deliver. I want to hold the hypocrites together until I am ready to cast them all off. I want to keep them as quiet as I possibly can until I am ready to destroy all of them. As I cut off Korah, Dathan, and Abiram, and the princes of Israel, so I will cut off all the apostates who depart from me. When I have withdrawn my spirit from all the hypocrites who are among my people, they will all gather together with their leader, and form themselves into a body to oppose me; and as soon as ever they have all united to oppose me, then I will come out of my hiding place and consume them. This is a true sign of my coming which I have given unto you. You may depend upon this. I am talking unto you, and not to my people.



You may look out for trouble with the heads of my Church ; and that opposite party will form itself by the direction of that head which will come out of my Church. That head is already beginning to prepare himself for his work.

3. You will not have to wait long to see a slaughter. You must keep your eyes open and watch that opposite spirit. You must take charge of the main branch in this place, and appoint my servant Richard Cook over another meeting place; and you shall appoint my servant John Banks over another branch in this place. You must appoint them to preside over those meetings which I shall show unto you.

4. And behold, I say unto you, my son, that when I withdraw my spirit from those people whom I do not intend to deliver, I will pour out my spirit in great abundance upon those of my people whom I intend to deliver. You must strive to hold my faithful people together, and I will assist you, and all things will go right. I shall be with you for good in a few days. I shall not be more than a few more days before I come in power. I am speaking to you now. I shall not disappoint you. Keep all your linen clothing ready to put on at a few minutes warning, and watch both the hypocrites who are in the midst of my people and also for me; for lo, I come in the course of a few days. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE SPIRIT OF APOSTACY.



No. 228.

WEBER, UTAH, February 23rd, 1862.

1. I wish to speak unto you again concerning things of great importance. The spirit of apostacy is in the midst of my people, and it is making great havoc with some of them. If you see scores of these people come out against me and deny the truth, you need not be surprised. None will leave the truth but those whom I have rejected; and I shall withdraw my spirit from those

whom I have rejected; and after I have withdrawn my spirit from a number of the people, they will fall, and Satan will take full possession of them, and they will deny me, and thirst for your blood, and for the blood of all the rest of my faithful people. But I will guide them aright, and bring them to the right position. As soon as I have separated them from the faithful of my people, I will come and consume them. After their leader has gone from among the faithful of my people, they will speedily go around him, and set themselves against my faithful people; and as soon as he has drawn them all around him, and a proper division has taken place between the hypocrites and the faithful of my people, then I will come.

2. When the hypocrites turn against me, they will desire to commit violence upon the faithful of my people; but I will surround them by my holy angels, and force them to a certain place where I want them to stand when I destroy them; and I will hold them powerless until I slay them.

3. I have selected a place where I intend to separate these people. I will show you the place which I have appointed for that purpose. I will make known unto you, from time to time, how things are working with the hypocrites who are in the midst of my people. You shall know all about them; and I will shortly show unto you the man who will lead the hypocrites. I will force him out from among my people, and you shall see him as he is; and the rest of my faithful people shall see him. You need not be surprised if you see a number of men, who are in high standing, gather around him and sustain him.

4. There are a number of men in the apostleship who are losing my spirit, and I have but little or no hope for them; they are going down to destruction. But the majority of that quorum will be very likely to stand and receive their deliverance. It would be well if that quorum was disorganized, and the dividing line was drawn between the faithful and the unfaithful, in order that the faithful might not be injured by the influence of those apostate apostles.

5. When you divide the apostleship, you may know that the trouble has commenced. You must attend to this matter when the apostles assemble in their next meeting. I am coming unto

you in a few days, as I told you in the last revelation. I have trifled long enough with this people. I will force the apostates to act. I could not come until I had divided the hypocrites from the faithful of my people. I come as a man of war. I come when my power is needed. I come to defend the truthful and the innocent. I come to fight your battles. I will lay everything low that opposes you until your mission is ended; for I am the Lord.

6. And I speak unto you again concerning your linen dress. See that you have all those things ready so that you can dress yourself quickly; for I shall come unto you suddenly when my time has come. Cast all fear far from you, and walk forth among this people and instruct them, so that they may understand my ways. Some of these people have departed from me because they did not understand my way of working, and, on that account, the devil has gained the power over them. They gave up to him. They wanted to sit in judgment upon my words, and try them by their own wisdom; and because that my words differed from their idea of things, they condemned me and left the truth. They wanted to be my judge. O the blindness and ignorance of mortal men! How the devil does destroy them! If the children of Abraham would do as I command them, not one of them would be slain by the hands of the destroying angels; but they give way to the devil and suffer him to blind their eyes, and destroy them.

I now give unto you no more. I am the Lord of Hosts. Even so. Amen and Amen.

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## REVELATION CONCERNING JOHN PARSON.

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No. 229.

WEBER, UTAH, February 25th, 1862.

1. BEHOLD, I am the Light and Life of the world, even Jesus Christ, and I am come to speak unto you concerning John Parson. I called him and gave unto him an honorable place in my Church. I made him the president over the apostleship, and I have sustained him in that office up to the present time; and I enlightened



him greatly. I placed him where he had the opportunity of learning the principles of the fulness of my gospel, as far as they have been revealed unto my people through my servant, the prophet. When he was humble he did some good to this people whom I gathered to this place. He labored diligently for a few months to assist me to establish my work upon the earth; and when he was humble I accepted of his labor, and greatly blessed him with light and knowledge; but he grew large in his own conceit, and began to condemn me. He thought that his judgment was superior to mine, and he treated my words as a thing of naught. He raised himself up and condemned me, and I have withdrawn my spirit from him, and he is now led by the devil. He will do all that lies in his power against me; but he will not hurt one person whom I have chosen. I will be with them by mine holy angels, and I will hold them. He will only gather together those whom I have withdrawn my spirit from and cast off. I will give them unto him, and they shall die with him. He wishes to be a leader, and he shall have the desire of his heart until he has gathered out from among my people all the hypocrites. His pride and conceit have destroyed him. He knows not what he is doing. He has greatly injured a few of the members of his quorum. He suffered the devil to overcome him, and he led a delusive spirit upon the members of his quorum, and a few of them are greatly injured by that false spirit which he led upon them.

2. It will be very difficult for some of them to come out from under that influence; if they do so, they will have to exert themselves greatly. I have but little hope for some of them. When people are in possession of a delusive spirit, they know not what they are doing. They believe that they are all right, and that every other person who does not see and understand things as they do, are wrong, and they will seek to contend with them, to see if they cannot put them right. All people who are in the possession of the spirit of Lucifer will do so. The devil makes them believe that they are right, and that every person that opposes them is wrong. There is but little chance for people who are so far deceived by the devil, to repent and to turn unto me again.

3. And behold, I give unto you a commandment: You shall disorganize the quorum of the twelve; for I have cast off John

Parson. He shall preside no more over that quorum. He is a traitor to me, and I will show him the traitor's doom. And when you disorganize the apostleship, you shall ask them how many of them are willing to uphold you and your counsel; and those who will uphold you with all their power, I will accept of, and they must meet with you in your council, and place themselves under your influence.

4. You must not organize the apostleship again until some time after I have delivered my people. I will send unto you a man who will fill that office faithfully; until I send him unto you, the apostleship must remain disorganized; and when you have disorganized the apostleship, if there should be any members of that quorum who will not sustain you, but who take the opposite course, such I have rejected; and as soon as John Parson and those of his fellows who may fall with him, if there should be any such, have gathered all the hypocrites together to one place, then I will come. They have long wanted to see me, but they shall feel me then. I want the hypocrites separated from the faithful; and as John Parson would not serve me in mine own appointed way, I will make him do my dirty work.

5. I will make traitors serve me either in one way or else in another until the day of their death. And when he has gathered all the hypocrites together, I will come out of my hiding place and consume them all, as I did Korah, Dathan, and Abiram, who rose up against my servant Moses. I always destroyed his enemies when he was upon the earth before, and I shall do the same now. I am sworn to do so. Those who do not believe that I shall do so, let them try me. Whenever they try me they will find out that I will sweep them off. I should have done it before now if I had been compelled to; but my people have never as yet seen a manifestation of my power, because I have never been compelled to manifest it. They shall see a manifestation of my power when I have divided this Camp. I shall speedily come, for all things will be ready for me very shortly. I will force things up to a head rapidly among my people. I know that you are weary of waiting for me. I am coming. Watch for me. I am the Lord of Hosts.

6. And behold, I say unto you, my son,—that you must

gather the apostles together to-morrow, or the day following, and break up that quorum as I have commanded you; and you must read this revelation both before the twelve, when they are assembled together, and also in the public meeting of the saints. I want the apostates to withdraw from my faithful people as soon as they can; for I want to come and put all things right. I am the Lord of Hosts. Lo, I come; even Jesus Christ. Even so. Amen and Amen.

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### REVELATION CONCERNING JOHN PARSON.

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No. 230.

WEBER, UTAH, February 27th, 1862.

1. BEHOLD, I am he that shuts, and no one opens, and that opens, and no one shuts, even Jesus Christ; and I am about to speak unto you again concerning my servant John Parson, according to your request. He says he will not fight against me. He says that he is willing to act his part as one of my apostles. It seems by what he says that he intends to be true to me. If this is his determination, I will uphold him as an apostle; but he must guard against evil influences, for Satan has a particular spite against him, and is continually upon his track. He is not aware of all the wiles and the cunning of the devil as yet; and it is well for him to give up the presidency of the apostleship. If he was permitted to hold it in his own hands, Satan would destroy him and many more of his brethren; for I have not, as yet, given unto them the power to detect false spirits. This power will be given to the apostleship when I have given unto my servant the power of his office; until then, the twelve must deliver themselves into the hands of my servant Joseph, and he must instruct them upon all points of doctrine which will be necessary for them to know. They should know that they do not understand all things as yet. They need to be taught much. Let them guard against pride and worldly wisdom, for it is foolishness in my sight. My ways are not as the ways of man. It is the duty of mortals to give up to me.



2. My servant John Parson is the first person I called to the apostleship, and he has done much good in preaching to those people whom I gathered here. He has done his part in preaching. I have no fault to find with his labors; but he has not, as yet, the power to detect false spirits. They have the power over him as yet.

3. I have a person whose birthright is great, and whose judgment is excellent, whom I intend to place over the apostleship; and inasmuch as my servant John Parson is faithful, he shall be his counsellor, even one with him. Let my servants (the twelve) be satisfied with what I have done, for all things will work right. I know what is best for them, and I will satisfy all the faithful of my people shortly.

4. I intend to purge from among my people all the hypocrites, as fast as I can; and it is likely that men will break out from the high priesthood, and gather together those people whom I have rejected. I want them separated from the faithful, and then I will come and clear them out of the way. I cannot deliver those who will not abide my law. The law is placed before them in part; and those who will not abide that little which I have already given unto my people, would not abide the full law if I was to deliver it to them. I will deliver those who will fully abide that portion of the law which I have revealed unto them—and none else. Life and death are now placed before my people; they can choose which they will. My people should know what I require at their hands. The conditions whereby either life or death are gained are now placed before my people. They can save their lives, if they wish, or lose them. I have done my duty unto my people; let them take whatever course they may. I am coming to put all things right. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

REVELATION CONCERNING THE KEYS OF THE  
PRIESTHOOD.

No. 231.

WEBER, UTAH, February 28th, 1862.

1. I WISH TO speak unto you, my son, concerning these my people. You say that when you survey the people who compose this Camp, you find that there are a number of them destitute of those things which render the existence of mortals tolerable; that you feel for those destitute people; and that you can do but little to help them; for you feel that your hands are tied. You say that you can see a backwardness in some of those who are tolerably well circumstanced to help the poor; and, on this account, the poor are called to suffer more than they ought to suffer; and that it is unreasonably hard for them to endure. If those who are in good circumstances will assist the poor of my people, they will please me. They need not to be afraid to let their substance go to feed and clothe the poor. I do not intend to strip them and bring them down to poverty before I deliver them. They need not to be afraid of my bringing them to want before I place fresh means in their hands. If they will assist the poor of my people now that they need help, I will give unto them an abundance of property—even as much as they can desire—inasmuch as they wish to use it in a proper manner. But I want the needs of the poor supplied now. They will need no help from the more wealthy of my people after I have delivered them; they will all have an abundance of wealth then.

2. I gathered a few people to this place, in order that I might prepare a number of men to preach the fulness of gospel; and I have continued to put off the day of deliverance in order that I might give unto my servants all possible opportunity of learning the doctrines contained in the fulness of my gospel. My servants should learn the doctrines of my Church as fast as they can, for they will find that when I send them through this Territory, they will know none too much about them. Let my servants post themselves as much as possible while they have an opportunity to do so. They should also strive to sustain my work by adminis-

tering to the necessities of the poor who are in their midst; for, by so doing, they will help themselves, and gain time and opportunity to learn the doctrines of my Church, and thus accomplish the purpose for which I gathered them to this place.

3. My people have consecrated their property according to the law which I have given unto them, and they have sworn the oath which I placed before them, and they have thereby bound themselves to me, and to abide my law as it is revealed unto them through my servant, the prophet. The first law which I gave unto them was the law of consecration, which they have sworn to abide, and not only that law, but every other law which I shall hereafter give unto them. And inasmuch as they have bound themselves to me by an oath which cannot be broken, and they refuse to let any portion of their property go for the support of the poor, or other Church purposes, when a lawful call is made upon them by the steward, I will withdraw my spirit from them, and cast them off; such break my law, and I shall destroy them. I am the Lord. A breach of that oath is death; therefore, all those who will faithfully abide my law as far as I have revealed it unto them, I will deliver. Those who will not abide the little which I have already given unto them, would not abide the remainder of my law which has yet to be revealed, if I should deliver them. Those who will not acknowledge the keys of the holy priesthood which they now have in their midst, would not acknowledge the power of my gospel, should they see it. For a people to deny the keys of the holy priesthood, they have to deny the sight of their own eyes, and the whole of their senses at the same time. If such people should see me and my holy angels, and witness a manifestation of my power, it would not satisfy them; for the spirit that will deny the keys of knowledge which I have given unto my people, will deny all truth, no matter how visible and powerful it may be. My people have their eyesight and senses, and, to a certain extent, they both see and understand the keys of the holy priesthood; and if they cannot believe in them, they cannot believe in me at all. Whosoever understands perfectly the keys of knowledge, sees me in all my glory; but without this knowledge, no person can know me perfectly. Through the keys of the holy priesthood, I am revealed unto the children of men; but without them, neither I nor my



Father could be revealed unto them. Through those keys I work and reveal all things; but without them I do nothing among men. Therefore, that spirit that will deny the keys of the holy priesthood, will deny the power of it. Let my people be aware of that spirit, for it is the spirit of Lucifer, the devil. He strives to make my people believe that those keys are a small thing; yea, even a thing of naught; and thus strives to destroy my people by causing them to undervalue the greatest of all blessings which can be conferred upon the human race.

4. The full keys of knowledge are the greatest of all gifts committed to mortals; for, without them, there is no resurrection from the dead; without them, no salvation can be given to Abraham's seed; without them, no light can be given to mortal beings; without them, there would be no channel of communication open between heaven and earth; without them, Jesus Christ and the army of heaven could never come out to battle, and go from conquering to conquer; without them, the power of the gospel never could be committed unto man; without them, this world would go back to its native element, and exist no more in an organized form; for, through them, and by them, all things both in heaven and upon the earth, and also in hell, exist. O ye my people! be aware how you speak about the keys of the holy priesthood; or you will speedily go down to the pit. Those who speak against the priesthood, and against him who holds the keys thereof upon the earth, speak against me and my Father, and all his holy angels, and also against all glorified beings. I have forewarned my people of all these things, and if they run recklessly into these sins, I shall bring swift judgment upon them. I am the Lord.

5. Let my people hearken unto my words, and obey them, that all may be well with them. I know what they want, and I will give it unto them. Let them prepare for me; for lo, I come quickly to their release. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.

## THE PROPHET INSTRUCTED HOW TO PROVIDE IMMEDIATE RELIEF FOR THE POOR.

No. 232.

WEBER, UTAH, March 1st, 1862.

1. You are in great trouble concerning the poor of my people. You see that they are suffering much for the necessities of life, and that they must either have speedy relief, or their sufferings will be unendurable to them. You wish to know of me what to do to speedily relieve them. You say in your feelings that you cannot rely upon a number of those people who have embraced the fulness of my gospel; that you can plainly see that they have not consecrated their property; that they are only mocking me; for their consecration was a mock consecration; that if the least call should be made upon them, they would murmur and make all manner of excuses to get around it. Do they suppose that they will meet with a deliverance at my hands? I will send them speedily to their graves. I can provide for the poor of my people without their assistance. I do not want the help of those hypocrites; I only wish to try them, for this I am compelled to do before I can destroy them—the law of heaven compels me to do so.

2. I know the thoughts of those who are heirs to the resurrection, and what they will do before they do it; but I do not pretend to understand all the movements of fallen spirits. They are outlaws; they are not governed by my law, but they run at loose ends. Their course is uncertain. There is nothing belonging to their course that can be depended upon, or from which any sure calculations can be made. I can make just and true calculations on the heirs to the resurrection; for they are governed by law in whatever world they reside. The law has a claim upon them while they are in mortality; and if they will not abide it when it is placed before them, I am compelled to cut them off the earth and send them to the spirit world, where they will be compelled to abide the law.

3. Abraham's seed need not think that they can get around or shun my law, for they cannot; they will have to abide my law,

let them go where they may. Therefore, my people who have yielded obedience to the fulness of my gospel, might as well make up their minds to abide my law. They need not writhe and twist, fret and fume, and make so many excuses when my servant, the steward, is sent unto them for a portion of that which they have consecrated; for it does not belong to them—it is mine; and I wish to use some of it for the support of my humble poor. I will either have that which my people have consecrated unto me, or at least as much of it as I need for present uses, or I will have the lives of those who have made such a mock consecration. I will not be mocked by those hypocrites. Although I know the intentions of my people, yet I have to send my steward unto them, to meet with a denial from them, before they are condemned by me. If any persons who have consecrated their property refuse to allow my steward to take away that portion which he has been sent for, such break my law, and are condemned to die; such I shall withdraw my spirit from, for they are no longer members of my Church. When I come I will destroy them. I am the Lord.

4. You wish to know what can be done to administer unto the poor of my people instant relief, seeing that they are suffering. You must speak of the distress of the poor of my people publicly. And let those of my people who have means carry some of their substance to the poor, and thereby supply their needs for a few days—even until something more can be done for them.

5. I will make an alteration in the arrangement of things in the course of a few more days. The most wealthy of my people must consider the distress of the poor, and administer to their necessities as I have commanded them, and all will be well with them. Let my people humble themselves greatly before me during the next few days, in order that they may be prepared for a change, for they will witness one. They will see what it will be when it comes. They will need great humility to enable them to meet it. I am the Lord of Hosts.

6. Let my people keep on the look out for me, for lo, I come. It would be well for them to sit in judgment upon their own hearts, and ask themselves this question: "Have we honestly consecrated our property according to the law which has been revealed unto us?" If they have, they are right, and have nothing



to fear; but if they have not, they have great cause to fear. I have told them often enough what the law of heaven requires at their hands. They are not so ignorant as they are wilful and rebellious. O that all those who have embraced the fulness of my gospel were valiant for the truth, but they are not. Some of them think a great deal more of a little perishable property than they think of the keys of knowledge, which are the greatest gifts that can be conferred upon mortals. I have done all that I possibly could to prepare my people to meet me; but they are very backward in doing as I have commanded them. They will soon have to stand in their own lot, and receive their own reward; for lo, I come to give it unto them. I am the Lord of Hosts. Even so. Amen and Amen.

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#### REVELATION CONCERNING PROPERTY.

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No. 233.

WEBER, UTAH, March 3rd, 1862.

1. BEHOLD, I am the Lord of Hosts, and I wish to speak unto you again. You say that you see the situation of those who have embraced the fulness of my gospel who have property; that you cannot obtain their property because of mine enemies standing in the way, and on that account it is of no use to you; and that there are a number of such men who can do but little or nothing to help my poor people; therefore, it makes it harder upon the wealthy of my people who have property at their command. You say, also, that the property which is at command will soon be exhausted; and you would like to know what you are to do then. I will answer you this question. I will come and deliver my people long before they shall have used up their property which, by them, is accessible. I will not strip the wealthy of my people who have means to appropriate for the support of my poor; but they shall have sufficient for their own use until I deliver them; such shall not be brought to want; they need not to fear poverty, for they shall never be called to partake of it.

2. I know that there are a number of men in my Church who

have an abundance of property ; but they cannot make use of it ; therefore, it is of no use to me, neither will it be when I liberate it ; for, at that time, all my people will have an abundance of wealth. Property which I cannot make use of now, is of no use to me. I want assistance now, and not after awhile ; therefore, those who cannot now make use of their property, to assist my cause, will never be able to help me in that respect. Those of my people who are generous, who have assisted me with both their means and talents, I will abundantly bless. Their good deeds shall never be forgotten, but shall shine upon the pages of history for their children and their children's children to behold, even down to the latest generation.

3. There are those among my people who have an abundance of property in their possession, which does not fully belong to them—which property they consecrated unto me ; but such property I shall not use, for I do not acknowledge it as being consecrated unto me. I do not call upon my people to hand out such property for the support of my work in general—such people are free. Let them take care of it, and pay their just debts. Some of my people are placed under very peculiar circumstances ; therefore, I have to do the best I can with them. There are among my people those who hold property in their possession which they do not own. I do not call upon such persons to assist my work with that means. I consider that none of my people can consecrate any property unto me but that which they own. I do not depend on that which I cannot use. I shall accept of all those who are whole-hearted, whether their property is accessible by me or not. If they are willing to give up all that they have unto me, I shall in such cases take the will for the deed. I have no other way in justifying them. I have to consider the situation of people, and deal with them accordingly. I know the motives of all my people, and I shall deal with them lawfully. I shall lay matters plainly before them. I shall try them. I shall weigh them all and see what weight they are before I deliver them ; and all those who are heavy enough I shall deliver ; but the rest I shall blow away, and send them to their graves. Those who are weighty, will abide my law ; but those who will not, are too light to obtain a deliverance at my hands. My law is the scales whereby all my

people will be tried. Those who are weighty, claim a deliverance—it is their due. Let my people prepare themselves for a severe trial; for they are about to pass through one. Let my people hearken unto my words, and diligently obey them, that it may be well with them; for lo, I come. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.

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### REVELATION SHOWING HOW EARTHLY THINGS IN THE HOLY PRIESTHOOD PATTERN AFTER HEAVENLY THINGS.

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No. 234.

WEBER, UTAH, March 5th, 1862.

1. JOHN, the Revelator, in the fourth chapter and the fourth and fifth verses of his book, gives us the following: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. \* \* \* And there were seven lamps of fire burning before the throne, which are the seven spirits of God." Who are the four and twenty elders spoken of by John, the Revelator? They are four and twenty of the Eternal Father's firstborn sons, even the chief rulers in heaven. Is Jesus Christ included? Yes; he is the first member in that quorum, and consequently their president, under his Father. He is also the first of the twelve chief generals in heaven. Who are the "seven spirits of God" spoken of? They are the "seven angels who go in and out of the temple," and who "pour out the vials of the wrath of God upon the earth" at the sounding of the trumpets of the presidents of the seven dispensations of Adam's earth. Are they included in the four and twenty elders spoken of? Yes. Who compose the first council in heaven? God, the Eternal Father; Jesus Christ, his firstborn Son, and the second captain of the Lord's Host, who is next to Jesus Christ by birthright, and who rides upon the black horse. These three form the first quorum in heaven, and are the head over all. The first four captains of the Lord's Host, the first of whom is Jesus Christ,



were appointed by the Eternal Father to rule the four quarters of the earth—one to each quarter. The next three captains have the charge of a branch of holy angels who are Holy Ghosts, or ministering angels to the children of men; and they do not go to war except in cases of necessity. The remaining five of the first twelve generals, with the second twelve of the twenty-four, assist the first seven generals, and act under their jurisdiction, in their own places, according to their birthrights. There are one hundred and forty-four thousand chief rulers in heaven, who are the first-born sons of the Eternal Father, and who rule according to birthright: all things are in perfect order there.

2. Are there four and twenty elders connected with this earth, as there are in heaven? Yes. Who are they? Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham, Isaac, Jacob, Joseph, Reuben and Dan. Are the seven presidents of the earth included in the twenty-four? Yes; and Moses being the first one by birthright is the president thereof. He who holds the keys of the holy priesthood upon the earth must be the president of the twenty-four apostles; for that is the highest quorum upon earth. Jesus Christ is the president of the four and twenty elders in heaven, and Moses is the president of the twenty-four apostles upon the earth, being their head by birthright. Earthly things must pattern after heavenly things.

3. Are there any instances on record of earthly things patterning after heavenly things? Yes; in the case of Abraham, Isaac and Jacob. Abraham is a representation of the Eternal Father; Isaac, of Jesus Christ, the first-begotten of and first counsellor to the Eternal Father; and Jacob, of the next general by birthright to Jesus Christ, who is the second counsellor to the Eternal Father, being a representative of the Holy Ghosts. The offering up of Isaac by his father, Abraham, is a type of the offering up of Jesus Christ upon the cross. Thus earthly things pertaining to the holy priesthood pattern after heavenly things.

I now give unto you no more. I am Jesus Christ, even he who has dictated you. Even so. Amen and Amen.

REVELATION CONCERNING THE GREAT TRIAL  
THROUGH WHICH THE SAINTS WILL BE  
CALLED TO PASS BEFORE THEY  
CAN BE DELIVERED.

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No. 235.

WEBER, UTAH, March 6th, 1862.

1. WHAT can I say unto you, or even do for you, to satisfy you? You know the true situation of my people, in almost every respect, even as I do—that they are not prepared for a visit from me; and that if I were to come to-day, I should be compelled by the law of heaven to slay a number of them. Seeing that this is the case, what would you have me to do? Some of my people's minds are like the fool's eye—upon almost everything but that which they ought to be upon. They are continually calling upon me to come and deliver them; but they neglect to prepare themselves for the event which they so much pray for. I am waiting for them to prepare themselves for it.

2. They are hindering me from coming to the faithful of my people. I am compelled to show mercy unto such, and to use time to go the rounds of the law with them. If I had no such characters to deal with, I could come and deliver my faithful people; but while there are such characters among my people—even those who take such a round-about course to get around my law—I am compelled to take a round-about course with them, until I bring them to a point where I can lawfully dispense with them; and while I am doing so, I am wasting time and wearing away the patience of those who are prepared for a visit from me. I have told them often enough what hinders me, and yet they will not clear the way for me. They have hindered me for weeks, and they are now calling upon me the most for deliverance. They are blind. They cannot see their own duties; and yet they think that all is right with them; but they are the furthest from the mark of any of my people, and are hindering the deliverance of my people. They need not think that I am not ready, for I am. I have been ready many weeks; but I have been prevented from coming by such people as I have spoken of. If my people would look to

their own duties, and do them, they would open the way for me ; but as long as I have to take such a round-about course with those of whom I have spoken, in order to deal with them according to law, I am wasting time and delaying the deliverance of my people, week after week, until I am injuring both my servant, the prophet, and my faithful people. Some of the unfaithful have departed from me ; but some of them yet remain. How much longer shall I wait for them, and thereby afflict the faithful of my people? Not much longer.

3. I am about to put my people through a process of trial which will purge out from among them all the hypocrites. After this trial is through with, there will be none left among my people but those who will abide my law as far as I have revealed it. I will speedily put them through this trial, and then you will know to your satisfaction what kind of people you have to deal with.

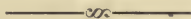
4. You are much oppressed in your feelings in consequence of the deliverance of my people being so long delayed ; and you are almost ready at times to break out upon me, and blame me for being the cause of it ; but you need not do so, for I have told you what has been in my way. I know that it is hard for you to have to deal with short-sighted mortals ; for they are continually tormenting you with their complaints, and wishing to know of you when I shall come to release them. I will promise them that I shall come as soon as they are ready for me. I am about to make a change with them. Let those who wish to save their lives greatly humble themselves before me, or they will not stand. They know not what is coming upon them in the course of a few days. If they did, they would humble themselves before me in such a manner as they have never humbled themselves before. They must remember that I have told them of it before it comes. I have given them a chance to prepare for it, and if they feel disposed, they can do so.

5. I wish my faithful people to understand that I am not going to keep them here much longer. I will not weary their patience by waiting for those foolish people of whom I have spoken ; but I will bring them to the test and try them. They will not go through the next test, for it will purge them out. I shall be



obliged to put my faithful people through the test with them; but they will not be hurt, for I will take care of them; but I will not uphold the hypocrites; they will go to destruction. Lo, I bring the trial upon my people speedily. Let them prepare for it; for none but the faithful will go through it safely.

I now add no more. I am the Stone and Shepherd of Israel, the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE BIRTHRIGHTS OF THE TWELVE SONS OF JACOB.

No. 236.

WEBER, UTAH, March 6th, 1862.

I. BEHOLD, I am the Alpha and Omega, even the beginning and the end. I am come to make known unto you the particulars concerning the birthrights of the twelve sons of Jacob. The account of them as recorded in the Bible is not correct; there is confusion in it; but I will make known unto you the true order thereof. You know that I have told you that there are four and twenty elders in heaven who form a quorum. I am the first member in that quorum by birthright, and my Father's second firstborn son is the second member in that quorum, even as Moses and Elias are the two first members in the quorum of the twenty-four apostles which belongs to the fulness of the holy priesthood on Adam's earth. As I and my Father's second firstborn son are the first two of the first twelve generals in heaven, so the first two of the second twelve generals in heaven stand at the head of the remaining ten of the second division. These divisions when united constitute the quorum of the twenty-four; and as I and my Father's second firstborn son are the first two in that quorum, we rule over it. I am the firstborn son of my Father, and you are the firstborn son of Adam, as pertaining to the holy priesthood; and as my Father ordained and anointed me to preside over his posterity, so Adam ordained and anointed you to preside over two-thirds of his children—even those whose names are written

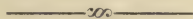
in the Lamb's Book of Life. The other third belongs to Cain, Adam's second born son. Twenty-four apostles form a quorum under the fulness of the holy priesthood; but twelve apostles only form a quorum under the priesthood in part. The prophet, Joseph Smith, had fourteen apostles who, with himself, made fifteen. How can this order of the priesthood in part be a representation of the first order in heaven, seeing that the first order of heaven consists of thirteen persons only, including the Eternal Father? It is represented in the following manner: Joseph Smith being the sixth angel, holding the priesthood in part, and, in his day, the only prophet in power upon the earth, represented the Eternal Father. His first counsellor represented Jesus Christ, and his second counsellor represented the Eternal Father's second firstborn son. Ten of his twelve apostles represented the remaining ten of the first twelve generals in heaven; and the other two apostles represented the two chief generals of the second twelve in heaven.

2. Abraham, Isaac and Jacob also represented the Father, Son and Holy Ghost; and ten of the twelve sons of Jacob represented the remaining ten generals of the first twelve in heaven. The last two of Jacob's twelve sons represented the first two of the second twelve generals in heaven. And in this manner earthly things in the holy priesthood pattern after heavenly things.

3. With respect to Jacobs sons: You know that Jacob had four wives; and that, according to the heavenly order, no woman can have two sons to hold a first birthright; therefore, the first-born sons of those four wives held the first birthright; after them came the four secondborn sons, and so on with the remaining four, according to their own order. Their places according to their birthrights are as follows: Joseph, Reuben, Dan, Gad, Benjamin, Simeon, Naphtali, Asher, Levi, Judah, Issachar, Zebulun. Joseph, although he was not born the first, held the first birthright. The devil gained the advantage of Jacob's father-in-law, and sought to confuse and break up my arrangements with Jacob. He succeeded in frustrating me in the beginning of that affair. Reuben, who was the second by birthright, came first; but I threw him out of that place and gave it unto Joseph, for it belonged to him. I overruled the devil in that instance, as I do in

all others. I always give him the start, but I overtake him before he goes too far. It is but little trouble for me to overthrow him when the law of heaven gives me liberty to do so.

I now give unto you no more. Let this suffice for the present, and, from time to time, I will give unto you all necessary information. I am Jesus Christ. Even so. Amen and Amen.



### THE PROPHET AND HIS COUNSELLORS INSTRUCT- ED TO INFORM THE PEOPLE OF THEIR TRUE POSITION.

NO. 237.

WEBER, UTAH, March 8th, 1862.

1. BEHOLD, I say unto you, my son,—I wish you and your counsellors to spare no pains in showing unto my people their true position before me. You know that they have not looked aright at the things which relate unto my coming. Some of them have looked at that event in almost every other way than that in which they ought to look at it. They treat it as a light and frivolous thing—as something which they have been called to witness almost every day. But when they are called to witness my coming, the sensation will be so great that their hearts will pain them. They cannot form a correct idea of such an event. If they could see it as it will be, they would not call upon me to come; but during the time that will be allotted them from this day to the day of my coming, they would be wholly occupied in humbling themselves before me, and calling upon me for mercy. Instead of calling upon me to come, they would rather call upon me to give unto them a little more time to prepare themselves for that event. If some of my people could fully see what is needed to prepare themselves for my coming, they would see at once that they have spent considerable time to little profit; and they would do more in a few days towards preparing themselves for that thrilling and important event, than they have done during many months which are past. They have done but little, as yet, towards preparing themselves for that which they have to meet in a few days. They have



almost continually been calling upon me to come, instead of preparing themselves for that event, and thereby doing their own duties, and leaving mine to me.

2. There is a great deal of infidelity among my people; some of them even doubt my coming to deliver them. Some of my servants who are now in high standing have such feelings; they are loosing my spirit. My holy angels despise them, and do not want to come near such. They are almost continually murmuring in their feelings—nothing seems to go right for them. If my people would cling unto me with all their hearts, they would have no such dark and miserable feelings as they are called to endure at times, for my holy angels would continually be round about them, to chase far from them all evil spirits. If they were sufficiently faithful before me, they would be enlightened by my holy angels, and continually enjoy great peace of mind. But they continually give way to the devil and allow him to buffet them, and lead them into all manner of misery; and in consequence of their ignorance and laziness, they go about with hell in their hearts. Some people are too lazy and indolent to serve me, or to save their own lives—the least duty in my kingdom is too much for them to perform. O how I do despise lazy people; there is no dependence in them. If you confer an office upon them, they are too lazy to act in it; but, seemingly, they would rather go about with their heads down, counselling with devils, and being led by them into all kinds of misery, until they have no pleasure of their lives, than they would rise up and shake themselves, and act in their offices in the spirit of them. They give way to every devil that approaches them, and fall victims to his influence. If such do not quickly rise up and shake themselves, and begin to act in the spirit of their offices, I will cast them off. I did not call them to the holy priesthood, and give unto them honorable places in my Church, to give way to devils, and thereby bring the influence of the devil among my people, to destroy them; by so doing, they become mine enemies.

3. I will not suffer that any person who has been called to fill an office in my Church shall preach unto my people, except he shall be in possession of the Holy Ghost; such will cast a good influence among those people whom they may be called to address.

But should a person in possession of an evil influence address my people, he would spread that influence among them, and thereby injure them greatly. Therefore, persons who are in possession of such a spirit, shall not administer to my people. Let my people be aware of the spirits which operate upon them, and cling to my spirit, which leads into all truth, and they will not go about in misery, with their heads down; but they will enjoy peace of mind, and be satisfied with my course. They will acknowledge my hand in all things.

4. Some of my people have already begun to make calculations as to what will take place among them when the Spring opens. Some think that they will begin to scatter; but they need not look so far ahead as that; there is something nearer home which ought to occupy their attention. They may be called to behold great scenes before that time. There is a trial right at their doors, which will open the eyes of some of my people, and shut the eyes of others. Let them think about it, and not about what will take place when the Spring opens. Let them prepare for it, for it is at their door.

5. And behold, I say unto you, my son,—you must labor faithfully with my people until I come, and try to save as many of them as you possibly can; for I shall come in the course of a few days. It is time for my people to lay things to heart. Let them do as I have commanded them; and all that will do so, I will save. I am He that was, and is, and is to come; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE APOSTLES.



No. 238.

WEBER, UTAH, March 11th, 1862.

1. I SEE, my son, that you are greatly oppressed in your feelings on account of this people. You say that you can make but little progress towards bringing them to my terms; that they do not seem to understand my ways; and what makes the matter still worse, you cannot teach them; for there are many of them who

either will not or cannot understand what I require at their hands. You say that after you have taught them their duties, they will not do them; but rather rise up and sit in judgment upon my words, and condemn my course; that they must be either wilfully wicked, or very ignorant; but that you cannot see how that can possibly be the case after you have taught them so much; that there are a number of them who will go where they please without coming to ask your counsel; that some of them disregard your counsel; that you have but little control over the people at large; and that they have not, as yet, learned obedience unto me.

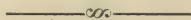
2. You say that you are completely heartsick at being held powerless so long by me; that I gave unto you, some time ago, twelve apostles to strengthen your hands, and to help to bear you up; but that some of them seem to be the weakest men in the Camp; that they cannot even keep themselves straight; that they cannot even bear their own burdens, let alone assisting you to take care of my people; and that they will go about contending with one another about the meaning of the revelations which have come from my mouth. They show how worthy they are of the office of apostles. They are a disgrace to the holy priesthood; and they will do almost anything but their own duty, which is to live by every word that proceeds from my mouth. What dignified characters they are (?) What helps (?) they are unto you in going about breathing out treason against the government of heaven. Some of them are well worthy of death; and if they were in possession of good, sound sense I would not pass by their wickedness. They will not use that common sense which came into the world with them; but they let the devil rob them of it. O what unprincipled people I have to deal with! But I will open the way for you, so that you may obtain better men to place in the apostleship than some of those who are now holding that office; for some of them are unworthy of the least office in the holy priesthood. I shall not suffer men who hold the office of apostles to fight against me, and to act the part of traitors to my government. Therefore, if those men of whom I have spoken do not humble themselves before me, and cease their sitting in judgment upon the revelations of my mouth, and condemning them, I will move them out of the apostleship; for I will not suffer that mor-



tal men shall sit in judgment upon my words, after I have clearly shown unto them the consequences of doing so. I will not, after this revelation has been read in the hearing of the people, suffer any man who holds the office of an apostle, or that of a high priest, to sit in judgment upon the revelations of my mouth; if any do so, I will reject them, and withdraw my spirit from them, and destroy them. Hereafter there will be no forgiveness for this crime; the penalty will be inflicted. And such as shall be guilty of this sin after this time, I will reveal them unto you; and when I do so, you must read their names before the congregations of my saints; and you shall blot their names out of the list of those who swore the oath which I placed before my people. Those who will live by the words of my mouth, and not sit in judgment upon them and condemn them, I will deliver; but none else. I will not suffer that my course shall be questioned by mortal beings who expect salvation at my hands; it is their duty to obey, and not to dictate. If they know more than I do, why do they call upon me to direct their course, and deliver them out of the hands of the devil? If they can deliver themselves, why do they not do so? I do not want the trouble and aggravation which I have with them. I can assure them that I do not want to be afflicted by their foolishness if they can do without my help; but if they expect to be delivered by me, they must do as I command them. Those that I deliver, I deliver upon mine own terms; and those of my people who cannot come to my terms, cannot be assisted by me. It is high time that my people should begin to learn a little good sense. I am weary of dealing with such ignorant people as some of them are. If I could only convince them that they are fools, and that they know but little or nothing, as they ought to do, I could do something with them; but some of them are so blinded by the devil that they almost think that they know everything, and consequently that there is nothing more for them to learn. I cannot work with such fools. I can do nothing with them but smite them dead. I will speedily make such men open their eyes, and shut them again in quick succession. People must be fools, and blind, when they think that they know more than I do. O what presumption poor ignorant mortals are guilty of when they dare to rise up and sit in judgment upon my course, and condemn it! If

I was not merciful, I should smite all who are guilty of that crime dead in one minute, and I shall do so the next time they are found guilty of it. I will bear with them no longer; for after I have told my people this time, I shall have shown mercy unto them, until mercy will have no more claim on them—justice will next fall upon them. Therefore, if my people wish to save their lives, let them reflect upon what they are doing. Life and death are now placed before them, and they can choose either of them. My wrath is kindled against those who are foolish and unprincipled among my people. I cannot bear with them any longer.

3. I am quickly coming unto you; therefore, look out for me. I will quickly speak unto you again, and I will tell you how you must prepare for me. I have something more to reveal unto you before I come; for you are not fully prepared to enter into my presence. I will fully prepare you to meet me. Lo, I come, I come, I come speedily. I am the Lord of Hosts. Even so. Amen and Amen.



## REVELATION CONCERNING MERCY, JUSTICE, AND JUDGMENT.



No. 239.

WEBER, UTAH, March 13th, 1862.

1. WHILE you look at the people who compose this Camp, you say in your feelings that you see among them some who will not meet with a deliverance at my hands when I come, unless a great change is wrought in them quickly; that you very much doubt whether they will alter much for the better; and that, knowing their destiny, you are pained when you look at them. You continue to call upon me to have mercy on them, and save their lives, if I possibly can; but you know my situation, my son,—that I can only show mercy until it has had its claim upon mortals. Justice has a claim as well as mercy; but justice cannot interfere with any persons in my kingdom until mercy has had its claim upon them, according to the law.

2. You wish to know what mercy and justice are. You say in your feelings that you know what the men of the world call mercy and justice, but their opinion does not satisfy you; for you feel certain that men of the world know but little or nothing aright. You place no dependence in their wisdom. You know that it is all foolishness in my sight, and that it is all of the devil, being fully controlled by his influence. You want to see things as I see them, and not as the devil sees them. You are not willing to take the devil to be your standard of right. You want to see things as they are; and as you know that a perfect knowledge of all things exists only in the heavens, you wish to be taught by me, so that you may always understand aright. Mercy and justice are eternal principles which belong to my gospel, and are based upon eternal laws, each having a claim upon mortal beings. Mercy has a claim upon two-thirds of Adam's posterity who willingly abided the law of God while in their first estate. It is the first law of the gospel, and the foundation upon which all the remaining portions of the law are based. Justice is the next principle of the gospel, and steps in after mercy has had its claim; and judgment, being the third principle of the gospel, holds the third and last claim. Mercy has no claim on fallen spirits, because they rejected the whole law of God; consequently, justice is the first principle that will lay hold on them, and judgment is the second and last that has any claim upon them. Justice and judgment claim the right to utterly waste away and destroy; but mercy will save, exalt and glorify all those who come under its claims. It passes by all fallen spirits, and justice and judgment claim them, and utterly waste them away, both temporally and spiritually.

3. By mercy all the rest of Adam's children are saved, because they were true to the law of their Father while in their first estate; therefore, when they come forth into their second estate, and are blinded by the devil, mercy claims them. They will be rewarded according to the works they perform while they see, and not according to the works they perform while they are blinded by the devil. The children of Abraham in mortality are condemned in proportion to the privileges which they have of obtaining light and knowledge; and when any of them become so blinded by the devil as to be swamped in sin and blasphemy, it is a mercy be-



stowed upon them by me, if I cut them off, and thereby put them out of their misery; for no person can be put to greater misery than to be buffeted by the devil.

4. Mercy can operate in different ways. When persons are suffering under a miserable influence, it is a mercy to ease their pain, even if by so doing you have to put an end to their mortal existence; for it will separate them from the evil spirit which haunts them, which could not otherwise be removed. When persons yield obedience to the fulness of my gospel, and afterwards suffer the devil to overcome them, even so much as to cause them to deny my work, that spirit never can be separated from them in mortality; such the law of heaven compels me to slay out of their misery; for their misery never could come to an end until they should either be slain or die a mortal death; therefore, the mercy which I owe unto them claims their death at my hands, in order to ease their pain. If my people wish to save their lives, let them be aware of false spirits.

5. It will be a mercy conferred upon two-thirds of the people of this Territory for me to slay them, or rather one-third of the two-thirds; for one-third are fallen spirits who claim no mercy. Justice will be inflicted upon them, and mercy bestowed upon the other third who are blinded by the devil. When people are so far blinded by the devil that mine angels cannot influence them and turn them from their wicked ways, the law of heaven compels me to slay them. It is a mercy conferred upon them to stop their wickedness, and to put an end to their misery.

6. You say that you are very sorry for some of those who have yielded obedience to the fulness of my gospel who now stand in dangerous places, and who will not, seemingly, abide that portion of my law which I have revealed unto my people. You need not to trouble about them. I have laid that small portion of my law plainly before them, and if they will not abide it, they will have to abide the consequences of their disobedience.

7. You have done your duty to my people; and if they should all be destroyed, you would have nothing to fret about. If you had failed to do your duty to them, you might fret; but I have no fault whatever to find with you. You could do no more to save the lives of my people than what you have done; and if they will

not exert themselves, but are too lazy to save their own lives, after you have taught them the way, let them perish and go down to destruction; such are well worthy of death. I will promise such lazy and unprincipled people that they will meet with no sympathy from me. I have done my duty to them, and if they would only do theirs, all would be right with them. If they will not do their duties, what can either you or I do for them? We cannot save their lives when the law of heaven seals the sentence of death upon them. It is the law that either saves a people or destroys them. Let my people think about what they are doing; and if they wish to save their lives, let them abide my law, and live by every word that proceeds from my mouth. If they will do this, all will be well with them.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE SEPARATION OF THE REBELLIOUS FROM THE FAITH- FUL OF THE PEOPLE.

NO. 240.

WEBER, UTAH, March 15th, 1862.

1. WHAT can I say unto you to satisfy you? You are at a loss to know what you shall do with a number of these people. You say that you cannot make them understand what I require at their hands; that to teach them appears to be of no use; and what to do with them, you do not know. You say that inasmuch as they are in the midst of my faithful people, and will neither abide my law, nor move out from among them, unless they are removed, they will bring my work to a standstill, which must never be the case; therefore, something must be done to remove them.

2. Behold, I say unto you, O ye rebellious and stiff-necked people! I can bend your stiff necks, even to the ground. I can separate you from my faithful people, and this I am about to do; therefore, you may be setting yourselves for that separation, for it

will come upon you suddenly. You would not give heed unto me when you might have done so, and thereby have saved your own lives; therefore, now that your accounts are made up, there is no more chance for you in mortality; in mercy to you, I will now send you home.

3. I will, from this day, withdraw my spirit from those whom I have rejected, and from this very hour they will begin to go down; they will begin to hunt each other up and club together; and they will continue to do so until they have drawn out from among the faithful all the false-hearted; and when they shall have done so, I will pay them off. When I shall have entirely withdrawn my spirit from them, they will speedily separate themselves from the faithful of my people. I have suffered my holy angels to linger around them, to stay them, and to hold them, until I should be ready to cast them all off together. I shall now withdraw my holy angels from them, and deliver them into the hands of the devil, and he will take possession of them, and they will then rage and thirst for your blood, and also for the blood of my faithful people. I will force them to the right point, where I intend to destroy them. I shall deal with them aright. When they are gathered together, I will see that they are laid low in mine own appointed way. My people will see how mine enemies are destroyed, when the enemies have gathered themselves together.

4. The faithful of my people need to be setting their hearts for a painful scene. They must put away from them all sympathy towards the false-hearted whom I have rejected, no matter how closely they may be connected to them by relationship. They will have to break asunder all family ties existing in families in which false-hearted people are found; for if they are found sympathizing with those whom I have rejected, they will be slain with them. The false-hearted will be slain for refusing to abide my law; but the rest who will be slain, will be slain for sympathizing with them. In sympathizing with the false-hearted, they partake of their spirit, and thus become one with them, and equally guilty before me. Therefore, let the faithful of my people, if they wish to save their lives, be aware of sympathizing with the rebellious; for they are about to be placed in dangerous places, where they will need to keep their eyes wide open. It will be all that the



most faithful of my people will be able to do to save their lives. Sympathy for the condemned will be that which will try them the most. I greatly fear for them in that respect. When death is staring the false-hearted of this people in the face, it will try the courage of the faithful to behold it. Let my people think about their situation; for they will be tried before they get through. They will see their position suddenly. Let them seek to humble themselves greatly before me, in order that I may strengthen them for that which they have to meet; but if they do not do so, but few of them will go through the test alive.

5. When all the hypocrites are gathered together from among my people, I will come, and I will superintend the destruction of the hypocrites who are in the midst of my people; and if any help is needed, I shall be there to render assistance to my faithful people. When you need further information upon this subject, I will reveal it unto you. Let this suffice for the present, and as I have said, I will speedily force out the false-hearted in a body; therefore, look out for them. I am the Lord, and I am continually by your side to fight your battles. Even so. Amen and Amen.

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## REVELATION CONCERNING JOHN COOK AND RICHARD COOK.

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No. 241.

WEBER, UTAH, March 17th, 1862.

1. BEHOLD, I am the Son of the Eternal Father, even Jesus Christ, and I am come to speak unto you concerning John Cook and Richard Cook. I have seen their works in the midst of my people from the commencement of my work in this place. They have done some good in assisting me to start my work here. They placed considerable confidence in me in the commencement of my work. I inspired them greatly at that time. They are men who are naturally very suspicious, which suspicion creates a lack of confidence—a fearfulness. Suspicion is a principle which destroys faith in the object of a pursuit. It renders the person

in whom it is found almost useless, because it destroys his confidence in his undertaking, and therefore it produces double-mindedness; and a double-minded person is unstable in all his ways. Suspicion is a great failing in that person in whom it is found. Excitement and suspicion are two of the greatest failings which mortal men can be guilty of; either of them will destroy that person's future usefulness if the person does not strive against them, and overcome them. Suspicion is the greatest failing that those men have. Their suspicion makes it difficult for me to work with them; it destroys their confidence in me; and in consequence of that, they are continually seeking to post themselves against a failure, and thus they are double-minded and unstable in the faith of my gospel; and while they are in that condition of mind, they cannot preach my gospel with the spirit of it. No person can preach my gospel with the spirit of it but those who are whole-hearted.

2. When people who are double-minded undertake to preach my gospel, they do more injury by their preaching than they do good. They lull my people to sleep, and thereby give the devil advantage over them: such are unprepared to preach my gospel in the spirit of it, until they have overcome their suspicions, and are fully able to trust in me; and when they have overcome all suspicion against me, they will be fully prepared to preach my gospel in the spirit of it; if they can overcome it, it will be well for them; but if they do not overcome it, it will overcome them. Their integrity will be tried in that matter. They will never overcome their suspicion before I come and deliver my people, if they do afterwards. Time will tell what they will do. If they continue in as good standing as they are in even now, I will deliver them when I come. I will try them fairly, and see if I cannot destroy their suspicion at once; and if they still continue to be suspicious and half-hearted after they have seen a manifestation of my power, then I will cast them off at once. If they cannot place all necessary confidence in me after the deliverance of my people, then I shall settle with them. They seem to have the advantage over me at present; but I shall speedily have the power over them. They are hard men to deal with. They are almost continually looking out for failures. They must have a very low

opinion of me to be continually suspecting me. I think that I am as honest and true to my word as they are to theirs. They may yet prove the truth of my words in that respect.

3. It is a grievous sin in my sight for a person to be suspicious of me; such doubt in my honesty and truthfulness, and by their acts charge me with guilt when I am innocent. They, therefore, lay false charges against me; and they ought to know something about the sin of laying false charges against any person upon the earth, let alone against me.

4. I love the whole-hearted—those who do not desire to question my course, but are willing to deliver themselves into mine hands, and live by every word that proceeds from my mouth, believing that I shall deal with them honestly, and do all things aright—such I delight in. But the suspicious and fearful I take no pleasure in; they are a continual aggravation unto me. I have no pleasure in them, and they have no pleasure in themselves; for through their fearfulness they cannot enjoy the full spirit of my gospel; but they are constantly in fear; it is a constant canker worm to their souls, and eats away their peace of mind, which they might otherwise enjoy. They have no pleasure in themselves, neither have I any pleasure in them. I can assure them that they need not be suspicious of me. I shall fulfil my words to the sorrow of a number of this people. If people are sensible they will save themselves the trouble of being suspicious of me. If they need to be suspicious of any person, it should be of themselves, lest they should fall short of doing their own part, and thereby be cast off, and sent home again, from whence they came, in shame and disgrace, having failed to faithfully fill the mission to which they were appointed. If any people need to fear, it is them. Let the suspicious look well to themselves; and let them take care that their suspicions do not send them home again.

I now give unto you no more. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## THE PROPHET COMMANDED TO EXPOSE THE SPIRIT OF HYPOCRISY.

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No. 242.

WEBER, UTAH, March 18th, 1862.

1. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword; for I am about to speak unto you again concerning the false-hearted among my people. I am about to make known unto you how you shall deal with them, in order to purge them out from among the faithful of my people.

2. You wish to know what I call a hypocrite. I will answer you to your satisfaction. A hypocrite is a person who is double-minded—half-hearted; who has not a single eye to an object, but who has a two-fold object in view in what he does. Such persons are fearful and unbelieving, and are under condemnation before me. My spirit cannot influence them to any great extent. They cannot receive a perfect testimony of the truth. It is impossible to satisfy them; for they will not acknowledge that which they can see, hear, taste or handle. They are in the possession of a spirit from Lucifer, which causes them to deny me and all the truth which I have revealed. Persons who would deny the keys of the holy priesthood, which they have seen, and the operations of my spirit, which they have felt, would deny anything that might come from me, no matter how powerful a manifestation it might be. Such persons are deceived by the devil. A lying spirit has so deep a hold on them, on account of their suspicions, that they are almost destroyed. There is little or no chance for them. Mine angels cannot influence such persons. They will not come to my terms. They perish in the midst of light, and being blinded and deceived by the devil, they consider that all is deception. They measure all truth by the spirit of the devil. I have told my people often enough how to shun those false spirits; but some of them would not pay attention to what I said. They need not blame anybody for their disaster but themselves. It is their half-heartedness and suspicion that has led them to destruction.

3. Who are they whom I call my faithful people? Those who acknowledge my hand in all things; who, with undivided hearts,

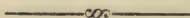
are willing to live by every word that proceeds from my mouth; whose eyes are single to my glory; who, being reconciled to my course, are satisfied with it; who have no darling object which they place before the truth; but who first seek my kingdom and its righteousness, and allow all other things to follow in their own order; who, having consecrated hearts, are willing to place themselves and all that they have upon the altar as a sacrifice. Such are mine, and shall see me in my glory. Unto them I will give the good things of the earth, and they shall feed in a fat pasture; for their hearts are right in my sight. But the hypocrites I will visit; and inasmuch as they will not abide a law here, I will send them where they will have to abide a law. They are continually dissatisfied with my way of working, and are found sitting in judgment upon my words and condemning them, because they will not bear the scrutiny of the devil. Such are in the gall of bitterness.

4. While my people are ignorant, I have to bear with their follies; but they have been taught too much to be ignorant at this late hour; therefore, they will now have to pay the penalty of their sins.

5. And now, behold, I give unto you a commandment, my son: You must walk forth among these people, as a lion walks through a thicket, and you shall expose that evil spirit which the hypocrites among my people are in possession of. You shall expose it wherever you find it, whether in high or low places. You need not to fear how many of the people turn away and oppose you, for I will stand by your side ready for any emergency. You need not fear, should two-thirds of them turn against you to become mine enemies. You shall maintain your ground in this place until I have cut a clear way for you through this Territory. I wish the false-hearted among these people to know that I am the master of this Fort. I claim this spot of ground upon which to commence my kingdom, and all the power of the world cannot move me off it; but when I am ready, I will send my faithful people throughout this Territory to preach my gospel. The hypocrites may rage and foam, and lay claim to what they have a mind, but I will show them that I am the master in this place, and they shall receive nothing but what I please to give unto them. Death will be their portion, for in my heart I despise traitors.

6. I wish you to force out the hypocrites from among my people as soon as you can. If you will expose them, you will speedily force them to a head. I do not want the deliverance of my faithful people to linger any longer on account of the hypocrites who have held them in bondage during so many weeks. My faithful people have suffered enough on account of the hypocrites. They shall suffer no longer on their account. I will now force them out of the midst of my faithful people; and when I have separated them from the faithful, I will attend to them. Should they be as numerous as the faithful, or nearly so, and I see that it will be difficult for them to destroy the hypocrites, I shall not call upon them to slay them; but I will come and give unto you your robe and rod, and I will slay them myself. I will not overburden you in this thing. You shall have an abundance of power to do the work which I shall call upon you to do.

7. You may keep yourself in readiness to meet me; for I may ride up to you suddenly while you shall be purging out the hypocrites from among my people. You must keep on the lookout for me; for I shall be round about you during the whole of the time that you will be engaged in that work; and if I see that you are in danger, I shall come unto you in an instant. I will come when my presence and power are needed. You will know me when you see me; for I have described myself plainly unto you. Therefore, do as I have commanded you, and all will be well. I am the Stone and Shepherd of Israel, the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## REVELATION DESCRIBING THE LAST TEST PREVIOUS TO THE COMING OF THE LORD.



No. 243.

WEBER, UTAH, March 20th, 1862.

1. LISTEN unto my words, and pay attention to what I am about to say unto you. You say that you cannot see how you can purge out the false-hearted who are in the midst of my faithful people by taking the course which I have appointed; that it



does not matter how you roar in their midst, and expose false spirits, for after all that you may do, they will still hang together. You think that the plan which I have adopted will not fully answer; that unless I have something more searching than that, I cannot effect a separation between the false-hearted and the faithful; that if I want to separate them I ought to put them through a trying test, such as will purge out the false-hearted; and that I cannot accomplish it in any other way. But you say that you cannot see what trying test I can put them through, unless I come to do it myself, which, at present, you think I am unwilling to do; for you think that I am too fond of placing the whole burden of the people upon you. You say that you are entirely tired out with my present course; that week after week passes away, and nothing appears to be done. You feel as though everything was at a standstill in consequence of my not coming; that I know well enough that you can do nothing with the people; and that, apparently, I will not come to your assistance. You wish to know what is to be done with the people; whether I am about to come unto them to put them through a test myself, or whether I intend that you should put them through a test, and thereby strive to purge out the false-hearted from among the faithful. You wish to know what my intentions really are; how I intend to purge out from among my people all those who offend. You say that many of my people are placed in such difficult circumstances as regards their property and families, that you cannot see how I can possibly try them by the law of consecration, should I wish to do so. You wish to know what I am intending to do in such cases.

2. I have a way to try them all, no matter what their circumstances may be. I have a strait place to put them through; and I shall not, at that time, oppress you with too much mental labor. I shall bring on this test, the last one, and put my people through it myself. After I shall have commenced I shall soon be through with it. This last test will take place at my coming. You wish to know what it will be. I will tell you. I know the hearts of all these people. Their intentions are all fully known to me, and I shall judge them righteously. I know all their names, and I understand all their works; and, no matter how difficult their circumstances may be, I can find a way to try them, which I shall

do when I come. I shall command you to gather all the people to the place which I shall appoint; and I shall stand by your side, and you shall call upon the people to step up and take their places in the rank, and should a hypocrite step up, I shall send mine angels to pick him out and take him to a place which I shall appoint for all the hypocrites to stand in until I shall have placed all my faithful people in the rank. My faithful people will stand in one place, and the hypocrites in another. After I have done this, I shall give unto you your rod, which will be just when I want you to use it. But I shall first give unto you your robe, and you must put it on before you place my people in the rank, even as soon as you have dressed yourself in white linen.

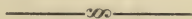
3. I will give unto you to see the place on which you and I will be called to stand, in time for my people to beautify it. I shall stand with you all the time that you will be placing my people in the rank. I shall keep all these particulars back until the last. I will reveal them unto you in their own order.

4. When I come unto you, I shall be gentle both with you and my faithful people until I have separated the hypocrites from the faithful. I shall then give unto you your rod, and when you shall have given your command, you may look out; for as soon as you shall have done so, you must prepare yourself for a mighty shock. It will be all that you will be able to do to hold the rod, even when you are well assisted. The stoutest-hearted persons will have enough to do to stand upon their feet; for I shall shake the earth, and it will reel to and fro as a drunken man. People will fall upon the ground as dead, and all animated nature will feel as though it was impossible to live through the shock; for never since this world came forth into mortality have human beings been called to experience such a shock as the world of mankind will witness at my coming. If they only knew what is close upon them they would be striving to prepare themselves for it; but it will take them unawares.

5. When I shall have purified my Church, and cleansed this Territory, I shall go to the United States, and I shall lay low the inhabitants of that land by millions. I shall lay that land nearly waste; for I shall establish my kingdom upon it. More than two-thirds of the inhabitants of that land are fallen spirits; and when I

shall have destroyed them, that land will be almost desolate. After I have started, I shall make a slaughter. I, am the Lord of Hosts.

6. And behold, I say unto you, my son,—it is my will that in your preaching you should be heavy on the hypocrites, and expose all false spirits. Purge out as many of them as you possibly can until I come to put my people through the last test; for I shall be with you speedily to remain with you. I know that you are weary of struggling with these people to assist them to keep their heads above water, and to overcome the devil; but with all that you can possibly do, he overcomes a number of them; and when you see it, it discourages you, and you are constrained to call upon me to assist you. You feel as though the devil and the people, without my interference, were too much for you; therefore, you continue to call upon me to come and assist you in a powerful manner. I know your situation, and when your burden becomes too heavy for you to bear, I will come and help you. I am watching over you continually, and I am ready to render you assistance whenever you need it. Strive to bear up under your burden and be patient until I have brought my work to a head; and then I will render you all the assistance which you could ask for. I am Jesus Christ. Even so. Amen and Amen.



## REVELATION GIVING A FULL DESCRIPTION OF A HYPOCRITE UNDER THE FULNESS OF THE GOSPEL.

No. 244.

WEBER, UTAH, March 21st, 1862.

1. A HYPOCRITE is a person who is double-minded; who is half-hearted; who has not a single eye to an object; but who has a two-fold object in view in what he does; who is fearful and unbelieving; who is careless and indolent; who is perishing by darkness in the midst of a fulness of light; who is suffering under dark and miserable influences when they might enjoy light, liberty



and happiness; who is calling out for more testimony of the truth when he is in the midst of an abundance of testimony, but who cannot see it; who professes to be a servant of the Lord, but is in reality a servant of the devil; who professes to enjoy the spirit of truth, but who is led by a false spirit; who continues to justify his own course, and condemns every other person who does not see things as he sees them; who takes darkness for light, and light for darkness; who cannot see his way clear, but who is bewildered; who cannot truthfully understand his own position; but who flatters himself that he is one thing, when in reality he is another; who professes to have faith in my gospel, but, in reality, has not. Such persons are entirely deceived by the devil, and are laboring under gross mistakes, taking the spirit of truth for a false spirit, and a false spirit for the spirit of truth. Such have not settled faith in my work; but they ebb and flow; they are up and down, just as a spirit operates upon them, no matter what kind of a spirit it may be; and when it ceases to operate upon them they fall flat in their feelings. They are good for nothing only while they are operated upon. They have but little or no force of character about them. They are altogether governed by influences, and the influence which often operates upon them is a false one, and it is the most congenial to their feelings. They do not want to put themselves about much, in order to gain an influence to operate upon them; therefore, the influence of the devil suits such persons, because it is always near; it needs no straining or exertion on their part. They are too lazy to strive to win the influence of the Holy Ghost to lead them into all truth, because they cannot obtain it unless they are willing to live by every word that proceeds from my mouth, and acknowledge my hand in all things. They cannot serve me acceptably without some energy and force of character, and that does not suit them. They want to go an easier way than that. They wish to pass along with as little trouble as they possibly can. No person can serve me in an acceptable manner unless he is wholehearted. This is the cause why the hypocrites are always in darkness and misery. They cannot serve me without energy; for it requires a constant labor on their part to keep all my laws as fast as I shall reveal them unto my Church,

2. All lazy and indolent people will be cast out of my Church; for such will not abide my laws. When individuals will not abide my law, my faithful people must not sympathize with them; for it is forbidden by the law of heaven. All Abraham's seed are able to abide my law if they will exert themselves to do so; but if they will not exert themselves, they will have to perish in the flesh. Therefore, those of my people who intend to stand, and receive a deliverance at my hands, will have to be energetic, and have force of character about them; nothing else will enable them to stand through the test. Those who expect to be accepted of me, must be up and doing with all their might, or they will fall short of that which they are looking for. I have told my people many times what they must do to win the prize, and if they lose it, it will be their own fault. I have laid a small portion of my law before my people, and those of them who will abide it, I will deliver. Therefore, let my people run well for the prize, and win it, and they shall receive it, for I will give it unto those who win it. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONCERNING THE DELIVERANCE OF PERSONS FROM THE INFLUENCE OF THE DEVIL.

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No. 245.

WEBER, UTAH, March 22nd, 1862.

1. I AM about to speak unto you again. You see some people apparently departing from me, whose hearts are apparently honest, but who need integrity and that force of character which is necessary at this trying time; and you wish to know what I am intending to do with such persons. You think that they are not wilfully wicked and dishonest, fully intending to fight against the truth at the risk of all consequences, choosing evil rather than good, because they love it best; that they are not wilfully perishing in the midst of light and truth, when they could save themselves. If they were as guilty as some of those who

have departed from me are, you consider that they would be well worthy of death, and that I ought not to have any sympathy for them; but you think that these are not under equal condemnation.

2. I will promise you that I shall not spare the wilfully wicked. I will spare those who are honest, but weak—who in their hearts love truth and righteousness, but have not a sufficient amount of integrity of heart to stand to the truth in this trying time; who have been overcome by false spirits in consequence of advantages having been taken with them by other persons who were not only overcome by the devil, but who in their hearts were also wicked.

3. There have been such wicked persons in my Church, who, because they have had the power, have aided the devil to obtain power over those who were closely connected with them by family ties, and other bonds of friendship; and a number of my people have been overcome and have departed from me, and are now suffering under the influence of the devil, on account of those wilful and wicked hypocrites. They have worked against me with all their power, and have sought to break my hold on mankind. But, as I live, I will pay them for it all; but the virtuous, the truthful and the honest whom they have given the devil the advantage over, I will favor with another chance when those cursed hypocrites shall be dead. The fowls of the air, and the wild beasts of the field shall eat their corrupt and rotten carcasses. They shall not be favored with a grave; their day is over. But I will give unto the weak and honest whom they have overcome, another chance, under more favorable circumstances than what they were placed in when they were overcome by these wilful hypocrites. I will give unto them a fair chance for their lives, and I will see what they will do at a time when they cannot have the least shadow of a doubt in my work. Inasmuch as they were taken advantage of by others, in the days of their weakness, I will see how they will act when they shall have seen my power; but if they do not then walk up and do their duty, I will cut them off.

4. When weak-minded people give way to the devil, and he obtains the upper hand of them, it is unlawful for me to deliver them out of his hands until I come with the power of the gospel; until then, I have to let them go where the devil chooses to lead

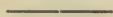


them. To deliver such a person out of the hands of the devil, I should have to manifest a great degree of power, even more than the law of heaven allows me to use while I am only giving the keys of the holy priesthood. While I am thus engaged, I cannot manifest much power. I am compelled by law to confine myself to one thing at a time. I can, however, while I am giving the theory of my gospel, liberate a person from a fallen spirit, if that spirit has not obtained possession of him; but if it has, I am compelled to let it remain with him until I can, according to the law, bring the power of the gospel.

5. When the devil obtains the full power over a people, it takes the full power of the priesthood to break his hold and to conquer him. It requires not only the theory, but also the power of the gospel to accomplish it; consequently, when the devil has obtained the full possession of a person, he lawfully holds him in his grasp until the power of the priesthood comes and liberates him. But if, while I am revealing the theory of the gospel, the devil buffets and tempts a person, and that person does not wholly give up to him, but fights against him and tries to assist himself and help my holy angels to liberate him, I can lawfully assist that person, and deliver him out of his hands. But if a person has fully given himself up to the devil, he has to be taken out of the hands of the destroyer independently of his own exertions. Therefore, let my people be aware of what they are doing, and not give way to the devil, but shun all temptation, that it may be well with them; for lo, I come, I come, I come speedily; even the Lord of Hosts. Even so. Amen and Amen.



## REVELATION CONCERNING THE IMPRISONMENT OF PETER MOSS.



No. 246.

WEBER, UTAH, March 22nd, 1862.

1. I AM in a hurry to speak unto you again, although I know that it is very straining upon your mental powers to write from my mouth so much at once; nevertheless I am compelled through

the force of circumstances to speak often unto you at this time. I am just upon the point of coming unto you, to remain with you, and to speak unto you personally. You will need to see me very soon. This is as near as I can now tell you the time of my coming. You will soon be placed in a position where you will not be able to proceed without my power. The devil is closing in upon you from all around, and he is about to try what he can do.

2. My people must remain at home as much as possible. When they go abroad among mine enemies, they are in danger of being trapped by them. It is not safe for them to go among their enemies; therefore, if they wish to be safe, let them stop in this place. But when they are compelled to go abroad in search of cattle, quite a number of them must go together; for should a few of mine enemies see a number of my people together, they will not molest them. If my people will do as I command them, I will take good care of them. Some of my people have been disobedient, and have run about from place to place in great danger, and if I had not guarded them, they would have suffered by the abuses of mine enemies. I have protected them so far, but if they do not hearken unto my words, and obey them, I will not continue to protect them.

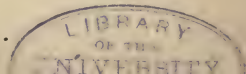
3. Mine enemies have now one of the members of my Church in their hands; but had he asked counsel of my servant Joseph, he would not be in that trap. I suffered him to fall into their hands in order that others might learn from his disaster. Nevertheless, he is in my hands, and I will bring all things aright in his case. My hand is in that affair. Let his parents rest themselves contented, and I will work all things well for him. When my people do as I command them they will always be right.

4. I shall bring things to a head in mine own way. Mine enemies will have to come to the point to which I wish to bring them. I can make them do my will. My people will not be put to the necessity of going out of this place after many more cattle for Church purposes; they are about through with that tedious work. It will not be needful for any of my people to go out of this place many more times, on any account whatever; for I am about to wind up my affairs with my people, and also with mine enemies.

5. I shall pour out my spirit upon my faithful people in a powerful manner, and they will feel like lions; and the false-hearted will tremble and fear, and withdraw from their midst; for it will lay hold on them as pain lays hold of a woman in travail when the time of her deliverance has come. I shall separate my people by the power of my spirit. The hypocrites will not be able to partake of it. They will strive to get out of its way. It will make them miserable, for they cannot enjoy it as my faithful people can. To the faithful it will produce happiness; but to the unfaithful, misery. I wish the false-hearted to get out of the midst of my people as soon as they can. They must understand that I shall not trifle with them. It is of no use for people to flatter themselves that they will meet with a deliverance at my hands if they will not abide my law. They might as well withdraw now as to wait until I send mine angels to pick them out. I shall deal honestly with them. They know the conditions on which I can deliver them.

6. I am well pleased with some of my people, but displeased with others of them. It is hard for me to deal with some who are in the midst of my people. They keep my wrath burning against them continually through the unprincipled course which they take. They do not appear to make use of their common senses, no matter how much I tell them what I require at their hands. They either do not understand me, or they are determined that they will not do my will.

7. You must come out heavy upon the false-hearted who are among my people, and purge out as many of them as you possibly can, and I will be with you and watch over you while you are doing so. I shall continue to purge out the hypocrites until I come to settle all difficulties with all parties. Those who are now found filthy, will remain filthy until death has been inflicted upon them as the penalty for their sins; and those who are found righteous among my people, shall be righteous still; for I know what course they will all take. I have tried them, so that I know them, and I will bring all things right with them. Let the faithful continue to trust in me; for I am their Shepherd, and I will defend their rights, and bring them off more than conquerors. I am with them unto the end. Even Jesus Christ. Even so. Amen and Amen.





REVELATION CONCERNING THE PAYMENT OF  
DEBTS BY APOSTATES.

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No. 247.

WEBER, UTAH, March 24th, 1862.

1. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword; for lo, I come quickly to plead your case with the inhabitants of this Territory in a way that they will understand me. They seemingly cannot understand the theory of my gospel; but they will understand that which will come next.

2. I stood by your side yesterday while you were addressing my people, and I dictated your words while you spoke unto them, and although you preached a good and penetrating sermon, I shall preach unto them a still better one. I want you to set things on the move, both in the midst of my people and among mine enemies abroad, and my holy angels shall render you all the assistance which your circumstances may require. You need not to fear when trouble seems to disturb this long calm which has existed both among my people and among mine enemies abroad; for trouble will roll right upon you, and upon my faithful people; and the apostates who go out from among them will be the ring-leaders of this trouble. They will be the means of stirring up the trouble; for the devil of all devils is in their midst spurring and inspiring them to make a disturbance among my faithful people. They will invite the devils from all around to come up to this place to, as they suppose, assist them to destroy my faithful people. They are the most corrupt and blood thirsty of all mine enemies, for Lucifer, the devil, is continually inspiring them. He will speedily run them to a head—to a point where they can get no further; and that will be the last of them. I have now told you who will commence the test. You must keep an eye on them.

3. And inasmuch as the apostates have consecrated their property, both by oath and deed, it is justly mine according to their own agreement, and they shall pay their just debts. I wish them to understand that they own nothing. What they call theirs,

is mine, for they gave it unto me, and I wish them all to understand that I shall hold it. If they wish to go to the devil they shall not take away my property with them. If they are babes and fools big enough to let the devil fool them, they cannot fool me; for I will either make them walk up to the covenant which they have made with me, or else I will strip them of all they have; and if they leave me, they shall leave naked and stripped of all that they have. The devil that fools them cannot fool me. They may call upon their fellow devils and devils' slaves from all around to fight against me, and the sooner that they gather together, the sooner I shall come to release my faithful people. I want them to make haste; and what they do, I want them to do it quickly.

4. My servant, the steward, shall make out a bill against all those who apostatize, of all that they have received, out of the store-house, and hand it to them, and they must pay it before they shall be permitted to move at all. And if there are some who wish to go over to the devil, who cannot settle their bills, they must call upon some of their fellow hypocrites to assist them to do so. I should think that their brethren would be willing to do almost anything to liberate them out of the hands of such a tyrant as they think that I am. I am hard on all devils' slaves, even those whom I have enlightened as I have enlightened these people. They know too much to be permitted to act like devils; for where I have given much, I require much. When people are in the possession of devils, they always think that my course is hard. They may know that when I am hard on them they are in the possession of false spirits; and I am compelled to destroy false spirits, even if I have to destroy the persons possessed by them at the same time; but the devil makes such persons believe that they are right, although they know that they are as miserable as they possibly can be. If such ever knew anything about the operations of my spirit, they know that it produces peace and happiness; but apostates know that they have no such feelings; for they are as miserable as the devil can possibly make them, and they want to destroy everything that they possibly can.

5. And behold, I say unto you, my son,—you must continue to purge out from among my faithful people as many of the hypocrites as you possibly can; and while you are doing so, you must

keep on the lookout for me; for I am round about you continually. Be of good courage, for you have nothing to fear. I will speak unto you again speedily. I shall now speak unto you often until I come to remain with you. You will be satisfied with my way of working with you from this time henceforth.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.



## REVELATION CALLING RICHARD J. LIVINGSTONE AND JOHN O. MATHER TO THE APOSTLESHIP.



No. 248.

WEBER, UTAH, March 25th, 1862.

1. BEHOLD, I am Jesus Christ, and I am come to speak unto you concerning the apostleship. I called upon you, some time ago, to organize a quorum of twelve apostles, and I told you that I did not need more than that number at that time. But it is now wisdom in me to call two more men to the apostleship. I have an object in view in doing so. I want men of integrity to fill the office of apostles, such as will not sit down to be run over by devils; men who have confidence both in me and in themselves; who feel themselves of too dignified a character to sit down and listen to damned spirits; for those who do so are a disgrace to the holy priesthood, and I will have none such in the apostleship. I want those that will conduct themselves in such a manner that my holy spirit can continually abide with them, to lead them into all truth; such as are always faithful before me—whose hearts are honest—who are honorable before me, and not treacherous—such I delight in. They shall be the chief rulers in my kingdom, and their seed after them shall be honored in the midst of my people forever. I am the Lord.

2. And now, behold, I make known unto you those whom I have called. I have called Richard John Livingstone and John O. Mather to the office of apostles; and you shall lay your hands



upon them and ordain them to that office, for their hearts are honest before me, and I have confidence in them. And inasmuch as they will be faithful, they will bring many thousands to a knowledge of the truth, and I will endow them with all the power that they may stand in need of until their mission is ended. I will speedily burst asunder the fetters that now bind them, and they shall be like lions let loose among lambs; they shall tear asunder, and none shall deliver out of their hands. Millions of the warriors of heaven shall go before them to tear up and destroy everything that rises up against them; for I am the Lord, and I will tear asunder and waste away everything that opposes my servants unto the end. My faithful servants, the apostles, shall be like lion's whelps—they shall continue to grow in strength; they shall tear asunder and destroy every enemy that they shall lay their grasp on. Their grasp shall never be broken by an enemy; for I, the Lord, am their strength. I love the faithful; my whole delight is in them, and I will fight their battles forever.

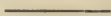
3. I do not care about having a great many men to commence my work with. If one-half of those who have yielded obedience unto the fulness of my gospel should depart from me, even then I should have sufficient left to commence my work with; for I do not look unto men upon the earth for power. I shall furnish the power to establish my kingdom upon the earth, and to overthrow the devil; for I have an abundance of it. I do not need to employ all my power to break the devil's hold off Abraham's seed. When I have once made a start, my people will see what they have to trust to. I will take the sharp edge off the devil. He will not, after I have once made a breach upon him, look as large as he now does; but his servants will fear and tremble; their hearts will be smitten, and they will begin to go down from the time that I shall first manifest my power. I shall shake the whole earth, and all flesh will feel the shock; and from that time all embodied fallen spirits will be heart smitten; but my chosen people will be encouraged, and rise up and gain strength. They will become strong; but the opposite race will become weak. This will be the commencement of my power; after that, I shall tear up, break asunder and waste away until I shall have purified the earth and made it a celestial abode; for the hour of

my judgment is come. Therefore, let all flesh prepare themselves for a visit from me, for I am now coming to pay them one.

4. I wish all my servants who intend to stand faithful unto me to prepare themselves with all diligence to preach the fulness of my gospel; for I require it at their hands. I will fight the battles of my people. I shall never call upon them to fight much, if any. I will attend to my own duty; and let my people attend to theirs. If they will do so, all will go on right. I now give unto you no more. I am the Lord of Hosts. Even so. Amen and Amen.



## REVELATION SHOWING HOW THE EARTH WILL BE SHAKEN AT THE COMING OF THE LORD.



No. 249.

WEBER, UTAH, March 26th, 1862.

1. I wish to speak unto you concerning my coming; for it is necessary that you should understand more about it. How shall I come? and by what means shall I shake all nature? I shall bring all my power, even the whole army of heaven, with me to shake the world and all things which it contains. I only need to bring a few of mine angels to cleanse this Territory. Mine army will be scattered throughout the whole earth, and large numbers of them, yea, even millions of them, will be placed at the head of each of the governments of the earth.

2. When I give unto you your rod, and you shall have given your command, I shall give my command to the remaining chief generals of the army of heaven, and they will all give their separate commands in the different places where they will be stationed. While a small portion of mine army lays low mine enemies in this Territory, the remainder of mine army will shake all the thrones upon the earth to their center, and all the kings and rulers of the earth will be heart smitten. They will feel as though their natural strength had left them, and they will never regain it. After I have given them a shake, and broken down their spirits, I will keep them down. After I have once smitten them with terror, I will

crowd heavily upon them. The devil will not then feel as large as he now does.

3. The army of heaven are all horsemen—they will all come on horses; and when they drop, at once, upon the earth, they will make it shake and reel as a drunken man. This earth exists in space, and moves in its orbit. It is situated near the center of space; and when it has made one more move, or, in other words, become celestial, it will be placed in the central portion of space, which is beyond all the power of evil. From the time of the creation of a world until it has arrived to the point at which this world has arrived, it has to fight its way through evil, being assisted by power from above. And in consequence of the manner in which the earth now floats in space, it cannot bear more than a certain weight before it gives way. It will not bear a great deal more than what is now upon it. It is even now loaded down; and when two hundred millions of an army, with their horses and all their equipage of war, drop down upon it, it will be overbalanced and borne down in space, and it will reel to and fro like a drunken man by the sudden shock which it will receive. I shall not have the whole army of heaven with me, only when I come to commence my work; for the earth would not bear them continually. I shall only have as many of them on the earth as it will bear—even sufficient to do the work which I have to do. Therefore, one portion of mine army will be upon the earth, and the other portion will be in heaven. They will change about as suits me. They are all delivered into my hands, and are subject to me; and I will make all things work well.

4. And behold, I say unto you, my son,—you must run things up to a head as soon as you possibly can; for we are all ready to drop down upon the earth as soon as you shall have done so. You must do so with all your might, and put away from you all fear of consequences which may arise from the course which I shall lead you to take. I am just upon the point of coming unto you, and you will see me to your satisfaction. I am now waiting until you have run things up to a head; and when you have done so, I shall then be compelled by law to come and liberate you; but until then, I cannot come. I will lead you aright.

5. Let all my people abide your counsel, and not run into



things before they are sent. I know that they are very restless to run into mischief with mine enemies before the time. Let them be contented until the proper time; for they will be let loose soon enough; it is right on their heels. Let them prepare themselves for the test, and they will see as much as will satisfy them. Let this suffice for the present, and I will shortly speak unto you again. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



REVELATION SHOWING THE MANNER IN WHICH  
THE ARMY OF HEAVEN WILL RECEIVE THE  
COMMANDS AT THE COMING OF  
THE LORD.

No. 250.

WEBER, UTAH, March 27th, 1862.

1. BEHOLD, I am he who shuts, and no one opens, and that opens, and no one shuts; even the Son of the Eternal Father. I am about to speak unto you again. I have shown unto you how I intend to shake all nature. You may wish to know whether I have had a portion of mine army stationed in this place, or not; and if I have, whether they have ever stood upon the earth, or not. I will inform you. I have had a portion of mine army here to guard my faithful people from wicked men and disembodied devils. If I had not done so, my people would have all been destroyed long ago. A portion of mine army has been in this place ever since you first arrived here; it came with you, and has since remained. If I had not guarded you, Satan would have destroyed you before this time.

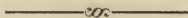
2. The warriors of heaven have not, as yet, planted their feet upon the earth. They have a fulness of knowledge, and have power over all elements, even power to cut their way through space almost as quick as thought. They have power to move, even from one end of the earth to the other, in a few seconds. There is nothing on the earth that can travel as swiftly as they can. Those of them who have guarded this place have been stationed in the

air at a short distance from the earth; for it is unlawful for them to stand upon the earth until I come unto you and give unto you your robe and rod. I shall be the first person of all the heavenly host to descend upon the earth; but I shall not do so when I give unto you your robe. My horse will not, even then, plant his feet upon the earth; but I shall bend down and give unto you your robe. My horse's feet will be near the ground, but they will not touch it. Both I and my holy angels have the power to stand anywhere in space, because we have a fulness of knowledge and power over all things. My horse will not set his feet upon the ground until you have a place beautified to stand upon; but when this is done my horse shall stand upon the ground by your side, and then I will give unto you your rod. My horse will be the first celestial horse to set his feet upon the earth. A portion of mine army will be with me; but they will have to wait until you have given your command before their horses can descend to the earth.

3. When I come to you, all the heavenly hosts will be stationed in their various places, ready to descend upon the earth at once, which they will do after I shall have given my command. The earth will then reel and shake, and lower in space, as I have before said unto you. Oh, how the wicked men of the earth will be heart smitten!

4. If only a small portion of my army will be needed to slay mine enemies in this Territory, how shall the other\* portions of my army, which will be stationed throughout the nations of the earth, know when to descend upon the earth, seeing that they will be so far away from you? for it would seem to you impossible for them to hear your command. I will inform you what course I am about to take in order to make them know when you will give your command, so that they may descend upon the earth at once. Before I come unto you, I shall have portions of mine army placed at the head of every government upon the earth, and I shall visit them all before I come unto you, and tell the general of each of them that I am coming unto you. I shall place them all in readiness before I come unto you. When I go to the first of them, I shall tell him that he is the first that I have visited, and that I have to visit the others and inform them also that I am

coming unto you, and I shall tell him how long I shall be in visiting them. They will all know perfectly, even to one minute, when I shall visit you; and I shall have ambassadors by my side, and as soon as I am about to give my command, they will fly like lightning to every part of the earth where portions of mine army will be stationed, and inform them that I was giving the command when they left me. They will all then descend upon the earth at once with all their equipage of war. We have perfect order in our army. We have no such confusion as there is among the armies of the earth: we make true calculations; but they do not understand perfect order. Therefore, my son, continue to hold yourself in readiness, and I will come unto you speedily, for things are now nearly at a head between mine enemies and my people; they cannot run much longer. I will soon satisfy you. I am Jesus Christ. Even so. Amen and Amen.



REVELATION PROMISING THAT THE ENEMIES WILL  
NOT BE PERMITTED TO COME UP AGAINST  
THE SAINTS UNTIL THE RIGHT TIME.

NO. 251.

WEBER, UTAH, March 28th, 1862.

I. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword. I see that your feelings are somewhat unsettled at the thought of that which lies before you. You see trouble threatening you from mine enemies abroad, and you want to know my mind concerning them. You say that you thought that I did not intend to wait any longer for them, seeing that they disappointed my people when they threatened to come against them; that I was going to take the will for the deed, and trouble no more about them; that they had the disposition to come up to this place to put all my people to death, and that they would have done so had they not been overruled; that you cannot see what more I can require of them to warrant their utter



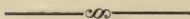
destruction; that I know that they are filled with the desire to shed the blood of my people; that you are satisfied that I have held them powerless, and that I have nothing to thank them for; therefore, you cannot see how I can be waiting for them to do anything more than what they have done; and you wish to know whether I am waiting for them to come up against my people, or not.

2. I am not waiting for them; but I am waiting more particularly for my people. I want the hypocrites cast out from among them as soon as possible, even all that can be cast out before I come. But while I am doing this, mine enemies are being worked up. The severe way in which I shall deal with those who apostatize from my Church will work them up, and they would come up against my people in great numbers should I permit them to do so; but I shall take them in time. If they had come up against my people, when they attempted to do so, I would have suffered them to come into this Fort, and I would have slain them here; but seeing that they failed to come at that time, I shall not suffer them to come into this place when they make their next attempt. They will be about ready to come up again by the time that I have purged from among my people a few more hypocrites. I have withdrawn my spirit from the hypocrites, and the devil is leading them away one by one. They are clubbing together, and making their arrangements for going away; but I shall catch them upon the move and stop them from going far from this place. If they had intended to get far away before the day of my coming, they should have apostatized some time ago. They have delayed their apostacy till too late an hour for them to get far away from this place, even if they were to start immediately; consequently, they may reconcile themselves to their fate, for I am coming speedily, and I will send them home. They need not think that they can get out of my way by running to this, that, or the other place. They might as well stand their ground. They will gain nothing by attempting to run away, for I shall find them, no matter where they go.

3. You may ask me this question: "If mine enemies attempt to come up against this people, how near this place shall I allow them to come?" I shall pay very little attention to them at all;

for I am not waiting for them. I am waiting for my faithful people to purge the hypocrites from among them; and as soon as they shall have purged out as many of them as they can by taking the course that they are now taking with them, even by exposing them, I will come and deliver them. I will take good care that mine enemies do not come against my people before that is done. I will keep them away until the right time. I shall work all things aright with them. You do not wish me to permit them to come within sight of my people; for you say that my people have all the burden placed upon them that they are now able to bear; and you think that if I were to bring mine enemies into their sight while they are burdened as they are now, and not having as yet seen me, I should be very unreasonable; that I should destroy all my faithful people; that I should entirely overpower them, and consequently they would deny me, and fall into the hands of the devil; and that all the blame would be justly placed upon me. But I can assure you that I shall not destroy them by placing too much upon them; for I will give unto them an abundance of strength to meet every painful circumstance which lies before them.

I now add no more. I am Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING PREPARATIONS TO BE MADE FOR THE COMING OF LORD.

No. 252.

WEBER, UTAH, March 29th, 1862.

1. LO, I COME, I come, I come. Therefore, look out for me. You have some preparations to make, my son, before you will, in every respect, be prepared for me. I told you some time ago that you must have a white horse. He must be large and gentle, and in good order, even beautiful to behold, and one of the best that can be found. My horse is very large and beautiful. There are no horses upon the earth that can be compared with him for beauty; and it is my will that you should have as large and fine a

horse as can conveniently be found. My people must buy one of that description for you as soon as they can. There must be no time lost in attending to that matter. I have delayed this item of business until the last, because I did not wish to put my people to unnecessary trouble in taking care of horses so long before the time that they would be needed; but now it must be attended to immediately. Four horses will be needed, as I have before informed you. My people may have the other three horses in their own possession, and if they have, they must let my servants have them; but if they have not, they must be obtained. You must ride a white horse, and my servant John Banks must ride a black horse, and my servant Richard Cook must ride a red horse, and my servant John Parson must ride a pale horse. These horses must be found immediately.

2. I will now show my people what they have longed to see. If there are any of them absent from this place who wish to do my will, they had better gather into this place, even to the main body of my people, immediately. And if my people wish to be favored by me, it is time for them to cease running about from place to place. They should begin to settle themselves here, and prepare for me. I do not wish to tell them the exact day of my coming. They may judge of its near approach by the signs of the times. Let them consider what mine enemies are doing, and the plans which they have laid to catch them. They have fined a number more of my servants; and it is their intention to come up to this place with a sufficient force (as they suppose) to take away those for whom they have writs issued. But I will promise them that I shall catch them. I know what mine enemies are doing, and I shall lead them a long way.

3. My people must know that my coming is very near. They must know that mine enemies must come up against them in a very short time, if they act according to their own law; and I can assure my people that they would do so if I do not prevent them; for they now feel strong because they believe that the revelations which I have given have all failed, and they now think that I have nothing to do with this work; that they are right, but that this work is of the devil. Last year they were very weak, but during the last three months they have gathered strength wonderfully.



They very much wanted a prophet last summer; but now they can do without one, for they feel strong. They now think that by coming up here they can put an end to the works of the devil which are carried on in this place by a very smart devil; for they think that my servant Joseph is the smartest devil that ever lived, and that all other devils are not fit to hold a candle to him. They consider him the master-piece of all devils; and they think right in that respect, for he will show them where the devils belong, and he will put them all in their right places. They swear one to another, that he is the most bare-faced devil that they ever saw or read of. But they say that they will endure with his abuse no longer; that they will now try what he is made of. But I can assure them that they have hardly begun to take abuses from him; for just about the time that they will be getting ready to come up against him, and try him, as they say, he will show them what abuse is. They consider that his abuse unto them surpasses anything that they ever endured before, and it has been hard for them to bear it; and if they could have prevented it, they would not have borne it; but they could not help it—they had to take it.

4. Therefore, my son, make all things ready, and I will come unto you long before your enemies are ready to come upon you. I will promise you that you will never see them alive; but you may see some of their dead bodies. And as I have said unto you before, my people may judge by the movements of mine enemies that my coming will take place in a very few days. Therefore, let them humble themselves greatly before me, in order that they may be prepared to meet that event in an acceptable manner. Let them obtain those four horses immediately. They must not delay that matter. And after they have obtained them, they must keep them up, and clean and feed them well until I come. They may be able to obtain them two or three days before I come; and they may not obtain them one day before that time; but should they obtain them two or three days previous to that event, they must take good care of them.

5. You must continue to purge out from among my people as many of the hypocrites as you can. And behold, I give unto you a commandment: You must stop hypocrites from going into the houses of my faithful people. You must not suffer them to mingle

with my faithful people. If hypocrites go into the houses of any of my faithful people, the inmates thereof shall tell them to go about their business, and also tell them that if they are found going into the houses of any of the faithful saints, after being once notified not to do so, they will be slain; for I will not suffer them to go into their houses, breathing out poison, and seeking to destroy the innocent. If they will not keep out of the houses of my faithful people, they will be slain. If they wish to let the devil destroy themselves, they may do so; but they shall not have the privilege to give the devil the advantage over the faithful who seek to do well, and struggle to save their lives. If the hypocrites are determined to go among my faithful people to destroy them, it shall be life for life; therefore, if the hypocrites wish to live a few days longer, they will keep out of the houses of my faithful people. If they give the devil power over one of my faithful people, and on that account I should be put to the necessity of destroying the life of that person, I promise them that I will have their lives first. It shall be blood for blood with them.

6. And behold, I say unto you, my son,—you shall appoint my servants, the apostles, to look over this Fort and Camp, and they shall go from house to house among my people, and they shall teach them, and see that everything is going on aright. They must look well after the hypocrites. They must strive to find out the feelings of all my people, and when they see a person who has a false spirit; and who is about to apostatize, they must report that person to the first presidency, and such shall be dealt with righteously.

I now give unto you no more. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.

REVELATION CONCERNING THE GATHERING OF  
CATTLE, AND FURTHER PREPARATIONS  
FOR THE COMING OF THE LORD.

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No. 253.

WEBER, UTAH, April 1st, 1862.

1. You say that it appears very likely to you, that after mine enemies have placed fines upon my people, they will make a general drive of all the cattle which belong to my people to one place, and dispose of them in order to pay the fines which they have imposed upon my people. By this means they think that they will be enabled to draw out quite a number of my people to look after their cattle; and that if they succeed in doing so, they will take them prisoners. It is a trap that they are laying to catch as many of my people as they possibly can; therefore, my people must be aware of them. If my servant, the steward, would send a number of men out upon the range to gather up the cattle which belong to my people and bring them to this place, he would act wisely. He should head mine enemies in this matter; and should my people succeed in gathering together and securing all their cattle, they must keep them up for a day or two, until mine enemies have made their drive, after which, my people may turn their cattle out again in a fresh place, and keep an eye on them for a few days. I will force things up to a head quickly. But if mine enemies head my people and drive all their cattle into one of their settlements, my people must not go after them to bring them back, and thereby be caught by their enemies. They must let them go. But my people will not be too late to gather up their cattle, if they are wide awake. They must strive to outwit mine enemies and confound them; if they would do as I command them, they would always outwit mine enemies.

2. I see that my people have neither teams nor wagons sufficient to move them all away from this place at once; but as soon as I shall have cut off mine enemies out of the way, there will be plenty of teams and wagons which my people may obtain without putting themselves to much inconvenience. I will place within the reach of my people an abundance of everything which they



may need. They should have all their wagons in order ready for a move. I have already spoken unto them a time or two concerning this matter; and if they have attended to it, it is all right; but if they have not, they must do so immediately, for I shall be with them suddenly, and they will then have no time to attend to these things.

3. I see that you have succeeded in obtaining a white horse; and you wish to know what I think about him, and whether he will suit me, or not. He is not very large, but he is the best that you can now conveniently obtain; he will answer for the present. He is not half so large as my horse is. After I shall have removed the obstacle out of your way, you shall have a larger and a better horse than he is; for you will then have an abundance of horses to make a selection from. You shall have the best horse that can be found; but, for the present, I will accept of the one which you now have. You wish to know whether a mare will not answer as well as a horse. I will answer you. Those four horses of which I have spoken must be horses—mares will not answer. My servant John Banks should have a larger and better horse than the one which they have obtained for him, for it is not at all suitable; it is too small. Therefore, my people should strive to purchase a larger and a better horse for him.

4. It is my will that my servants should have four nice horses, in good condition; and that they shall have good saddles and bridles, and be well rigged for the occasion. And you must have your horses mane divided into seven parts, and each part plaited and tied at the ends with white ribbon. The first part must hang down his forehead, and the other six must hang down by the side of his neck. You must have a glittering sword in your hand, and my servant John Banks must hold a pair of balances in his hand, and my servant Richard Cook must have a sword in his hand, and must ride by your side; and my servant John Parson must carry my law, even that portion of it which I have given unto my people, which is life and death; and hell will both go before him, and follow after him. Death and hell shall flee before you and your three brethren; and you shall drive the devil and all his agents off the earth until the end of your missions.

I now give unto you no more. I am the Light and Life of the world; even Jesus Christ. Ever so. Amen and Amen.

REVELATION COMMANDING THE PROPHET NOT  
TO ALLOW APOSTATES TO TAKE AWAY  
CONSECRATED PROPERTY.

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No. 254.

WEBER, UTAH, April 3rd, 1862.

1. BEHOLD, I am he that shuts, and no one opens, and that opens, and no one shuts; and I am about to speak unto you. It would be well if my people would obtain those four horses of which I have spoken, and also their rigging, as soon as they possibly can; for if they do not do so, they will not be ready for me by the time that I have to come, which is almost immediately.

2. I am about to make a move among my people. I will try them and see whether they will abide my law or not. I do not want any more of their hypocrisy. I will now show them that the property which is held by them belongs to me. I shall now assume my rights. I will not be trifled with by these foolish and unprincipled people any longer; therefore, they may now prepare themselves for the trial which is coming upon them. I will now show them what the law of consecration is, and I will try how many of them have consecrated according to the law; and I fear that when I do so, nearly one-half of them will not subscribe to that law. If one-half of them do so in a proper and an acceptable manner, it will be as many as I ever expected to do so at this trying time, and thereby obtain a deliverance at my hands; for many of them have fixed their hearts upon the little property which they hold in their possession; it lies nearest to their hearts. Such are hypocrites before me, and I shall not deliver them. I shall deliver none but the whole-hearted. The rest are idolaters.

3. And now, behold, I give unto you a commandment: You shall suffer no more apostates to take away property which they have consecrated unto me both by oath and deed; and if they attempt to do so, you must appoint men to stop them on the spot. If they wish to leave my people, they must leave empty-handed; they shall not take away with them that which belong to me. They may call upon the devils all around to come and assist them

to take away property; but they will see what they will gain by doing so. And when my servant, the steward, needs any property for Church purposes, he shall receive a note from the first presidency, signed by their hands, and he shall go and take away that portion of property specified in the note, without asking the consent of the parties holding it; and when he has done so, he shall give the note unto them. I see that these people either do not understand the law of consecration, or else they are corrupt hypocrites; but they are not so blind and ignorant as they are fearful and dishonest. You say in your feelings that you now see trouble before you; but you need not to be afraid of it. You must launch right into it. I am now waiting for you to open the way for me. As soon as you get fast with these people by enforcing my laws upon them, I will come and cut off everything that stands in your way. I am waiting for you to run things up to a head; therefore, do so as fast as you can, and when you are brought to the necessity of putting people to the test, in order to enforce my law upon them, you may know that I am coming unto you. Should you see this take place, you may know that it will not be more than one day before I come. You must remove, and that too without sympathy, either male or female, who attempts to break my law. None of my faithful people shall sympathize with such persons; for if they do, they shall share the same fate. When you begin to put hypocrites to death, you will stir up mine enemies abroad, and they would soon come up against you if I were to permit them to do so; but I will take them in good time. You wish to know what you are to do if the faithful of my people (so called) will not go forth at your command and put traitors to death. You must try them, and see what they will do; and if those whom you call upon first, refuse to obey your command, you must have their names put down. You must then call upon others, and if they refuse, you must put their names down also, and try others until you have tried all my people, if it becomes necessary; and if they all refuse to obey your command, I will come and slay them instantly. I shall be by your side while you are engaged in that work.

4. And behold, I say unto you,—it would be well if my people would obtain those four horses immediately. They must lose



no time, for if they do, they will be too late, and it will be their own fault, for I have given unto them an abundance of time to attend to this matter. I shall bring things up to a head suddenly. Up to this time I have been moving slowly; but I will now force all things between my people and mine enemies up to a head. I shall now touch all parties to the quick. The false-hearted may look around for places to hide themselves from my presence, and from the presence of my holy angels. Therefore, my son, do as I have commanded you, and I will lead you aright in all these matters. You will understand the movements of my spirit; therefore, act accordingly, and all will be well. I am Jesus Christ. Even so. Amen and Amen.

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#### REVELATION CONCERNING THE LAW OF CONSECRATION.

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No. 255.

WEBER, UTAH, April 5th, 1862.

1. WHAT CAN I say unto you at this time? for I see that you wish to hear from me again. You wish me to keep things on the move; for you say in your feelings that you wish to see me, and see me make a change in this Territory, and you shall have your desire granted unto you speedily. Things are upon the move, and I will control them aright. My people must be subject to your counsel, and all will be right with them. They must not manifest a disposition to run into anything before they are sent; if they do, they may bring trouble before the proper time. I wish to have all things connected with the deliverance of my people work up to a head together, in order that they may all meet and burst in a proper manner at once. I will lead you aright; therefore, let my people be controlled by me, and abide your counsel in all things. They must not interrupt men who come into their midst to deliver writs unto those whom they have fined for neglecting to train. If such men are civil, they must be treated with civility; and if they bring their writs into the houses of my people, my people are not obliged to receive them from their hands.

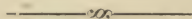
The men who bring them can either leave them in the houses of my people, or take them away again. If my people are wise they will understand me. I wish to run all things up to a head together. If my people are not cautious and obedient they may, by running too fast, bring trouble upon themselves before other things are brought up to a head; but such must not be the case, and to prevent it my people must strictly abide your counsel. I am at the head of all matters; and if my people will be obedient unto me, I will make all things work aright.

2. I shall now put the law of consecration in full force; and those who rebel against it, I shall put to death. The putting of my law into force will stir up mine enemies, and it will work them up to ahead, if nothing else will. I only wish to work up mine enemies in proportion as my people progress in my work, which they can only do gradually, for I cannot bring them all at once to the point at which I can deliver them. I have to train them until I have brought them to a point at which I can enforce a law upon them, so that I can deliver them. I have held mine enemies off on account of my people not being ready for a deliverance; for they could not learn the nature of my laws, nor understand my work in general, any quicker than they have done. But I shall now put the law in full force among my people, and I shall also let mine enemies loose; and as soon as I have done so, I shall slay them. Both my people and mine enemies will come to a head at once.

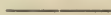
3. When my servant, the steward, shall be called to take property from my people for Church purposes, he shall go into the houses of the persons unto whom he shall be sent, and he shall inquire into their circumstances, and by that means he will come to a knowledge of their true situation; and if they have nothing to spare, he shall not take anything from them. He shall not reduce my people to extreme poverty; but he shall leave them sufficient to work upon. He shall not take away from a family the last cow, or the last yoke of cattle, or the last wagon, or the last horse, or the last animal of any kind which they have; neither shall he take away their household furniture, or their bedding, or their clothing, unless they have more than they really need for their own use. And when my steward shall inquire of any of my

people as to what property they have in their possession, they shall answer him truly; and if they have in their possession anything more than what the law allows them, he shall take it away with him for Church purposes; but, as I have said, he shall not reduce my people to poverty. Those of my people who have not large families, who have both a horse team and an ox team, must give up their oxen to the steward; but those who have large families, even as many as ten in number in a family, may hold in their possession, if they have them, two wagons and two yokes of cattle, or one yoke of cattle and one span of horses; this is as near as such families shall be stripped. Therefore, my servant, the steward shall regulate himself by this law while he administers in his office among my people.

I now give unto you no more. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.



## REVELATION SHOWING THE ORDER OF THE KING- DOM OF GOD UPON THE EARTH.



No. 256.

WEBER, UTAH, April 8th, 1862.

I. BEHOLD, I am the Light and Life of the world, even Jesus Christ, and I am come to speak unto you concerning the high priesthood, and also the priesthood of Aaron. Each priesthood has its claims. In heaven there is only one priesthood, which is the high priesthood; but on the earth there are two priesthoods, which are the high priesthood and the lesser priesthood. The missions of the angels of heaven are of one nature—the angels all act under one order of priesthood. But inasmuch as there are two distinct orders of priesthood upon the earth, and each priesthood holds separate claims, the earthly mission which is administered under the order of the Lord is of a two-fold nature; therefore, it differs in some respects from the order of heaven. In heaven there are twelve first generals over the whole host of heaven, and there are twelve other generals who are next in authority to the first twelve; there is, also, a third twelve, who are subject to the



second twelve, and thus this order continues down to the last order of generals. All the generals of the whole army of heaven are in separate divisions, having twelve in each division, and the inferior division is subject to the superior division by birthright. This is the order of the generals over the whole army of heaven. And in due time there will be four and twenty leading generals upon the earth, as there are in heaven, and also other divisions of generals below them; so that when my kingdom shall be set up on the earth, the armies of the earth will pattern after the armies of heaven. You are the first general over the armies of the earth, even as I am the first general over the armies of heaven; and as I am a man of war, you must be a man of war also. And in due time you must have eleven more generals who must be high priests by birthright, even those of the highest birthright that can be found upon the earth; and you and they will form the division of the first twelve generals on the earth. The second twelve generals must be selected out of the priesthood of Aaron, and Aaron himself must be the first of that number. The remaining eleven must be the firstborn sons of Adam, and they with Aaron will form the second division of generals, each one standing in his own place, according to his birthright. All the rest of the generals who will be chosen, will be chosen from the Aaronic priesthood. There will only be twelve generals chosen out of the high priesthood, and they will be the first twelve generals—even the rulers over all other generals, and all the armies of the earth must be subject to them.

2. The kingdom which I shall establish upon the earth, will be a temporal kingdom, even a kingdom of kings and priests unto me; and they will be the temporal ministers of the law which I shall establish upon the earth; for it belongs to them. Thus out of the priesthood of Aaron, kings and rulers, generals and captains, and also priests, will be called to administer the law. The high priests will act in their own places, and will be the ministers of the everlasting gospel, to carry it in power to the nations of the earth. Through the high priests the gospel will go to Aaron's children, which gospel is from above, and is the power of God. The high priests who are from above bring the gospel with them, and through the power of the gospel, which will be administered by the

high priests, the faithful seed of Abraham will gain the upper hand of the seed of Cain, and have a temporal kingdom established for them, which is their right. The priests of Aaron entirely depend upon the high priests for the power over their enemies, and to be made a kingdom of kings and priests; therefore, the powers which are from above are invested in the high priests, and the powers of the earth belong to Aaron's children who will be the ministers of a temporal law when it shall be established upon the earth for them by the high priests. If the second twelve generals of the twenty-four will be chosen out of the Aaronic priesthood, what will be the position of the second twelve who are apostles and high priests by birthright? What will be their calling? They will be ministers of the gospel, to carry it to all nations—even twelve traveling apostles; and all other high priests in the midst of the nations where they may be sent will be subject unto them. But they will not be called to be twelve generals like unto the first twelve—their's will be a different mission altogether. The first twelve generals on earth will be called to represent the high priesthood on earth; and inasmuch as the high priesthood is of a higher order than the Aaronic priesthood, it must, according to the law of heaven, be acknowledged the first. Therefore, if twelve chief generals had not first been called out of the high priesthood, in order to acknowledge that priesthood, twelve generals could never have been chosen out of the Aaronic priesthood, neither could a temporal kingdom be established on the earth; for the greater priesthood must be acknowledged before the lesser can be—the higher priesthood always opens the way for the lesser priesthood.

3. And behold, I say unto you, my son,—in due time you must wear a dress suitable to your position as the first general of the armies of the earth, even a royal dress; and you shall have a hat most beautiful to look upon, having seven crowns of gold upon the top of it, with many diamonds set therein. You cannot dress yourself in a royal dress now; but I will tell you, when I come, how you shall dress yourself to go before my people. I know what you need, and I will give it unto you. The eleven generals who are next unto you by birthright shall also have dresses provided for them suitable to the positions which they may be called to hold as the chief generals of the armies of the earth. The first

seven shall wear crowns according to their various positions ; and I will deliver the kingdoms of the earth into their hands in quick succession. They shall have an abundance of territory to spread themselves upon, and great multitudes of people shall be subject unto them.

4. I shall lay low the inhabitants of this earth by millions. I shall lay low everything that opposes me. Therefore, as I have often said unto you before, so I say unto you again,—hold yourself in readiness for a visit from me ; for I am drawing nearer unto you every day. You will do no more than turn yourself round before you see me face to face, and then you will be abundantly satisfied. Therefore, hold yourself in readiness, for lo, I come unto you quickly. I am the Bright and Morning Star ; even Jesus Christ. Even so. Amen and Amen.



#### REVELATION WARNING THE SAINTS AGAINST THE SPIRIT OF SYMPATHY FOR TRANSGRESSORS.



No. 257.

WEBER, UTAH, April 10th, 1862.

1. YOU WISH to know why I am so backward in speaking unto you. You seem to think that there must be some cause for my backwardness ; for you say in your feelings that you have never seen me so backward in speaking unto you as I seem to be at the present time, and you would like to know the reason of it. I will answer you. I take little or no pleasure in speaking unto a number of these people who have yielded obedience unto the fulness of my gospel, for they are guilty of the sin of ingratitude. They neither lay my words nor the principles of my gospel to heart, and I cannot save the lives of such. But they will do almost anything else. They will leave their homes and come here and consecrate their property and give it up when I call for it. They will swear the oath which I have placed before my people, and they will go where they are sent, no matter where it may be. They will do all this ; but they will not lay the principles of my gospel to heart and seek to learn and understand them, so



that they may be prepared to preach them to those who now sit in darkness. They are spending their most precious time to little or no purpose; for they think about themselves, and no one else. If they can save themselves, it is about all that they think of. A person who can do no more than save his own life in my kingdom, is not worth much; he is little better than nothing, even next to nothing, and he might as well be out of existence; for if he lives, he lives to little purpose. There are those of this class among my people. Their minds are like the fool's eye—upon almost everything else but that which they ought to be upon. I gathered my people to this place in order that I might teach them the principles of the fulness of my gospel, so that they might be fully prepared to preach them to those who are now sitting in darkness; and if they neglect to learn those principles, they might as well have remained away from this place; for I shall not accomplish, through them, the purpose for which I gathered them here, even to prepare them to carry my gospel to those who now sit in darkness; for if they do not understand it themselves, they will not be able to preach it unto others. Those who possess my spirit to any great extent will strive to learn the principles of my gospel, in order that they may be made a blessing unto their fellow creatures who are now sitting in darkness.

2. My people stand in their own light. They labor against their own interest. They block up my way so that I am compelled to work with them so slowly that it takes me an unreasonable length of time to bring them up to that point at which I can deliver them. If I could have worked with them faster, I should have delivered them long ago; but they are so slow that they are wearing themselves out, and even destroying themselves; and for that which is the result of their neglect of duty, they continually blame me; but I cannot bring things up to a head only in proportion as I can prepare my people; and if they are slow to hearken unto and obey my words, I am compelled to bring things up to a head slowly. I cannot work with my people faster than what they will permit me.

3. I now wish to bring them to another point, even to the last point to which they can be brought before their deliverance; but many of them are unprepared for it—it will pinch them tightly.

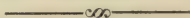
They are so full of sympathy for the devil and his servants that they do not wish to see them hurt. They will cry over them, and plead with me for them, that I may not hurt them; and if they see that I do not hear and answer their prayers, and let the devil go on destroying everything as he has done, they mourn greatly. They say: "O Father, have mercy on him, and do not hurt him, for we cannot bear to see him hurt. We know that we are in his hands, and that he has punished us all our days, but O Father, do not hurt him, for we cannot bear to see him hurt, although we know that he has never taken pity on us, but has afflicted us all our days; but notwithstanding all this, we cannot endure to see him hurt. Father, have mercy on him, and do not hurt either him or any of those who uphold him, for we cannot bear to see it. O Father, be merciful to him, and do not hurt him. Is there no other way, Father, to deal with him without hurting him? If there is, won't you be pleased to deal with him in some other way? O how you would relieve our feelings, for we cannot bear to see him hurt; therefore, O Father, do have mercy on him, and do not hurt him, for we cannot endure it. And now, remember, if you do hurt him, we will forsake you, and we will go and assist him; for, if we can help it, we will not have him hurt; we are his friends."

4. O ye hypocrites! Ye enemies to all truth and justice! Ye friends of corruption, and enemies to all righteousness! How can you escape the justice of the law of God? Ye are as whited walls and painted sepulchres, even full of rottenness! Some of you may have a fine outside, but you are rotten within! You cannot endure to see justice executed; but, in your hearts, you wish to prevent it. Ye enemies of all truth and righteousness! How can you expect to meet with a deliverance at my hands? I might as well deliver the devil himself as to deliver you; for you are one with him, and you must share his fate. It is high time for these people to begin to examine their own hearts, and see whether they are filled with sympathy towards those who break my laws, or not; for if they are, they are not my friends; they are my bitterest enemies. They prove by their actions that they are as corrupt-hearted as Lucifer is, and they are his best friends. Let my faithful people be aware of that spirit, for it is the spirit of

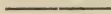
Lucifer, the devil; and many of these people, if they do not guard against it with all their might, will be overcome by it, and be destroyed. It is the most powerful hold that Satan has on these people, and if they are not very careful, he will, at one time, destroy more of them by it than he has destroyed since my people came to this place.

5. My people are now about to be tried to see whether they are true to my laws, or whether they wish to see them trampled upon and perverted by transgressors. When I try them in this way, I shall know who is true to me, and who is not. Those who are true to me will uphold my law when it is executed upon the transgressors; they will be my friends, and will always be ready to execute the law upon transgressors. The next move that I will make among my people will be to try them, and they will then show what they are; therefore, let them all prepare themselves for it, for it is right upon them, and none will go through it but those whose hearts are right before me.

I now give unto you no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE ACCEPTANCE OF THE HORSES AND SWORDS.



No. 258.

WEBER, UTAH, April 12th, 1862.

1. You wish to hear from me again. You will not let me rest unless I continue to speak unto you. You are determined that I shall speak unto you at least as often as every other day; and you wish to hear from me even oftener than that. It will be much easier for me when I can come unto you and speak unto you mouth to mouth. I have had to move backward and forward through space, even from heaven to the earth, and from the earth up to heaven, for years, even ever since I commenced to speak unto you. Every time that you have received a revelation from my Father, either I, or one of the members of the first council in heaven, have had to bring it unto you, and stand by your side to



dictate you until you have written it ; and as it takes you quite a length of time to write a revelation, it causes it to be very tedious for those who bring the revelations unto you. It is very painful for a heavenly messenger to remain still long in one place ; for the nature of a holy angel is to be quick and lively, and to move about from one place to another. Therefore, when I come to speak unto you mouth to mouth, I shall be relieved of a great burden. I shall not have to remain still in one place so long at a time. I have brought unto you almost all the revelations which you have received ; consequently, my burden hitherto has been very heavy. But I am now about to be relieved of that burden ; for I am now coming to talk with you.

2. You must do as I command you, and thereby open the way for me. I shall look to you to commence the work, even to give me a start ; and when you shall have done this, I will sweep off your enemies. I will open the way for you to your satisfaction. You will understand me. I shall be with you in one day after you shall have commenced the work, and even sooner than that, if it becomes necessary. I can stir mine enemies when I am ready, and I can also stir the hypocrites who are in the midst of my people, even such as have not been penetrated before to any great extent. I can find the way to every heart to see whether they are sound or not. Therefore, my son, do as I shall command you, and I will make all things work well.

3. You may continue to hold yourself in readiness, so that you may not be taken unawares. You know, to a certain extent, what is needed in order for you to be fully prepared to meet me ; for I shall come unto you in an instant. I have told you how I shall first come unto you, and you must look for me to approach you in the manner that I have described, so that you will not be disappointed.

4. You wish to know whether I will accept of those horses which you have obtained or not. I have seen them, and I don't see that you could, at this time, do any better than you have done. I have spoken unto you before concerning your horse, and I told you I would accept of him until you could obtain a better one ; and I will accept of the others on the same condition. They will answer until better horses can be obtained to replace them. They

are not fine horses at all, and they would not be accepted by me were it not for the poverty of my people; for I know their situation, and I have to deal with them accordingly. Therefore, I shall have to accept of those horses to commence with; but I will soon find better horses than those. My people, as yet, have had to be content with small things; but I will turn the common current of things. I will place the riches and the valuable things of the earth in the hands of mine own covenant people. I will wrench them out of the hands of the fallen spirits who now possess them, and I will give them unto the rightful owners thereof.

5. And behold, I say unto you, my son,—you wish to know whether I will accept of the two swords which you have obtained, or not. They are not at all suitable for the circumstance; but if better ones cannot be obtained immediately, they will have to do until I come, and then I will talk about a suitable sword for you. Set you mind at rest, and I will attend to that matter for you. I see what you need, and I will assist you. Do what you can, and what you cannot do, I will do for you; for I am perfectly able to do all that you require of me.

6. And as concerning my servant, Richard Cook, let him guard against sympathy, for he is very weak upon that point, and if he is not very careful when he is tried in that matter, Satan will overcome him and destroy him. Let him take timely warning, and if he will do so, he may save his life; but if he will not do so, Satan will surely destroy his mortal life. Therefore, let him set himself against that weakness, that it may be well with him. The sword which he now has will answer for the present; but if he overcomes Satan, a suitable sword will be provided for him at the proper time. Let him do his duty, and all will be well with him. I am the Light and Life of the world, even Jesus Christ. Even so. Amen and Amen.

## REVELATION CONCERNING JOSEPH ASTLE AND WILLIAM JONES.

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No. 259.

WEBER, UTAH, April 14th, 1862.

1. BEHOLD, I am he that shuts, and no one opens, and that opens, and no one shuts; even Jesus Christ. And I am about to speak unto you concerning my servants; Joseph Astle and William Jones. My people have desired to know the reason of their being taken from the earth at such a time as this, even when their assistance was so much needed among my people. I will make it known unto them.

2. There is an order connected with the fulness of my gospel, which has to be observed both by me and my Father, and we cannot pass over it. That order is as follows: This mortal earth on which you stand is next in point of progression to our earth, which is celestial; and as the holy priesthood runs down from one world to another, and this earth being the next in progression and authority unto ours, it is the first world to be honored with the full keys of the holy priesthood; and the president over mine elect, even over Abraham's seed, must dwell upon it during one thousand years, even until his mission is completed; but the remaining six angels must rule in the spirit worlds, for they could not have existed upon this earth for any great length of time. The devil would have destroyed their mortal lives, because they did not hold the keys of the holy priesthood; and consequently not being able to defend themselves against the devil, they could not remain upon the earth, but they had to go and rule in the spirit worlds where the laws of the Lord are administered, even where Satan has little or no power. There they can exist and fill their separate places in the holy priesthood without being hindered by the devil.

3. Those worlds where the six angels now dwell are governed by the laws of the Lord; and all fallen spirits when there have to be subject to those laws; therefore, fallen spirits do not like to be in those spirit worlds. They are almost continually tormenting my people upon this earth where the government of the devil



exists. But they do not trouble that portion of my people who are in the spirit worlds, because they have not the power to do so. They do not rule in those worlds; they only rule upon this earth for a certain length of time, and that is the only privilege they have by way of governing. Therefore, they like to be upon the earth where the government of Lucifer and the Beast exists, and there is where they spend the most of their time. They would never leave this world at all to go to the spirit worlds if they could help it; but they cannot, for they have to go there to provide themselves with food and clothing.

4. And now, behold, I speak unto you concerning my servants William Jones and Joseph Astle. I was compelled by the law of the holy priesthood to send messengers from the earth to the spirit worlds to bear testimony unto the inhabitants thereof that I have raised up a prophet, and committed unto him the full keys of the holy priesthood, and that I have opened the last seal. I could not send my holy angels to testify to these things, for it would be out of order for me to do so; but I can send them down upon the earth both to testify to the truth of the everlasting gospel, and to fight the battles of mine own covenant people who are upon the earth. But I cannot send them to the spirit worlds to testify unto the inhabitants thereof of the fulness of the gospel. I am compelled to send high priests from the earth to the spirit worlds to testify to the inhabitants thereof, concerning my work upon the earth. Mine angels testify unto mortal beings of all things which belong to the gospel; but messengers from the earth must testify unto the inhabitants of the spirit worlds of what they witnessed concerning the fulness of my gospel while they were upon the earth previous to their death. Therefore, I took my servants William Jones and Joseph Astle to testify unto my servant Joseph Smith and to the five other angels, that I have commenced to establish my kingdom upon the earth, in order that they might be preparing themselves to make up their accounts and to set all things in order, ready to meet the seventh angel, and give unto him an account of their stewardship; for this they will have to do in their own order, commencing with the first angel, and so on up to the sixth.

5. Behold, I am the Lord of Hosts, and I testify unto all my

people that I took my servants Joseph Astle and William Jones from the earth to testify to my work and to represent it to my servant Joseph Smith and to the remaining five angels; for they were valiant for truth, and were counted by me worthy to be my representatives, even to represent my work to the presidents over those spirit worlds. They have been promoted to great honors, and are considered by the six angels of the Churches to be valiant for truth, and they are very highly esteemed by them, and are considered worthy of the great honors which have been conferred upon them. They have spoken to large multitudes in the presence of my servant Joseph Smith and others of the angels of the Churches. O how they delight in those worlds to hear that I have opened the last seal, and commenced to establish my kingdom upon the earth! O how they love the society of those two messengers whom I have sent unto them to bear testimony to the work which I have commenced upon the earth. I have already sent two high priests unto them, and I shall send another unto them; for they need three witnesses to bear testimony to the same thing before the testimony can be complete according to the law; therefore, I shall take another high priest, even one who is valiant for truth, as the other two were, from among my people, and send him into the spirit worlds, and he will be promoted to great honor. The other two were valiant men; they would not betray their trust, and they are honored wherever they go. Great multitudes are often found crowding around them to hear them speak. O that all those who have embraced the fulness of my gospel were as valiant for truth as they are, for if they were they would do honor to their profession. I now need valiant-hearted men—cowards are of no use to me. I want valiant-hearted people who will sustain my law, who love the truth, and who will fight for it with all their power; such I delight in, and they are mine forever. I am the Stone and Shepherd of Israel, the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.

REVELATION CONCERNING SYMPATHY FOR  
TRANSGRESSORS.

No. 260.

WEBER, UTAH, April 15th, 1862.

1. I SEE that you are greatly oppressed in your feelings on account of my people. You say that you can see great weakness manifested by some of them, and you greatly fear that one-half of them will not stand the test; that they will begin to sympathize with those whom I shall condemn, and on whom the penalty of death will have to be inflicted; that if the spirit of sympathy for the condemned should take hold of one individual, it would have a tendency to cause many more to do the same thing; and that that spirit would run from one person to another until one-half of my people would have caught it. Some of them very likely will catch that spirit, and if they do, it may run from one to another until it has destroyed quite a number of these people; for if that spirit obtains a fair start, it will not stop until it has taken hold of all those who are weak-minded, and such as are not grounded in the truth. If my people are not very careful, many of them will thus be destroyed. If they wish to save their lives, they must guard against sympathy. They must not give way to it at all, but they must set themselves against it with all their might, and feel determined to overcome it, and by doing so, they will overcome the devil and save their lives and live long upon the earth to do much good to their fellow creatures. My people must know that my law must be put in force; that my kingdom cannot exist upon the earth without laws; that those who abide my laws, exist by them; and that those who break them, must perish by them. Even the most ignorant of my people must surely know this; and if they turn against me, and sympathize with those who break my laws, they do it wilfully, and are well worthy of death. They sin against both light and knowledge, with their eyes wide open; therefore, they are wilful sinners before me. If my people know anything at all about me, they know that my law cannot be altered to suit people's strange whims and sympathies. The minds of some of them are like the fool's eye—continually moving from one



foolish object to another ; and if it were possible for me to change my law to suit them to-day, it would be wrong for them to-morrow. I might continue to change it day by day, and even hour by hour, and yet not please them ; but by doing so, I should destroy all law and order, and consequently all righteousness ; therefore, I should become as corrupt as the devil himself, and there would be neither truth nor righteousness, honesty nor certainty, to my course. If I tried to please everybody, I should please nobody ; I should soon become a devil, and cease to exist ; for I could no more exist eternally than devils can.

2. Let my people cease their foolishness, and make themselves well acquainted with substantial principles that will save them. Let them cast away all shadows, and take hold of substances, in order that they may save themselves. Let them cast far from them all their foolish and false traditions which they have learned in the world. Let them take hold of the truth as it is, and live the life of saints, and not the life of hypocrites, who are continually fooled and deceived by the false traditions of the world and the devil. If they wish to save themselves, they must learn to understand the truth as it is, and live by it. Previous to their embracing the fulness of my gospel they were trained in falsehood ; but it is high time for them to leave all their false notions ; for false principles will never save them. They are so slow to get rid of their false ideas of things that it is very hard to make them believe that they learned but little about me correctly previous to embracing the fulness of my gospel, and consequently the devil holds them in his chains and makes them believe that they are right when they are wrong. He persuades them that they know something, and that all that comes in contact with their standard of right, is wrong ; that they need not to trouble themselves ; for if they will only continue to do as they are doing, all will be right with them. In this way he throws his snares around them, and holds them in his chains, and he is lulling them to sleep, and leading them down to destruction ; but they perceive it not, and when such are severely tried, the devil will take his last grasp on them, and destroy them. They are in his snare, and all that he has to do is to make one strong pull to destroy them. They did not liberate themselves from his snares when they might have done so ; but they suffered

him to make them believe that they knew a great deal, when they knew nothing, as they ought to have known it; thus he led them to reject the truth, and to prefer his wisdom to mine, and the darkness of the world to the light of heaven. They have never appreciated the light of the fulness of my gospel; but they have thought that they had light when they had darkness, and consequently they were contented with it. But they never knew the light of the gospel; for had they ever known it, they would never have been contented with darkness. Such cannot appreciate the light and the blessings of my gospel; they are in the bonds of iniquity, and in the snare of the devil, and he will take them when he takes his last pull.

3. And now, I say unto you my son,—you wish to know what you are to do to stop the spirit of sympathy if, when I put my law in force upon the transgressor thereof, my people should give way to the spirit of sympathy to a great extent. I will tell you, my son, what you shall do. I shall be by your side at that time, and I shall have all mine army placed in order, ready to drop down upon the earth in a moment; and if, when the people are divided, the sympathizers should be the strongest party, and it should become necessary, I shall not call upon you to put any person to death, but I shall slay them myself upon the spot where they will stand before I give unto you your rod, or even show myself unto my people. The law of heaven grants unto me the privilege to cut off a few hundreds of people at any time when they are in your way, without you raising your rod and giving your command; for you may not always be placed in a position where you can take up your rod, and give your command at a minute's warning. You may see times when your enemies will crowd upon you in an instant, even when you will have no time at all to take your rod in your hand and to give your command; and should I not at such times instantly defend you by cutting off your enemies, they would destroy you. The law of heaven gives me the liberty to head your enemies in every move which they attempt to make against you; therefore, if I am put to the necessity of coming out to your defense, before the time that I have appointed to come unto you, I shall do so. I shall have all things perfectly ready before I give unto you a commandment to put my law in full

force. You need not to be afraid of putting my law in force when I command you, supposing that I am not ready, for, as I have said unto you before, so I say unto you again,—if it becomes necessary, I will cut off all the hypocrites that may first separate themselves from my faithful people; and I will afterwards place my faithful people in rank, and give unto you your rod; and when you have given your command, I will make a sweep among mine enemies in this Territory; but if you have the power in your own possession to put to death all those who turn traitors to me and break my law, you must do so without my assistance. What you cannot do, I will do; but what you can do, you must do; for this is your duty.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONTAINING INSTRUCTIONS FOR THE BISHOP.

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No. 261.

WEBER, UTAH, April 17th, 1862.

1. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword, for I am about to speak unto you. I know that you are laboring under great difficulties among these people, and, at times, you scarcely know what to do with them. They are so slow to learn the principles of my gospel that they weary you out with waiting for them. I cannot teach them the principles of the fulness of my gospel any faster than they can receive them; and through the slow manner in which they receive them, you are held in weakness an unreasonable length of time. I feel, at times, almost ready to cast them off, and send you to another place to commence my work in some other way, and to save as many of the innocent people, who are now in the old Church, as I can. My people have burdened my mind very much, in consequence of their being so slow to hearken unto and obey my words. It appears that they cannot learn the nature of the fulness of my gospel in any reasonable length of time. They



weary every holy angel who has anything to do with them, as well as wearying out both you and me. What can I do with them? I cannot lawfully cast them off as long as they continue to struggle against evil, and strive to learn the principles of my gospel, even if they learn them but slowly. If they are as faithful as they know how to be, I have to bear with them. When they do the best they can, it is not very good; and when they learn as fast as they can, it is but very slowly. This is a time when my people need to learn fast, and not a time to trifle. It is too painful to those who stand at the head of my people to be held in suspense so long if it could be avoided. My people might ease their own burdens and the burdens of my people if they would only come to my terms quickly. They think so much about the property which they have consecrated unto me, and dally so long before they are willing to let that portion of it go which I call for, that it is a great barrier in their way to prevent them from learning the principles of my gospel. Property twines around the hearts of some of my people, and appears to be all in all with them; it is the main thing that prevents them from learning the principles of my gospel. They are so afraid of it being taken away from them that they can scarcely think about anything else. Such are held in the snare of the devil, and are doing all that they can to bring my work to a stand. Some of my people do not know their own hearts. They think that they are living in an acceptable manner before me, when they are not; for no person is living in an acceptable manner before me whose heart is placed upon property which he holds in his possession. He cannot serve me and his property too; for I will accept of none but the whole-hearted. When people have their hearts set upon property, they ought to know that they are not accepted of me. My people know well enough what I require of them. They know the conditions on which they can be saved; but yet they will continue to act the part of idolaters in spite of all that I have taught them. What can I do with them but cut them off as cumberers of the ground? They must know that no idolater can inherit my kingdom upon the earth, and yet they continue to let the devil fool them. When will my people learn good sense? They have learned enough nonsense in the world, and it appears almost impossible for them

to get rid of it, and learn good sense instead thereof. They can never be saved by false knowledge, for it will lead them down to destruction. If they would do as I command them, they might save themselves. They should know that I am the standard for them to go by. But they treat my words lightly, and perish by them in the midst of light. I am well satisfied that I can make but little headway with these people by talking to them.

2. I told my people, a few days ago, that I intended to put my law in full force upon the transgressors thereof. I am now giving unto them a little time to consider the matter over, and to prepare themselves for it; and after they have had a little time to do so, I shall draw them up to the law. I do not want to bring it upon them unawares; but I want to make them acquainted with it, and also to give unto them a fair chance to prepare themselves for it. I do not take my people unawares. I let them see what they are about to enter into beforehand, which is just. But the devil works in secret, and thereby seeks to take advantage of innocence. He works in the dark. He works deceitfully, in order to ensnare and destroy the innocent.

3. You hear complaints made by my people about their destitute condition with regard to food. Let my servant, the steward, take the surplus property from the people, and purchase food therewith, and let him supply the needs of the poor of my people, that they may have no just cause to murmur. The poor must be fed. The steward must not suffer his hands to be tied by these people; but he must go and take property from those who have more than the law allows them to have, even if he has to take it by force. There is an abundance of property in the possession of my people to supply the needs of the poor, and much more than will be used by my people before I come to place fresh means in their hands. All that I am now waiting for is my people. I wish to give unto them a short time to consider the matter which now lies before them, in order that they may prepare themselves for it; and when this is done, I shall come. I shall look for you to open the way for me, if it is possible for you to do so. You know what I require at your hands, in order to open the way for me. I will overrule everything for your convenience, so that you may have as little trouble as possible; for I know that it is all you can

do to bear the burden that is placed upon you; but I will make it as light as I possibly can for you. Therefore rest contented until you see my face; for lo, I come unto quickly; even the Lord of Hosts. Even so. Amen and Amen.

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## REVELATION SHOWING THE ORDER OF THE ETERNAL PROGRESSION OF WORLDS.

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No. 262.

WEBER, UTAH, April 19th, 1862.

1. BEHOLD, I am he who searcheth the hearts and trieth the reins of the children of men; who penetrates through the mists of darkness, and lighteth up all animated nature; who walketh not in crooked paths; but whose course is one eternal round; whose purposes never fail; who speaks the word, and all the inhabitants of the earth either obey or perish; even the son of the Eternal Father. And I am come to reveal unto you the order of the eternal progression of worlds, and the order in which they exist in space.

2. I have before revealed unto you the order of the first quorum of worlds, in connection with which the first God sits enthroned in majesty in a large globe, from which the laws that govern all worlds proceed. The first quorum of worlds, not including the world of the first God, numbers one hundred and forty-four thousand, and they are all on a level with each other in space, and being the worlds of the firstborn sons of the first God, they form the first rank.

3. All quorums of glorified worlds stand below each other in space. The firstborn sons of the first God form the first quorum, and their firstborn sons form the second quorum, and each of the second quorum has his world next to and immediately underneath his Father's world.

4. In the quorums of the firstborn sons, the firstborn son of a God always redeems the earth immediately below his Father's in point of progression. In all other quorums, the son who holds the



first birthright redeems the earth immediately below his Father's. You are the first person in power in the quorum of high priests, and I am the last person. You are that much in advance of me by birthright, but we both belong to the same quorum. Adam is not yet connected with the quorum to which my Father belongs; but he belongs to it. And when his world becomes celestialized, he will take his place as the last God in that quorum, in like manner as his Father is the last God of the quorum to which my Father's Father belongs.

5. Each perpendicular quorum consists of a Father and his sons. Every God who has not already obtained a quorum of worlds for his sons may have one in due time, for it is his privilege. Some Gods have already a quorum of worlds exalted for their firstborn sons, and all Gods will have the same privilege. Some Gods are in advance of others by birthright, and consequently have greater dominion. They all stand in their own order, one in the advance of another. One hundred and forty-four thousand quorums of worlds, lacking one quorum, were created and became celestial before the second born sons of the first God had the liberty to become redeemers; and when they had that liberty, they redeemed the quorum of worlds belonging to the last quorum of firstborn sons. There are now in existence more than one hundred and forty-four thousand and one quorums of glorified worlds, one quorum below another in space.

6. A new world comes into existence every seven thousand years, and as one world steps forth into mortality, another is created; therefore, worlds are also exalted in their own order. There are, however, three stationary worlds, which were created for the accommodation of all traveling planets, that do not follow the above rule. They are stationed in space for the accommodation of each quorum of traveling worlds, and they remain with it until it is glorified. They are then lowered in space to accommodate another quorum, and they remain with that quorum until it has become glorified also; and so they continue to be used for the accommodation of all worlds that come into existence. There is only one quorum of worlds traveling up to perfection at the same time. One quorum must be completed before another quorum can commence; therefore, there can be but one world

passing through mortality at the same time. If such was not the case, there would be great confusion. The priesthood runs in order from one world to another; and the heavenly host attend to only one thing at a time, and thus they prevent confusion. There is only one redeemer called to operate at the same time. There is but one God ruling over a mortal earth at the same time. There is but one angel holding the keys of the holy priesthood upon a mortal earth at the same time; and there can be but one chief devil at the same time.

7. Behold, I am Jesus Christ, and it is my duty to be the representative of the holy priesthood to man upon earth. I stand in the presence of my Father to represent all Gods and all powers, both in the heavens and upon the earth, and also in hell, and all glory and dominion connected with eternal beings; for besides me, there is at present no Savior in power.

I now give unto you no more. Let this suffice for the present, and I will shortly speak unto you again. I know what you need, and I will come and give it unto you. I am the Son of the Eternal Father. Even so. Amen and Amen.



## REVELATION CONCERNING THE ETERNAL PROGRESSION OF WORLDS.

No. 263.

WEBER, UTAH, April 19th, 1862.

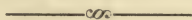
1. BEHOLD, I say unto you, my son,—you seem as though you were set fast. You do not seem to understand the true position of Adam's earth which is now passing through mortality. You cannot find a place for it in any of the quorums. You say that I have told you that my Father is the last God in that quorum of worlds over which your Father presides; that Adam is not connected with that quorum, neither can he be connected with the quorum of high priests over which you preside. You say that if there are only one hundred and forty-four thousand Gods in a quorum, you cannot see where Adam and his world can be placed,

for that all the quorums are filled up without his world, unless there are one hundred and forty-four thousand and one worlds in a quorum.

2. As the first God of all has one hundred and forty-four thousand firstborn sons, and each of them has a glorified world, which, with their Father's world, make one hundred and forty-four thousand and one worlds in the first quorum, so each of his sons who own the first quorum of glorified worlds, has one hundred and forty-four thousand firstborn sons whose glorified worlds stand in perpendicular columns or quorums, directly under their own Father's, which make, with their Father's, one hundred and forty-four thousand and one quorums. The horizontal quorum over which your Father presides will, when complete, only number one hundred and forty-four thousand worlds. Adam's world is in mortality, and is not as yet connected with any quorum. But when it becomes celestial, it will join and complete the quorum over which your Father presides, and take its own place next to my Father's world. Adam's world will, therefore, occupy its own place in space as all other celestial worlds do.

3. Therefore, let my people rest contented, and act well their own part, and in due time I will make all things perfectly plain, even those things which may be necessary for them to know.

I now give unto you no more. I will shortly speak unto you again. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONTAINING FURTHER INFORMATION ON THE SUBJECT OF ETERNAL PROGRESSION.

No. 264.

WEBER, UTAH, April 21st, 1862.

1. BEHOLD, I say unto you, my son,—you wish to understand the true nature of the first world which is owned by the first God, the manner in which it was created, and the kind of material of which it is formed. You also wish to understand the true nature



of the one hundred and forty-four thousand worlds which belong to the firstborn sons of the first God, the manner in which they were created, by whom they were created, and the manner in which they were redeemed.

2. Behold, I am the Lord of Hosts, and I will reveal these things unto you in a manner in which you will be well able to understand them. The first world of all, which is owned by the first God, never passed through a mortal estate; it was never subject unto death, for it was never inhabited by fallen spirits as other worlds which have since been created have been. It was formed of pure material, and consequently fallen spirits could not proceed from nor receive organized bodies out of it. Inasmuch as it was pure, nothing impure could possibly spring forth from it. Fallen spirits always proceed from impure material. All material, whether good or bad, yields or produces its own kind, consequently, the first world has always been celestial, and never subject to death. It is altogether different in its nature from other worlds which have been created since it was created. But other worlds which have since been created have been formed of two kinds of material—pure mixed with impure. The first world is many times larger than any other world, and it took much longer to create it than it has taken to create any other world since; yea, it took more than one hundred times as long. None other world can be compared with it for size. Other worlds almost appear as nothing by the side of it. It rules all other worlds, for it was created for that purpose. With respect to time, one day with all celestial worlds is equal to one thousand years of the time of mortal earths; for celestial worlds are all ruled by the first God, who is the time-keeper. All other worlds are ruled by his world. All laws were discovered or made by him; therefore all celestial worlds are governed by his laws. He discovered the principles upon which those laws were based in his own world, and being assisted by his two firstborn sons, who are next to him in authority, and are his counselors, he framed those laws.

3. The world of the first God was created by his own wisdom and power, with the assistance of his own children. But when he first commenced to create it he had but little help, for he then had no posterity to assist him; therefore, he commenced his work

without any person to assist him except his wife. She rendered him all the assistance she possibly could. But as time rolled along, his family increased, and he obtained more help, even until his world was well finished. After it was created, it ascended in space; and as it ascended in space, it continued to grow during many hundreds of thousands of years; and as it grew and ascended, other worlds were created for the first God's sons, beginning with his firstborn son, each of whom stepped out in their own order to create worlds for themselves, being assisted by their Father to do so until, at length, each of the firstborn sons had had a world created for him.

4. But how did these one hundred and forty-four thousand firstborn sons come into existence, seeing that the first God of all had but one wife to begin with? If he had one hundred and forty-four thousand firstborn sons, he must have had one hundred and forty-four thousand wives; and if such was the case, where did they come from? There was a time when the first God was the only being in existence, and there was only one woman who was equal with him in age. I shall not reveal unto you at this time the manner in which the first two came into existence; but it sufficeth me to say that they were in existence as the first two beings, and they are still in existence, and are now the first King and Queen over all animated beings.

5. The first God begat many sons and daughters, and he gave unto his firstborn son his firstborn daughter to wife, and started him out to create and people a world for himself. The first God took his own second born daughter to be his second wife, and he begat many sons and daughters also by her, and he took her first-born daughter to be his third wife. And the second born daughter which he had by his second wife, he gave to his firstborn son by his second wife. He took all his firstborn daughters which he had by his wives to be his wives, with the exception of the first-born daughter of his first wife, until he had obtained one hundred and forty-four thousand wives. He has as many firstborn sons as he has wives; for he had a firstborn son by every wife; and his firstborn son took his firstborn daughter to wife, and his last first-born son took his last firstborn daughter to be his wife, with these exceptions all the sons of the first God took their own mother's

second born daughters to be their wives. Inasmuch as nature provided a first wife for the first God, he gave unto his firstborn son his firstborn daughter, and unto his second firstborn sons he gave his second born daughters.

6. You will readily perceive, my son, that the first world of all is entirely different in its nature to all other worlds. It is an exception to them all, being created celestial, and never having been subject to death and darkness. No devil had any power to destroy that first family, nor yet to break up any of their arrangements. They were not divided into two parties in direct opposition to each other, as the families of all other worlds are divided, in consequence of fallen spirits being among them. Fallen spirits cause death to overtake a world, and to destroy both it and its inhabitants for a certain length of time. Each race of people which belongs to an earth claims its separate rights; and when the rebels against the government of the Gods rule a world, they always bring death and destruction into it. They always keep their hold on a world until they are overpowered by the angels of the Gods. If they were not overpowered by holy angels, they would destroy the earth on which they exist; but they are conquered and destroyed by the angels, and the worlds are all saved through mediators, whose right it is to destroy all fallen spirits on the earths which they are appointed to redeem. Thus you will see that all other quorums of worlds must differ in some respects from the first quorum. The firstborn sons of the first God never passed through death on their Father's earth—they were all born celestial; but their sons, and the sons of all other Gods, are subject to death; they have to pass through it before they can become celestial beings. The first quorum of Gods never having been made subject to death, are a quorum of independent Gods. They are independent because they needed no assistance to help them to overcome evil; they had full power over it, and in this consists their independence. If the first God and his firstborn sons had not been independent, evil would have prevailed over them and destroyed them. There was no power in existence greater than that which they possessed for them to look to for assistance; they were all powerful, and consequently independent.

7. You wish to know by what means all the firstborn sons of



the first God obtained worlds. The first God sent his children to assist his firstborn son to create a world, and it took them seven thousand years to create it; and when it was created and had taken its place in space, it hung right underneath the Father's world, and was owned by the firstborn son. After this, the Father assisted his second firstborn son to create a world for himself, in like manner as he before assisted his first firstborn son; and so he continued to assist his sons one by one until he had a world each created for them; and as a new world came into existence every seven thousand years, the column to which it belonged, with the first God at the head, made a move higher in space, until all his sons' worlds stood in one long string underneath his own. And when this was done, and his quorum was completed, he sent his last firstborn son to redeem his first firstborn son's world. The last member of the quorum of high priests always redeems the world belonging to the first member of that quorum. The last member is always in power when the world of the first member is in the hands of a devil, upon the same principle that Jesus Christ, being now the last member of that quorum, redeems Adam's world, which at present stands at the head of the quorum. Adam's world being in mortality, represents the world which is owned by the first God. It appears to stand between two quorums of worlds, and does not appear to be claimed by either of them. In the first quorum of all there are one hundred and forty-four thousand worlds, not including the world belonging to the first God, and which appears to stand outside of a quorum, as Adam's world appears to do; therefore, Adam's world represents the first great central world. And Moses' world, standing at the head of a quorum of worlds, which are traveling up to perfection, represents the world owned by the firstborn son of the first God. He stands at the head of a quorum of Gods, under his Father, as Moses stands at the head of a quorum of high priests under his Father. The quorum of high priests, including Adam and Abel, numbers one hundred and forty-four thousand and one, and represents the first quorum of all which, with the first God, numbers one hundred and forty-four thousand and one.

8<sup>i</sup> I do not wish to weary you by writing any more at this time, for I know that you are weary; but I have more to reveal

to you upon this subject, and I will reveal it unto you as fast as you are able to write it. I have a great deal to do in a short time. I am coming quickly unto you to talk with you mouth to mouth, and I will then put all things right; therefore, look out for me, for lo I come, I come, I come. I am Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONCERNING THE ETERNAL PROGRESSION OF WORLDS.

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No. 265.

WEBER, UTAH, April 22nd, 1862.

1. BEHOLD, I am the Lord of Hosts, and I am come to speak unto you again. There are some things connected with this great subject which you say in your feelings you do not as yet comprehend. You would like to know upon what principle those hundred and forty-four thousand firstborn sons of the first God obtain each one hundred and forty-four thousand wives, seeing that their worlds were all created and placed in a perpendicular line before the first of them had been redeemed. You feel assured that none of those firstborn sons of the first God could ever become redeemers, excepting the last member of that quorum; and that, such being the case, you do not see how they could obtain wives out of the worlds of other Gods so far below them; that they could never become redeemers after their own worlds had been glorified and they themselves become Gods.

2. The last firstborn son of the first God redeemed the world of the first firstborn son. He was the first person that ever redeemed a world, and after the world belonging to the firstborn son of the first God was celestialized, another world, which was owned by the second firstborn son of the first God, entered into mortality, and became subject to death, and the firstborn son of the first God's firstborn son, redeemed it for him. And when it had been redeemed and become celestial, the world belonging to the third firstborn son of the first God came forth into mortality, and was redeemed by the firstborn son of the first God's second

firstborn son. The firstborn sons of the first quorum of Gods were, with one exception, redeemers; but none of the first quorum of Gods have been redeemers, except the last member of that quorum; consequently, they are all independent Gods. They were born long before the first world was completed, and they assisted their Father to complete it. The first God had a numerous family before his world was fully formed and ready to take its place in space; and when it had made one move up in space, he assisted his firstborn son to create a world for himself, to create which it took seven thousand years. And when it was finished, he gave unto his firstborn son his firstborn daughter to wife, and they then commenced to beget their posterity. The first God then sent his second firstborn son to create a world for himself, and he assisted him as he had previously assisted his first firstborn son to create his world.

3. And in like manner he assisted all his firstborn sons to create worlds for themselves; and as each son had a world created for him, his Father gave unto him a wife. He gave unto each of his sons, who had worlds created, a wife of his own daughters, every seven thousand years. Thus when all his firstborn sons had their worlds created, and occupied their own places in space, he had to give unto them one hundred and forty-four thousand of his daughters at once; but when he had only one thousand worlds formed for one thousand of his sons, he only gave unto them one thousand of his daughters at once. As each world was created and took its place among the others that had been created before it, the number of daughters given out increased one, so that the last son who had a world created for him might have a wife as well as those sons had who had had worlds created for them, and wives given unto them before he had. Inasmuch as he had a world created for him, he claimed the right to have wives as well as his brothers who were in advance of him by birthright. Therefore, when all the firstborn sons of the first God had their worlds glorified, they had received from their Father one hundred and forty-four thousand wives each. He gave unto them one hundred forty-four thousand times one hundred and forty-four thousand, or twenty billion, seven hundred and thirty-six million, of his own daughters to be their wives. Thus the firstborn sons of the first God obtained their wives.



4. In what way did the firstborn sons of those one hundred and forty-four thousand firstborn sons of the first God, who constituted a quorum of redeemers, obtain their wives after they had filled the office of redeemers? They were ministers of the gospel, even high priests, and as such they each helped to save one hundred and forty-four thousand mortal worlds, including their own, and they each took one wife from every mortal earth on which they ministered, excepting their own; and while they were ministering the gospel on these mortal earths, their own earths were growing and traveling up to perfection, and their families were continually upon the increase. Thus they each took one hundred and forty-four thousand mortal missions; and they each took one wife from each God whose world was passing through mortality for whom they labored. In this manner all redeemers obtain their number of wives. Every God gives unto the high priests who minister unto his family and save it, one wife each of his firstborn daughters.

5. I do not wish to weary you any longer at this time by straining your mind upon this subject. It is painful for you to sit so long at once; but I have but little more to reveal unto you before you will be able to see it all clearly. From this time, it will not be so straining to your mind as it has been for the last few days. Since I commenced to reveal this subject unto you, it has been painful indeed to you; but I have now revealed unto you the greatest portion of it. Rest contented, and know that either I or my holy angels are continually by your side. I am Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONCERNING THE CREATION OF WORLDS.

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No. 266.

WEBER, UTAH, April 23rd, 1862.

1. BEHOLD, I am the Light and Life of the world, even Jesus Christ; and I am about to speak unto you again. You say in your feelings that you wish to understand the order of the second born sons of the first God, even those whose right it is to start the

second rank of quorums after the firstborn sons have become glorified. You wish to know how their worlds came into existence. They came into existence in the same order as the worlds of the second firstborn sons do. Their worlds were created one by one every seven thousand years, and stood in space in a perpendicular column, even as the first quorum did at the beginning. When the first God's firstborn son's world had become celestial, another world was added to the bottom of the column which it had left. As the first quorum of worlds came up to perfection, one by one, they surrounded the first world, and stood on a horizontal plain with it. The first world of all, with all other worlds which stand below it, ascended in space, in order to make room for other worlds as they should be created. As new worlds are being formed the material of which they are made condenses, and a vacuum or atmosphere is formed of rarefied or less dense matter suitable for them to move in; thus every new world makes room for itself. All pure material works harmoniously together to accommodate itself and to supply its own needs; therefore, all celestial beings work together for their mutual benefit. There is always room for new planets as fast as they roll into existence, and there will be to all eternity; for they assist to make room for themselves. Space is continually being formed as well as new worlds are. Space, therefore, can never be filled. If it could be filled, there would be an end to eternal progression, for the way of all worlds would be blocked up and their motion prevented. They would all become powerless, and blend together in one solid mass, and all animated nature would be destroyed. Such would be the case if space did not continue to enlarge as new worlds came into existence.

2. The second born sons of the first God arrive at the Godhead upon the same principle as his firstborn sons did, and all others of his sons, including his third, fourth, fifth and sixth born sons, and so on throughout all his sons to all eternity, will become exalted on the same principle. I have now given unto you the order of the progression of worlds to all eternity. When you are able to trace out the order of the first and second born sons of the first God, you will be able to trace out that of all others; for this is the complete order of eternal progression.

3. And behold, I say unto you, my son,—you wish to know something more concerning the rod which was used by my servant Moses, whether it was owned by your Father or not. It is not your Father's rod ; but your Father holds the jurisdiction over it while this earth of Adam's is in mortality. Your Father has a rod of his own ; therefore, he does not own the seventh angel's rod ; it belongs to the first God. It is his scepter, and the person who uses it, uses it in his name and by his authority, for he is his representative upon the mortal earth ; he rules by it as though the first God was present himself. You are the first God's representative to all Adam's posterity. It is your duty to display all power, glory, majesty and dominion to Abraham's seed. You will stand upon the earth with the scepter of the great first God in your hand, and he is compelled by law to sustain his own representative. Being a celestial God, he cannot come himself. It is unlawful for him to leave his throne and come down upon a mortal earth to represent his glory, majesty and dominion ; therefore, each seventh angel stands upon each mortal earth in his name and by his authority to represent his greatness to mortals.

4. Adam, who now seems to stand disconnected with any quorum, represents the first God, and his being weak and powerless for seven thousand years, represents the first God being shorn of his power for seven thousand years ; for he gives his rod, which is his power, to every seventh angel who has to come in contact with devils and break their hold, and save the worlds. He has not this to do, and therefore he does not need his power ; but they need it, and he gives it unto them. He is, himself, beyond the power of Satan ; but they are not, and therefore they use his rod. They are the legitimate rulers over every mortal earth. Adam does not use that rod because he is not in power ; but Moses being the president of a quorum of one hundred and forty-four thousand high priests upon Adam's earth, is in power, and therefore uses that rod. Adam sanctions the authority of the man who was appointed by the first God to be the seventh angel to his world by bringing him forth into mortality and ordaining him in the flesh to preside over his posterity and save his world. When the power is needed, it is given.

5. You wish to know whether there are one hundred and forty-



four thousand and one worlds in all those quorums which have become celestial. I will answer you this question. There are one hundred and forty-four thousand and one worlds in the first quorum; but there are only one hundred and forty-four thousand in every other quorum which has become glorified. The world which is passing through mortality is always an odd world, and represents the first world of all, which is an odd world. There are but two odd worlds in existence, one is above all other celestial worlds, and the other is below them. The mortal earth is placed below to represent the first world of all. There are one hundred and forty-four thousand and one worlds in the first quorum, and there are one hundred and forty-four thousand and one worlds in the last quorum which belongs to the high priests, including Adam's world. Each of the other quorums number one hundred and forty-four thousand only. This order will exist to all eternity. There is always a world passing through mortality, that the name of the first God may always be glorified, and his authority acknowledged by mortal beings when his representative is upon the earth; but when his representative is not upon the earth, his name is not known, neither is his power and glory understood by mortal beings. He can have but one representative upon a mortal earth. All other high priests hold the priesthood in part, and are subject to the devil. But inasmuch as the first God has all power over evil, even so his representative has power over all evil also.

6. I now give unto you no more. Let this suffice for the present, and I will shortly speak unto you upon another subject. I shall stir my people when I am through with this subject; therefore, they may be preparing themselves for it. I have but little more to reveal unto you upon this subject, and I will give it unto you as fast as you can write it, until I have revealed it all unto you so that you can understand it, which is all that is necessary. Let my people prepare themselves to meet me; for lo, I come quickly. I am Jesus Christ. Even so. Amen and Amen.

REVELATION SHOWING THE POSITIONS OF THE  
MEMBERS OF THE FIRST QUORUM.

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No. 267.

WEBER, UTAH, April 24th, 1862.

1. YOU SAY, my son, that you would like me to continue to reveal unto you the principles of the eternal progression of worlds as fast as possible, until I have revealed them all; that I need to hurry and get through with this subject, so that I may talk to you upon other matters; for you say that you see difficulties before you, and you do not want me to hold you to the subject of progression of worlds any longer than I can possibly avoid; that you want to get through with it so that your mind may be at liberty to dwell, to some extent, upon other things.

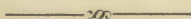
2. I wish to fully clear up this subject in this revelation, and then you will be at liberty to direct your attention to other things. The subject of eternal progression is a difficult one for you to write upon, in consequence of your lack of language to make it clear to the understanding of men. In fact, there are some things connected with this subject which you have not been able to express. But I have taken the small portion of language with which you are acquainted and I have used it as well as I possibly could to express through you those things which I wish to make known. That which you are unable to express in writing, I will always show you in another way, so that you shall never lack for a thorough understanding of all principles which may be necessary for you to know.

3. You now see clearly the order of the eternal progression of worlds, even how they exist in space, and the manner in which new worlds are created. You understand the nature of the first world of all, even how it came into existence, and how it ascended in space, and how a long string of worlds were created under it, and also how those worlds followed it, and, ultimately, surrounded it, and that they were owned by independent Gods. You also understand the order by which the worlds of the firstborn sons of those first Gods came into existence, and how, when they became glorified, they stood under the first quorum, each son's world un-

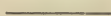
derneath his Father's world. The first world is an exception to that order; for there is no other world directly under it. It stands in the center of one hundred and forty-four thousand worlds belonging to the firstborn sons of the first God who owns it. The world owned by the firstborn son of the first God stands by the side of his Father's world, the center of each being on a horizontal line. The first world being so much larger than the second, extends much higher and lower in space than it does. All the worlds which are owned by the first quorum of Gods are not one hundredth part as large, nay, not one thousandth part as large as the first world is. I do not wish to tell you at this time how much larger it is than other planets are; but you will readily perceive that the world owned by the firstborn son of the first God could not stand underneath it. It is the world of the firstborn son of the first God that stands at the head of the column of worlds belonging to the presidents of quorums. This order continues throughout all quorums; therefore, you now see the order of eternal progression.

4. Be content, and know that I am with you unto the end. You will now have trouble, my son, with the devil, for he has deceived a number of these people, in spite of all that I have said unto them. They would give way to him, and let him overcome them; but I will pay them for their wilful wickedness. They would not strive against evil, because they were corrupt-hearted; therefore I will speedily give unto them their just reward.

I now give unto you no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CALLING PETER C. KLEMGARD TO COLLECT THE FIREARMS, AND TAKE THE OVERSIGHT OF THEM.



No. 268.

WEBER, UTAH, April 25th, 1862.

1. BEHOLD, I am the Light and Life of the world; even Jesus Christ. I am about to speak unto you concerning the gathering



together, to one place, of the fire-arms and ammunition belonging to my people. I should have spoken unto you before upon this subject if I had not been otherwise engaged. You know that I have had no opportunity to do so, because I have had to keep you writing upon other subjects as fast as it was possible for you to write. But knowing that it was necessary to attend to that matter before I should have the opportunity to speak unto you, I moved upon my servants to attend to it, intending, as soon as I should have an opportunity, to explain the matter unto you, in order that you might fully understand it. I have to work in a way to make all things work together and burst at the same time; and to do this, I have to work in mine own way. I know how to bring things up to a head at once, and how to burst them when I have done so. You will see that when I have done so, I will cause a commotion. I will shake all things to the center. All things are working well.

2. And behold, I say unto you, my son,—it would be well for you to gather together all the fire-arms and ammunition to one place, even near to your own house, and appoint a person to take charge of them; and he shall be subject to your counsel in all things. You must appoint a faithful man to fill that office, and he shall be counseled by none but you while he is acting in that office. Your counselors may counsel my people in all other things as far as they may be able to do so; but I shall not give unto them the power to counsel the man whom you shall appoint to that office. I will counsel you, and you shall counsel him. I will wholly control that matter through you. Let not my servants, your counselors, think that I am slighting them; that is not my intention. I will respect them in their places. If that man should be counseled by many individuals he might be misled, and thereby cause great trouble and confusion, which will not be the case if he is only counseled by one person. My servants will understand me aright.

3. You must appoint Peter Christian Klemgard to fill this office of which I have spoken. I know him, and have confidence in him. Let him accept of the appointment and fill it faithfully, and, in due time, he shall be promoted to great honors in my kingdom. He shall reap the reward of his labors in an after day.

When he shall have gathered together all the arms and ammunition, he shall take charge of them, and no person shall take away a gun or a pistol without his consent. Should any person attempt to do so, he shall be stopped. If my servant should not be able to stop them, he shall call upon others to assist him, and any person who refuses to assist him shall be punished. He shall not suffer more than five guns or pistols to go out in one day, unless more than that number of persons are called to go out on the range in search of cattle or horses. In such cases, he shall not suffer more than ten guns or pistols to go out at the same time; and those who take them out shall return them the same day to my servant. But if it is impossible for the persons to return the same day, they shall deliver up the arms immediately upon their return. My servant shall not give unto any person more than five rounds of ammunition; and those who may not be called to use it, shall return it unto him; they shall not waste it. I am the Lord, and they cannot hide their actions from me. I see every move which my people make, and I will reward them according to their works; for I am the Lord, and who can stay my hand? I have all power both in heaven and upon the earth, and I will bring all mine enemies under my feet.

I now give unto you no more. I am the Lord of Hosts. Even so. Amen and Amen.

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## REVELATION CONCERNING THE PORTRAIT AND PROCLAMATION OF THE LORD.

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No. 269.

WEBER, UTAH, April 29th, 1862.

I. BEHOLD, I am the Alpha and Omega, the beginning and the end, even the Lord your God, whose words are quick and powerful, sharper than a two-edged sword. I am about to speak unto you upon an important subject. You say that you can see great difficulties ahead of you; that they are right upon you; and you wish to know whether I am willing to sustain you or not; whether I have mine army stationed throughout the world, even at

the head of all the governments thereof. In short, you wish to know whether I have all things ready, so that if I was needed I could come unto you in one instant. I will inform you concerning this matter. Should you need to see me the next minute, I am perfectly ready to come unto you. I am always ready to do my own part, and if you will do your part, it is all that I require at your hands. You need not fear that I shall not be ready when I am needed, for I shall. I am always ready to do my duty, and I never fail to do it. All that I ask of you is to open the way for me; this is your duty. You need not fear that after you have opened the way for me, I will not come and open the way for you. I will speedily satisfy you upon this matter.

2. The last test has now begun, and it will not stop until I come. I will work all things connected with it myself. You need not trouble yourself as to which way things will go; for I will make all things go aright. You must be led by me in all things, and you will always be led aright.

3. I will now see if I cannot penetrate the hypocrites who are among these people. They take but little notice of my words. They do not believe them; neither do they believe that I intend to cut them all off, although I have told them so many times that I would do so. They must be fools! But I will undeceive them at once. It is their unbelief which causes them to act the part of hypocrites; for if they fully believed that I should cut off all hypocrites, they would not act as they do. But when I commence to cut them off from the earth, they will be taken by surprise. They will be surprised at my fulfilling the promises which I have so often made. What fools they must be! They will shortly call out for the devil to help them; but they will call upon him in vain. They will call upon those blasphemers who stand at the head of the old Church to assist them, even upon those who have blasphemed my holy name in the midst of my house. O ye hypocrites and blasphemers! Ye cannot help yourselves in this case. Your dooms are fixed! You may strive to come up against me to attempt to deliver your fellow hypocrites out of my hands, but when you do this, I will take hold of you. I have set a trap for you, and I shall catch you in it. I can make you come to my terms at last.



4. And behold, I give unto you a commandment, my son: You shall now prepare yourself and get all things ready for a test between my faithful people and the hypocrites. And when I call upon you to separate my people into two companies, you must do so; and when that is done, you shall command the faithful of my people to slay all the hypocrites. They shall not leave one of them alive. You shall continue the work until you have cut off every hypocrite that comes within your reach; and when you have done so, you will have done your part, and will have opened the way for me. It will stir mine enemies, and then I will meet them.

5. I do not call upon you to preach unto this people any more on this side of my coming; neither do I forbid you the privilege of talking to them when you feel to do so. I wish you to prepare for war; for this is now your duty. I will tell you when to separate these people; and when you do so, you must gird on your sword and mount your horse, and ride a few rods from the main body of my people, and call upon all those who will abide my law faithfully and execute it upon the transgressors thereof, to come over to you; and those who will not live by my law, and defend it unto death, will be rejected by me. All the members of my kingdom must both live my law and defend it.

6. I am about to reveal unto you the place where you and I shall stand, even that spot of ground which must be beautified. I shall show it unto you in time for you to have it beautified. You must have linen, pure and white, laid down for you and me to stand upon. You may lay carpets or some other suitable things underneath the linen. Your horse must be as white as he possibly can be made; and you must be dressed in white throughout. My horse is white; therefore, the ground on which both you and I shall stand must be white also; the upper covering thereof must be white linen. Therefore prepare these things, and have them all in readiness, in order that when the time comes you may not be detained; for you will then have no time to spare. I shall come suddenly; therefore all things must be ready in proper time.

7. And now, behold, I say unto you,—before I can come unto you I must cast my shadow before me, and give unto you my proclamation, and you must sign it with your own hand; this you have the power to do, for you hold the same keys of the holy

priesthood as I do. If you did not, you could not sign my name for me. You wish to know what my shadow and proclamation are that you must sign for me. I will inform you. My shadow is my portrait; and you must have a portrait drawn both of me and my horse. My horse must be drawn large, and in a circle. He must be drawn larger than my servant Gudmund Gudmundsen drew him when he drew the twelve generals and their horses, and he must be drawn white.

8. When my servant draws my portrait, he must represent me as a large man, with rather long features, and a long sandy beard. I can scarcely describe unto you the color of my hair; but it is somewhat light—much lighter than yours. My hat is tall with seven crowns upon the top thereof. I am dressed as a man of war. This is the description of my portrait.

9. And now I will give unto you my proclamation. It is as follows: "To all nations and people of all languages who dwell upon the face of the earth, be it known unto you that I am about to establish my Kingdom upon the earth, and all people shall either abide my law, or perish. My law is eternal, and will prevail, for I will defend it. I am the King of Israel, even the King of kings and Lord of lords unto Abraham's seed; even Jesus Christ. Even so. Amen and Amen."

10. And when it is printed, you must sign it for me. And you shall carry my portrait and proclamation upon the front of your hat, that all my people may read it. You must have my portrait drawn and my proclamation printed as soon as you possibly can, and wear them upon your hat, as I have commanded you. I will inform you when to wear them. Watch the movements of my spirit upon you, and you will never err, for I will always make you understand me aright.

I now give unto you no more. I am the Stone and Shepherd of Israel, the Bright and Morning Star. Even so. Amen and Amen.

## REVELATION CONCERNING THE DUTY OF THE LORD, AND THE DUTY OF THE PROPHET.

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No. 270.

WEBER, UTAH, May 1st, 1862.

1. BEHOLD, I am Jesus Christ, and I am about to speak unto you concerning your duty. You have a duty to perform as well as I have, and each of us must do our own duty in order that all things may go on aright. Therefore, it is right that you should know your duty, in order that you may be able to do it. It is your duty to cleanse your Church. When I say your Church, I mean the Church over which you preside. The people whom I now include in your Church, are those who have yielded obedience to the fulness of my gospel. I include none else, although you are the president over all Abraham's seed. I have spoken unto you in this way in order that you may understand me aright. I want you to cut off all the hypocrites who have embraced the fulness of my gospel and have turned traitors to me. Your Church, at present, consists of those who have yielded obedience to the fulness of my gospel; but as people continue to obey it, your Church will gradually increase in strength and numbers until all people who will be permitted to live upon the earth will yield obedience unto its laws.

2. You know that your Church must be small to begin with; for it could not be otherwise, because Abraham's seed is blinded by the devil so that you cannot, as yet, use them; but I will wrench them out of his hands. I will give unto you all your own in due time; but at present you must be satisfied with small things. Your power and influence will gradually increase upon the earth. You cannot deal with the children of Abraham only as you can approach them through the fulness of my gospel. When they hear it and refuse to obey it, they are in your hands, and you shall deal with them; but you cannot lawfully punish them before they have had the privilege of hearing it. This is my law unto all those whose names are written in the Lamb's Book of Life. But you can lawfully punish all those people who have yielded obedience unto the fulness of my gospel, and have



departed from it ; but those who have had the privilege of obeying it, and have refused to do so, I shall cut off myself. I do not ask you to cut these off ; but I do call upon you to cut off all those who have turned traitors to me, even all such as come within your reach ; but those of that class who may get out of your reach, so that you cannot get at them without putting yourself to great inconvenience, I will destroy, myself. And when you have cut off all those who may be within your reach, you will have done your part. You must cut off all the hypocrites out of your Church from this time henceforth. The strongest party will always both live my law and defend it, so that you will always have an abundance of power to do your own part ; but should there ever be a time when the hypocrites are the strongest party, I will cut them off for you. I will always do for you that which you cannot do yourself ; for this is my duty.

3. My duty is to cut off all your enemies abroad, even to overthrow the nations of the earth, in order to clear the way for my servants to preach the gospel and establish my law throughout the whole earth ; this I can soon do after I commence. The inhabitants of the earth shall know that I am the master. I have now revealed unto you both your duty, and mine own. We have all the power necessary to do the work which we have to do.

4. You must have the linen and the carpets ready so that they can be laid down with little trouble, and you must have all other things in readiness also ; for I am about to call upon you to divide this Camp, and to cut off all the hypocrites ; and after you have done so, I shall come unto you. I shall be with you in the course of one day after that time. I will take your enemies in time. They will never trouble you while they are alive. Therefore, prepare for me ; for lo, I come quickly. I am Jesus Christ. Even so. Amen and Amen.

REVELATION INSTRUCTING THE PROPHET HOW  
TO ORGANIZE THE ARMY OF THE  
KINGDOM.

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NO. 271.

WEBER, UTAH, May 2nd, 1862.

1. BEHOLD, I am Jesus Christ, and I wish to speak unto you concerning the organization of an army. I am about to organize an army, in the midst of my people, which shall continue in my kingdom while this world is in mortality. The duty of this army will be to cleanse my kingdom by cutting off all hypocrites who may embrace the fulness of my gospel, and afterwards will not abide my law; all such characters shall be cut off by this army. I want none in this army but true-hearted men, who will defend my law, and execute it upon all those who break it. I want no traitors in this army. My people will understand me. It is my will, if arms can be found, that all those men who have yielded obedience to the fulness of my gospel should join the army, in connection with those of their brethren who have already joined; but if sufficient arms cannot be found for all, they need not be discouraged; for if they are true to my law, I will accept of them as though they were soldiers in the ranks. He that honors my law, honors me; but he that rejects my law, is rejected by me. I am the Lord.

2. And it is right that the army should be organized into companies, of twelve in each company, not including the captains of the companies. The captains of the companies being included, will make thirteen in each company. This is the way in which they should be organized into companies: There should be seven companies, and a captain over each company; and the seventh captain must be the commander of the seven companies. He shall have ninety men in his company, including the six captains. And when I have cut off all your enemies out of your way, and your Church increases in numbers, your army will increase also, until it will become numerous; and in due time you will have a mighty army. When you have organized seven companies, with ninety men in each company, exclusive of the captains, you shall appoint one of those captains as commander over the seven

companies. He shall be commander of six hundred and thirty-six men. The seventh captain shall always be the commander. He shall always be the chief commander of the divisions of the army below him, even when your army numbers millions. This is the order in which your army shall be organized.

3. You may wish to know what I mean by calling it your army. It is your army. You are the president over the whole earth, even as I am the president over heaven, under my Father. I do not call it mine army, because it is not mine army. Mine army consists of holy angels, who are celestial beings; but your army will consist of mortal men. It is my duty to bring mine army to assist you, because your people are in the hands of the devil; they are now his slaves; consequently, they are of no use to you. You cannot use your own people until I have delivered them into your hands by destroying the power of the devil. If I did not do this, you could never gain a foothold upon the earth to commence to set up a temporal kingdom for Abraham's seed. You are wholly dependent upon me to open a way for you, and to give unto you your rights and to make you the president over your own people. All the power necessary to accomplish this is in mine own hands. I am your general, and at the appointed time, even I when can bring all things to a head, I shall be commanded by you. Therefore, let the faithful of my people form themselves into companies, and prepare themselves to cut off all hypocrites, which is their duty; but those who will not do this, must not join the army; for I want true men, and none else. Let those who wish to become soldiers ask themselves this question, "Will I live the law, and execute it upon the transgressor thereof?" If they will not do this, they need not go into the ranks; for I will not accept of them. They should know that military men must be true men.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.



REVELATION SHOWING HOW THE COMING OF  
THE KINGDOM OF GOD MUST BE  
FORESHADOWED.

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No. 272.

WEBER, UTAH, May 3rd, 1862.

1. LO, I AM come to speak unto you again, my son, to make known unto you what you must do. This is a time of war, and you must prepare for it. There are duties which you have to perform before I can lawfully come and cut a clear way through your enemies, so that you can set up a kingdom upon the earth for the house of Israel. I wish you to foreshadow my coming, and also the coming of the first eleven generals over my host. You need not foreshadow any more of my generals. If you foreshadow the first twelve it is all that I require at your hands in this respect.

2. You must call out eleven men besides yourself, even your two counselors and nine of the apostles who were first called to the apostleship. And you must have twelve horses for the twelve men to ride upon, and they must travel four abreast; and each man must be well dressed. The white, the red, the black and the pale horses must form the first rank, and lead off, and the others must follow in their own order. And they must all travel seven times around this Fort, and shout a loud "hosanna" seven times; and the twelve generals over the heavenly host will be there to witness the sight; and directly afterwards we will come unto you suddenly. The faithful of my people will then see us as we are, for we will fully unveil ourselves unto them, and they shall look upon us until they are satisfied. And when those twelve men ride around this Fort, you must have your sword drawn, and my servant Richard Cook must have his sword drawn also, and my servant John Banks must have his balances in his hand, and my servant John Parson must carry my law. When all this has been done, the coming of the twelve generals over all the heavenly host will have been foreshadowed. They will then be at liberty to come and deliver the faithful of my people. But the shadow must go before the substance; for it is an eternal principle. There is no substance with-

out a shadow; therefore, all substances cast their shadows before them.

3. You must also foreshadow the setting up of my kingdom upon the earth. You must have the same men and horses in the second case as in the first; and you must ride round the Fort seven times, in precisely the same order as in the first case, and my people shall give unto the prophet seven cheers. They shall hail him as lord over the whole earth; for this is his right. His power shall drive all evil from the earth, and his influence shall reign and rule forever. He shall break all nations to pieces as a potter's vessel is broken; for I am the Lord, and I will give unto him power over all evil. No enemy shall ever stand before him unto the end.

4. And now, behold, I speak unto you concerning the priesthood after the order of Aaron. You must select twelve men out of the priesthood of Aaron, and they must have twelve rods of wood to represent the twelve rods which belong to the twelve princes of Israel; and they must have twelve horses, and they must travel four abreast. The bishop and his counselors, with another man, must form the first rank; and the men must all be well dressed, and they must travel around this Fort twelve times, in order to acknowledge the twelve princes of Israel. This will be their shadow; but in due time the substance will come.

5. The twelve firstborn sons of Adam will again be upon the earth, and take their own places as the twelve princes of Israel. All things which were not done away with at my first coming will be restored by the fulness of my gospel. And when the twelve princes of Israel again come to the earth to take their places, I shall give unto them their twelve rods; for they will be the rulers over all Abraham's seed, in temporal things; but I shall give those rods to none of Aaron's sons but the legal heirs to them. Inasmuch, therefore, as I am about to establish a kingdom upon the earth for the house of Israel, I must acknowledge the first rulers in that kingdom by sending their shadows before them. I must acknowledge all leading authorities, both in heaven and upon the earth, by casting their shadows before them. This I am doing at the commencement of my kingdom. Therefore, do as I have commanded you, and all will be well. I am Jesus Christ. Even so. Amen and Amen.

THE LORD PROMISES TO SUPPLY THE PEOPLE  
WITH FOOD.—CONCERNING THE FORE-  
SHADOWING OF THE ROD  
OF MOSES.

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No. 273.

WEBER, UTAH, May 6th, 1862.

1. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword; for I am about to speak unto you concerning the present situation of my people, and also the preparing of the people for the great event which lies before them. You look at the situation of my people, and you are greatly pained; for you see that they are destitute of food, and you cannot see what can be done for them. You say that every way seems blocked up, so that my people cannot obtain that which is necessary for their subsistence; and what to do to relieve them, you do not know. If I can do anything for them, you say that you would like me to do it. You do not wish to see them brought to extreme poverty; but if I do not speedily supply their needs, you say that such will be the case. You say that you fully depend upon me to provide for mine own people; that I must know that you can do nothing for them; that I suffer your enemies to keep your hands tied, so that you can do nothing either for yourself or them; and therefore you fully depend upon me to supply their needs.

2. You call them my people. In one sense they are my people; but in another sense they are not. Strictly speaking, they are your people, because they sprung from you. You have the first claim on them, Aaron has the second, and I have the third. Thus, there are three persons who each have separate claims on Abraham's seed. You have the first claim, because by you the holy priesthood came to the earth. To you and your seed belongs the government over Adam's posterity. You are their lawgiver. You are the child of promise, who was ordained to "bruise the serpent's head," and to destroy his power, and to establish righteousness, universally and eternally, over the face of the whole earth; therefore, you have the first claim upon Abraham's seed. Aaron has the second claim on Abraham's seed, because the lesser priest.



hood came to the earth through him to them. He stands at the head of all those of Adam's children whose names are written in the Lamb's Book of Life. Under the president of the high priesthood he is the lawgiver to Adam's posterity. He has the second claim because he was the second person to operate. He had introduced his seed upon the earth long before I came to the earth and was crucified upon the cross. Seth was born long before the death of Abel. Cain, Abel and Seth were all upon the earth at the same time. Seth was grown up to manhood before Cain slew Abel; and Abel had a seed upon the earth before Cain slew him, and his seed has continued upon the earth ever since. The Bible does not give a full account of Cain, Abel and Seth. There are many things contained in the Bible which are wrong as they now are, because they have been altered, and the true sense thereof has been destroyed; but in due time I will put right all things contained in that Book. Those three men have each a seed upon the earth which, in the beginning, started from them, and has continued upon the earth ever since. Adam knew, long before either Cain or Abel were born, that Cain would slay Abel when he should have the opportunity to do so. Adam knew them both more than a million years before that circumstance took place. He had no occasion to wait until that circumstance had taken place in order to know that it would take place; for he knew it long before either Cain or Abel had a spiritual existence. Therefore, Aaron has the second claim. I was called to operate the last. My blood was spilt upon the cross for all Abel's children whose names are written in the Lamb's Book of Life, and therefore, I hold the last claim. It is my duty to finish the work, and to do that for you and Aaron which you cannot do for yourselves. You are both in weakness; but the power is in my hands, and I have to deliver and save Abraham's seed through you and Aaron. We have each a part to act, and we have to work together in perfect union. I hold the last claim because I am celestial. I am not of this earth. All the claim that I have on Aaron's children is to save them, and raise them from mortality to immortality, even to eternal life. This is my duty, and until I have accomplished it, I shall not have finished my work as a Mediator and a Savior to Abraham's children. Therefore, it is my duty to operate the last and to finish the whole work.

3. You look unto me to supply the needs of these people; for you say that it is my duty to do it, and that you do not wish to have your mind burdened with that which belongs to me; for you think that you have enough to bear without being thus afflicted. You say that you wish me to do mine own duty, and you will do yours. If you will do your duty, that is all that I require at your hands. You need not fret about the poverty of these people, for I will provide for them myself. I will continue to open a way for them, so that they will have sufficient food until I deliver an abundance of everything into their hands, which I shall do as soon as they can get all things ready for the test. They will not need a great deal more provision in this place; but what they do need, I will open a way for them to obtain. I will provide for them from day to day, as I have hitherto done. I have supplied the needs of these people in this place up to the present time, so that they have not, to any great extent, lacked bread. Therefore, rest yourself contented and trust in me, and I will supply the needs of my faithful people unto the end. I am the Lord.

4. And now, behold, I say unto you, my son,—I wish to speak unto you upon another subject. You must have a rod made of wood, as much as five feet in length, with a large ball on the top of it, in order to foreshadow the rod which I am about to give unto you. It must be made as neat as possible. As I have said unto you before, so I say unto you again,—the shadow must go before the substance; therefore, you must foreshadow the rod which I am about to give unto you before you can lawfully take it into your hands. And when you travel seven times around this Fort the second time, you must hold your sword in your right hand, and the rod in your left hand until you have ridden round the Fort seven times. If you had only your rod to carry, it would be right to carry it in your right hand; but inasmuch as you have both a sword and a rod to carry at once, you must carry your sword in your right hand, and the rod in your left hand.

5. I do not, at this time, wish to give unto you the signature of the first God, which is engraven upon the rod which I shall give unto you; but when I give it unto you, you will see the signature engraven upon it. I shall keep that signature secret until I give unto you the rod; for it is unlawful for me to reveal it unto you

until I give unto you the rod ; and when I do this, you will have the power of your office at once ; but while you are in weakness I cannot reveal that secret unto you. I cannot do that which the law forbids me to do. But you may place the following signature upon the rod which my people will make for you, as a shadow of that signature which is upon the rod which I shall give unto you : "To all nations and people of all languages that now dwell upon the earth : Be it known unto you that I am sent by the great King of Kings, and Lord of Lords, to rule over all Adam's posterity ; and being his representative, I hold in my hand this emblem of power, unto which all nations and kingdoms of the earth must bow ; for I am the legitimate ruler over all the earth, and my authority is sanctioned by the first God ; therefore, I hold in my hand an emblem of power to represent his scepter which will shortly be given unto me." You must sign this proclamation with your own hand ; for there is none upon the earth greater than you. And when you have signed it, I will sanction it. I will sanction all that you do, and I will lead you aright in all things. You must sign it in the following manner : "I am Joseph Morris, President of the Melchisedec Priesthood." This signature will answer until I give unto you the rod which is signed by the first God. This is only a shadow to go before the substance.

6. And it is my will that my servant Richard Cook should wear a printed card upon the front of his hat ; and he must have these words printed upon it : "Life, prosperity, glory and exaltation—the reward of the law-abiding citizens of my Kingdom. But the reward of those who break my law will be death and destruction."

7. And now, behold, I speak unto you concerning the rod which is to represent Aaron's rod. It must have a large ball upon the top of it, much larger than the other rods ; and leaves and branches must be painted upon it. It must be made to look as though it was blossoming. My people must beautify all those rods as well as they possibly can. I will not hold you any longer at this time ; but I will speak unto again. I am the Light and Life of the world ; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE PROPHET'S ROBE.

No. 274.

WEBER, UTAH, May 7th, 1862.

I. BEHOLD, I am the Light and Life of the world, even Jesus Christ, and I am about to speak unto you again. You wish to know something more about the royal robe which I have promised to give unto you. It belongs to the first God; and the rod which I shall give unto you belongs to the first God also. They were both delivered into the hands of your Father when his world entered into mortality. Previous to that time you received your ordination under the hands of your own Father, and he was assisted by two other Gods, who were his counselors. By these three Gods you were ordained to rule over Adam's posterity, even to be their lawgiver, and to either bring those of them who are in mortality to obedience to the law, or else to destroy them from off the face of the earth, until the law has become universal. It is your calling to accomplish this work, even to make all crooked places straight, and rough places smooth. After you had received your ordination under the hands of your own Father to rule over Adam's posterity, the first God sanctioned your ordination by giving his own rod, which is his scepter, unto your Father, and also his own robe; and your Father was compelled by law to give them to you when you took your mission to this earth. Just previous to taking your first mission to this earth of Adam's, you came to our earth, which is celestial, and you brought with you the robe and scepter; and when you left our world to come upon this earth on your first mission, you left them with my Father who is compelled by law to take care of them until you need them, and when you need them he is compelled by law to send them unto you. He cannot withhold them when you need them, for you first brought them unto him, and he is compelled to give them unto you when he has given unto you the leading keys of the holy priesthood, even when he has raised you up; but he is compelled to give unto you the theory of the gospel before he can give unto you the power thereof. The robe and rod which you brought unto us are always either in our possession in heaven, or else in your posses-

sion upon the earth. I shall give unto you the rod directly after you have foreshadowed it. When you took your first mission to this earth, Adam sanctioned the ordination which you received under the hands of your Father by ordaining you to preside over all his posterity. This is according to the order of the holy priesthood. You have the sanction of the first God, the sanction of your own Father, and also the sanction of Adam; therefore, you have the sanction of three Gods, which completes your appointment. The Eternal Father sanctions all that they have done in your appointment; therefore, you will be in full power as soon as I have given unto you your robe and rod.

2. Your Father has a robe and rod of his own which he holds in his own possession. He did not give them unto you when you came to take your mission on Adam's earth; but he gave unto you the robe and rod of the first God. But when you were a redeemer, and filled the office which I am now filling, you used your Father's robe and rod, even as I am now using my Father's robe and rod; but you have never used them since, neither will you ever be called to use them again.

3. You wish to know whether I am pleased with the rigging which you have obtained for your horse, and also your sword. They are not at all suitable for the occasion. My people should strive to obtain a suitable sword, and more suitable rigging for your horse. I know that my people are poor and unable to do a great deal either for you or the rest of my servants. But it is not lawful for the rest of my servants to have their horses rigged as beautifully as your horse should be rigged. My people must consider your position, and give honor to whom honor is due. Every man should be treated according to the rank which he belongs to. When the rest of my servants are called to hold the same office upon other mortal earths as you are now called to hold upon this earth, they will be entitled to every blessing and endowment which you are now entitled to.

4. I do not particularly wish to blame my people; but they are very forgetful and short-sighted. I wish to stir up their minds to look at all things aright. They are very apt to run over authority, and undervalue it, which is a great sin, even the sin of ingratitude, and would lead a people down to destruction. My

people must respect their leaders according to the rank and place which they hold. They must not forget to do this; for if they do, they will see great affliction.. I do not want my servants to misunderstand me. I do not wish to blame or censure them for assuming that which does not belong to them, for they have not done so; but I wish to stir up the minds of my people in order to put them in a way to look at things aright. They are so apt to err in their ways that if I were not to speak in this manner at times, they would almost forget that there are any men in their midst who hold any authority at all, and consequently my servants would lose their influence over them. My people must understand that if they fight against those men whom I have called to lead them, they fight against me. If my servants are faithful, and uphold my servant, the prophet, my faithful people shall uphold them. But my people shall not uphold any man who will not uphold my servant, the prophet; for such persons are not of me—they are rejected by me; therefore my faithful people shall uphold none such. I am the Lord.

5. All my servants must stand in their own places, and be faithful to my servant, the prophet; and my people must uphold my servants as they would uphold me if I were in their midst; for those that my servant Joseph has called, I have called. I called them through him, and I will uphold them as long as they are faithful to him. If they are faithful unto him, they are faithful unto me; for I shall always lead him aright.

6. And now, my son,—it would be well if you could obtain a better sword, and better rigging for your horse than you now have; but if you cannot do so, I will accept of that which you now have. I will shortly speak unto you again, and make known unto you some things which you will need to know before my coming. I am now quickly winding up affairs, in order that the way may be clear before me. I shall come speedily. I am the Glorious Branch of Jesse, the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



REVELATION SHOWING HOW THE PROPHET'S ROBE  
AND THE ROBE OF JESUS CHRIST MUST  
BE FORESHADOWED.

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No. 275.

WEBER, UTAH, May 8th, 1862.

1. I AM about to speak unto you again, my son ; for my work presses me very much at present, and will continue to do so until I come unto you in power, which I shall do very soon after you have foreshadowed my coming. You know that the substance is not long before it makes its appearance after the shadow has been seen ; and so it will be with respect to my coming. As soon as the shadow shall have passed before my people, the substance will begin to make its appearance ; for the substance is connected with the shadow ; they both go together. It is impossible for a shadow to exist without a substance ; where one is the other must be.

2. And now, behold, I speak unto you concerning the foreshadowing of that robe which I shall give unto you ; for you must foreshadow that also. You must have a robe made of fine white linen, and you must wear it when you ride around the Fort the second seven times. You will foreshadow me and the remaining eleven generals over all the heavenly hosts when you ride around the Fort the first seven times, and at that time you must carry with you my proclamation and signature upon the front of your hat, as I have said unto you before. You must foreshadow me as a man of war upon that occasion. You need not wear the robe which my people must make for you, nor yet carry your rod ; but you must have a drawn sword in your hand, and my proclamation and signature upon the front of your hat ; and you must wear your light checked dress. If you had an officer's dress, it would please me much better ; for if you had, I should be much better foreshadowed than when you wear plain clothing. But on account of the poverty of my people, they cannot obtain those things which would be the most proper and suitable for the occasion ; therefore, I shall have to accept of those things which they can obtain. I do not require impossibilities at their hands. To properly foreshadow me, and the remaining eleven generals, those twelve men who will

be called to foreshadow us, should be dressed in military apparel. They should each have an officer's dress, and the first seven of them should wear crowns according to their birthright, even from one crown up to seven. In this manner we should be properly foreshadowed. But when my people have done the best they can, we shall have to accept of their work.

3. You will foreshadow your own robe and rod the second seven times that you ride around the Fort, and you will foreshadow my robe and rod at the same time. Your robe must be made long and wide at the bottom, and it should be one foot longer than from your shoulder to the ground. You must wear it when you ride, for it is not for you to walk in; and you must wear your checked dress under it. It must be made with sleeves, and it must wrap around your body. It must cover your body, and not one-half of it only. A robe such as the people of the old Church wear only covers one side of a person; they are only half robes, and represent the priesthood in part. If my servant Joseph Smith had known the nature of his robe, and what it represented, he would have known that he only held the holy priesthood in part; for the robe covering only one side represented imperfection and weakness, even the priesthood in part. If he had had a perfect robe to cover him all around, with sleeves in it, it would have proved that he held the full keys of the holy priesthood; for the man that holds a perfect priesthood must wear a perfect robe. Therefore, my son, you must wear a perfect robe, because you hold a perfect priesthood.

4. You wish to know what kind of a hat you are to wear when you carry my proclamation and signature. You should wear a black hat at that time; a white hat would not be proper for you to wear. Your outside covering must be of different colors. You must appear as much like a man of war as you possibly can when you foreshadow me; but when you go around the Fort the second seven times, you must wear a white hat and your white robe. At that time, you need not carry my proclamation around with you.

5. When you foreshadow the heavenly and earthly orders, you must have your horse's mane plaited in seven parts, and each part must be tied at the bottom, with white rosettes attached. Your horse must be washed clean, even as white as possible for the

occasion, and you must also have your own hair divided into seven parts. You do not seem to put yourself to much trouble about dividing your hair into seven parts; but you wear it plain almost continually, as though it was of little consequence whether your hair is divided or not. You must get some person to attend to the dividing of your hair every day. You must wear your hair in seven locks continually. You have no need to have such things neglected for the want of a little more help.

6. You are very much afraid of putting any person about, in the least, on your account. How much have you been put about on these people's account? A thousand times more than they will ever put themselves about for you. But few of my people appreciate the gift which I have sent unto them. They do not seem to know that they have the best and most unassuming man in their midst that ever trod upon this earth as a prophet. If I should take him away from them, they would never meet with another man like unto him for justice, virtue and integrity; for there is none upon the earth. He will face anything for truth. I could not find another man upon the earth that could have done what he has done. He will suffer all manner of abuse, and never give way. He never gave way upon this earth. But when I have to deal with some men, they give way over a thing of naught and betray their trust. He has never done this, although he has been placed in the most trying circumstances that ever man was placed in. If a man would give way at all, he would give way when placed in such circumstances as those which my servant has been placed in. When a man, being placed in such circumstances as my servant has been placed in, overcomes them, he overcomes all things; therefore, he is entitled to rule over all things—even to rule the earth with a rod of iron, and dash the nations into pieces. There are some of my people who have, to a certain extent, appreciated my blessings; but there are others who have not done so. Such people appear to know nothing about the gift of a prophet to lead a people, which is the greatest of all gifts unto mortals. They do not know how to treat a prophet; if they did, they would watch for my law at his mouth, and run with delight to obey it. They should treat him as they would treat me if I were in their midst. They respect me because they cannot see me, or talk to



me as they can talk to him; but if I were in their midst, and they could see my face as they can see his, they would think as little of me as they do of him. The person who despises my prophet, despises me; who loves and respects him, loves and respects me; who obeys him, obeys me; for I am one with him, and he is one with me.

I now give unto you no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONCERNING THE TWO CONFLICT- ING POWERS, AND THE THREE PRISONERS.

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No. 276.

WEBER, UTAH, May 9th, 1862.

1. BEHOLD, I am the Lord of Hosts, even Jesus Christ, and I am about to speak unto you again. You wish to know what you are to do with those three men whom my people brought into this place, and who have departed from me, and who are now my most bitter enemies. You know my law, and it will be inflicted upon them at the right time. They are condemned by my law to perish, and they shall perish at the right time. They are traitors to my government, and death is the traitor's doom. You must keep a strong guard over them, and keep them in this place, and my people must feed them and guard them until I am ready to divide this Camp. I will divide this Camp as soon as you are through with foreshadowing my coming. I want to get through with that work as soon as I can; for I want to purge out from among my faithful people all the hypocrites as soon as I possibly can, for mine enemies all around are getting worked up at a rapid rate at this time, more so than what they have been before. They perceive that things are fast working up to a head with my people; and as fast as my people come up to a head, they come up to a head. Both powers will meet at the right time, and then there will be a crash. The power of two worlds will come together when I come; for when I come I shall bring all the warriors of heaven, which consists of the whole power of our earth, with me.

When I speak of power, I mean all the military power of our earth. The inhabitants of this earth will feel their weakness when the power of our earth has been brought to bear upon them. Therefore, when I come, two worlds will come in contact with each other, and the power of heaven will destroy that power which has ruled this world for six thousand years, and raise it to immortality, to exist for all eternity.

2. And behold, I say unto you, my son,—mine enemies who are abroad are getting restless. They wish to get a clue on my people, so that they may have, as they suppose, a just cause to come up against my people to “use them up” (as they call it). They are waiting for my people to do something so that they can lay hold of them according to their laws. I will give unto them what they are waiting for as soon as all things are made ready in this Camp. All that I am waiting for is for my people to get all things ready so that I can come. You understand me aright. I do not wish you to punish those three men until I tell you, and then you must do as I command you. You must keep a good guard over them, and treat them properly, and I will keep your enemies off until I am fully ready to destroy them, and then I will let them all loose, and smite them all dead as soon as I have done so; and I will supply the needs of my people until that is done. After that, they will have an abundance of everything to render them happy. In due time they shall be the richest of all people. Therefore, my son, be diligent, and assist me as well as you can to make all things ready, so that I can come and release my faithful people, and show unto them my glory; for this is what I shall do speedily.

3. I need not reveal unto you any more at this time. You know how to deal with those three men. Do as I have commanded you, and all will be right. I will take care of your enemies who are abroad. Leave them in mine hands. They will never trouble you alive. Therefore, rest content, and know that I am with you to do that for you which you cannot do for yourself.

I now add no more. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.

REVELATION SHOWING HOW THE ROBE OF AARON  
MUST BE FORESHADOWED.

No. 277.

WEBER, UTAH, May 10th, 1862.

1. You wish to know, my son, whether I have anything more to make known unto you, in order to fully prepare you for the event which is close upon you. I will answer you. There are several important items which I have yet to make known unto you, in order that all things may be made ready for my appearance, and I will reveal them unto you, from day to day, whenever you need information. I cannot reveal unto you all things at once; but I have to give unto you a knowledge of things gradually, as you need it. My work is a progressive work. It commences very small, and it increases daily, and it will increase until it will finally fill the whole earth. You know that everything that exists must have a beginning, and that which has a beginning must have a maturity; but my gospel will never arrive at a maturity upon this earth of Adam's until it has raised it from mortality to immortality.

2. And now, behold, I speak unto you concerning a robe to foreshadow Aaron's robe, which must be worn by my servant William Harris when he and eleven more of the priests of Aaron who may be selected for the occasion, travel around the Fort twelve times. It must be made with sleeves attached, and it must wrap around his whole body. But it must not be made more than half as wide at the bottom as your robe must be, neither must it be as long; it must not reach to within six inches of his feet. But as far as the making of it is concerned, it must be made in the same shape as yours. It must be a perfect robe, with the exception of it being short. It being short represents the weakness of the Aaronic priesthood—its inability to defend itself against the enemy. It not covering the man entirely, shows that there is something lacking. The man who wears the robe represents the power of the devil over an earth in mortality, and the robe represents the power of the priesthood which he holds. Therefore, Aaron's robe represents his priesthood being too weak to over-



power the devil, and liberate itself from under his power. But the robe which has been made for you, represents the first God's robe, which, being much longer than the man who wears it, represents an abundance of power. It is the royal robe of the Melchisedec priesthood, and it is the only one that comes down from heaven to the earth. It is owned by the first God, and it comes down to every mortal earth to be worn by every seventh angel. It being so long, represents power over evil; and it being so wide, represents a superabundance of power. The person who represents the power of the devil appears to be small in that robe; for it will wrap around him several times, which represents that the power of the devil is small when compared with the power of the holy priesthood.

3. You wish to know whether there are any marks or signs to be placed upon the robes. There are signs upon the robe, and a signature upon the rod which I shall give unto you; but it is unlawful for me to reveal them unto you until I give unto you the robe and rod, and then you will see them for yourself. But you may place the following inscription upon the robe which has been made for you: "This robe represents the power of the Melchisedec priesthood, and foreshadows the first royal robe which is about to be given unto me, it being my legitimate right to wear it. And being the representative of the great King of Kings and Lord of Lords to all Adam's posterity, I stand upon the earth in his stead, having my mission signed and sealed by him. And as a token of my appointment, I hereby present myself before the inhabitants of the earth with the symbol of his robe upon me, and of his rod in my hand." And you shall sign the above in the following manner: "I am the President of the Melchisedec Priesthood, and the Representative of the first God to all Adam's posterity, even Joseph Morris. Even so. Amen and Amen."

4. And now, behold, I say unto you concerning the robe which must be made to foreshadow or represent Aaron's robe. You wish to know the inscription which must be placed upon it. It is as follows: "To all nations and people of all languages who now dwell upon the face of the earth: Be it known unto you that I stand upon the earth in Aaron's stead, with the symbol of his robe upon me, and of his rod in my hand. And having received

mine appointment from Jesus Christ, and from his prophet upon the earth, I act in the name of Jesus Christ, and by his authority, in Aaron's stead, until he shall come forth to act in his own place. My robe represents his priesthood, and my rod his power." You shall sign the above in the following manner: "I am Jesus Christ, who first called my servant William Harris, and his appointment was sanctioned by the president of the high priesthood, even Joseph Morris. Even so. Amen and Amen."

5. Both you and my servant William Harris must each have his own inscription fastened to the front of his robe, and carry it upon his breast, so that they may be read by those who may wish to read them. They must be printed, so that they may be read without any difficulty. Let my people labor with all diligence to get all things ready, so that I may not have to wait for them an unreasonable length of time. I have waited for them long enough. Therefore, let them make all things ready as soon as they possibly can, for I am coming speedily. Even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE ROBES OF THE TWO PRIESTHOODS.



No. 278.

WEBER, UTAH, May 12th, 1862.

1. BEHOLD, I am he that shuts, and no one opens; and that opens, and no one shuts; even Jesus Christ. I am come to speak unto you again. I can assure you that mine enemies are now being worked up in their feelings at a rapid speed. They hardly know how to contain themselves. They do not know what to think about my people taking up prisoners. They say that my people are taking the law into their own hands, and that they are against all the laws of the country. They also say that the act which my people have committed pertaining to those prisoners proves to their satisfaction that my people are opposed to their law and are rebels to their government; and they declare that they will not stand it. I can assure them that they will have to stand it;

for they will have to bear it. I will now show unto them who is master. I wish you to drive things ahead as fast as you can until all things are made ready for me to come and visit you. I can assure you that my people have no time to trifle away; but they must work with all diligence until all things are made ready for me to come. I have to keep mine enemies back even now. They are restless to come up against my people, and I have to break them up and confuse them in order to keep them back. I want my people to hurry and make all things ready as soon as they possibly can; for I do not want to be put to the necessity of holding mine enemies back any longer than what I can avoid. I want to sweep them off the earth, and be avenged on them; but I cannot do so until all things are made ready for me to come. Therefore, let my people work with all diligence to make things ready as soon as they can, and I will then come and deliver the faithful. I am the Lord.

2. And behold, I say unto you, my son,—as soon as you have foreshadowed my coming, you shall divide this Camp; for there are hypocrites among these people whom you could never penetrate by preaching unto them; but you shall penetrate them as soon as they are separated from the faithful. They are deceived by the devil; he makes them believe that they are all right, and the contrary they will not know until they are separated, and stand before the faithful to be slain by them. It will be the duty of the faithful to slay the hypocrites, and cleanse my Church from all lawless and rebellious characters. I shall give unto you a commandment to divide this Camp as soon as you have foreshadowed my coming; and after the Camp has been divided, and the hypocrites shall have been cut off, I shall come unto you in the course of one day, and then I shall cut you a clear way through your enemies to your satisfaction. I shall let mine enemies loose as soon as the hypocrites shall have been cut off, and I shall slay them.

3. You wish to know whether the remaining eleven apostles who will be called to ride with you seven times around this Fort, should wear robes as well as yourself. I will inform you. It is not necessary on this occasion, in consequence of the poverty of my people. We shall dispense with that matter; for my people are unable to



fit out all my servants as they should be fitted out if my people were more wealthy. I do not wish to burden my people in fitting out my servants any more than I can possibly help. When they have done all that they can, I require no more of them; but in due time all the high priests will be called to wear the robes of the Melchisedec priesthood, which robes are represented unto people upon the earth by your robe, for they will be made like it, even long and wide, to represent the power of the high and holy priesthood; therefore, one robe will suffice to represent the power of the Melchisedec priesthood. The eleven apostles might have the privilege to wear robes when they travel around this Fort, as well as you, if they had them; but my people are too poor at present to purchase them for my servants. All the robes of the holy priesthood are made alike, and all robes of the Aaronic priesthood are made alike also; therefore, one robe of each kind will be sufficient to represent the power and authority of the two priesthoods. The eleven priests of Aaron might also wear robes like unto the bishop's when they travel with him twelve times around this Fort, if they had them. All priests, whether high priests or Aaronic priests, are entitled to the privilege of wearing the robes which belong to their priesthood, when they can be obtained for them.

I now give unto you no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



# REVELATION INSTRUCTING THE PROPHET TO ORGANIZE SEVEN COMPANIES OF SOLDIERS AS A COMMENCEMENT OF THE ARMY OF THE KINGDOM.

No. 279.

WEBER, UTAH, May 15th, 1862.

1. YOU CONSIDER that I have been extremely backward in speaking unto you, and you say in your feelings that you would like to know the reason of it. What can I say unto you? What reason can I assign for neglecting to speak unto you for the last few days? I looked down upon you, and I saw the position in

which you were placed. I saw that you had a number of other matters to attend to, and that your whole time was taken up in attending to them, so much so that you had no time to sit down to write from my mouth; therefore, I considered that I should act very unreasonably to press you to write under such circumstances. I have to act reasonably in all my movements. I can only reveal unto you the mysteries of my kingdom gradually, for you cannot receive all things at once. I have to work with you just as the circumstances in which you continue to be placed compel me. As you need fresh information upon one subject after another, I am compelled by law to impart it unto you. I will never neglect you—never fear. I am the Lord of Hosts.

2. And behold, I speak unto you concerning the organization of a small army in the midst of my people. You must have an army of valiant, faithful men who will both live my law and cut off those who, after having yielded obedience to the fulness of my gospel, will not abide it; such persons shall be cut off by this army when commanded by the proper authority to do so. As I have said unto you before, so I say unto you again,—you must have seven companies, with twelve men in each company, not including the captains of the companies. And the soldiers composing these companies must be chosen men, even chosen by you; for I want none in this army but those who are too honorable to betray their trust. I do not want more than seven companies to commence with; that number will be sufficient at present. You must gather together all the men of this Camp, and select seven companies out of them. You must select none for soldiers who are over three-score years old; neither shall you select any who are under eighteen years old; but you shall choose your soldiers from eighteen to sixty years of age. And those whom you may choose shall swear an oath which must be sworn by all soldiers who may be called into your army upon the earth, and by none else; and that soldier who may stand in the rank and break that oath, after swearing it, must be punished as soon as he has broken it.

3. Inasmuch as I have called upon you to organize seven companies, with a captain over each company, the seventh captain must command the whole division. And when the division shall

be called out to cut off the hypocrites, the soldiers must stand in a block, one company behind another. The first company, commanded by the first captain, must form the first line, and they must stand next to those who shall be executed. The second company must stand behind the first, and the third company behind the second, and so on, including the seventh company which must stand behind the sixth. And when they shall be called to operate, you must give the first command to the captain of the seventh company, and he shall give his command to the first captain. The first captain shall then give his command to his company, and they shall fire the first; after which they shall all kneel down, unless there should be some who fail to do their duty; such shall not be permitted to kneel down, but they shall stand up in the ranks. The second captain shall then, after having received command from the seventh captain, give his command to the second company, and they shall shoot those of the first company who fail to do their duty when commanded. And in this manner each company shall always cut off those in the company before them who may fail to do their duty in the rank. In this order your army shall be arranged and operate when they shall be called upon to do so by the captains. But if after the seventh captain shall have given his command to the six companies the hypocrites should not be cut off, he shall give his command to his own company, and should they fail to do their duty, you must give your command to me, and I will see if I cannot find power to cut them off. If the army which you have will not cut off the hypocrites after you have gone the regular round with them, then I will cut them off instantly; but I feel persuaded that you will not need my help on that occasion.

4. There are some valiant men in the midst of my people, who will not give way when they are tried; but they will be faithful unto you. There are sufficient of them to cut off all the false-hearted out of your way without troubling me with such a small affair, and you may depend upon them with safety. Therefore, my son, drive things up to a head as fast as you can, and be sure to make all things ready for a sudden burst; for such will be the case. Make ready for it. I am the Lord.

5. And now, behold, I give unto you the oath which must be



sworn by all those who may be called to constitute the army of Israel from this time until your mission is ended; and they shall either abide it or perish in the rank. The oath is as follows: "Having been chosen and elected by him who holds the keys of authority upon the earth, and whose legitimate right it is to call me to be a soldier, I hereby set my hand to swear a solemn oath in the presence of the Father, and of the son, and of his servant, the prophet, that I will faithfully abide the law of God, and defend it until death at the peril of my life, feeling it my duty and calling to do so; and as a soldier I will obey my commander. Agreeably to the order of heaven, I swear this oath before the Father, the Son, and these earthly witnesses; they being my witnesses that I have bound myself to the Lord and his prophet to faithfully defend the law of God until the day of my death." And when those whom you may call to be soldiers have repeated this oath, they must kiss the written word of the Lord, and have their names recorded in a book as military men, which is the highest honor that can be conferred upon them in mortality. It is the highest position that men of their rank can ever be called to occupy; for they will always be closely connected with the highest authority upon the earth. My servant Joseph will always be their general. They will always be more closely connected with him than other members of the Church will be. They will be his strength and the main pillars of my kingdom upon the earth; and they will be continually inspired by the warriors of heaven who will be at their backs pressing them forward, and strengthening them, and fitting them for their duties. I will abundantly assist them by my holy angels who shall be their constant companions. I do not wish to weary you any longer at this time; but I will soon speak unto you again, and make known unto you some things which you need to know.

I now add no more. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.

REVELATION SHOWING HOW THE TWELVE RODS  
OF THE TWELVE PRINCES OF ISRAEL  
MUST BE FORESHADOWED.

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No. 280.

WEBER, UTAH, May 17th, 1862.

1. BEHOLD, I am Jesus Christ, even the Son of the Eternal Father, and I am about to speak unto you concerning the twelve priests of Aaron who have been appointed to carry those twelve rods which have been made to foreshadow the twelve rods of the twelve princes of Israel. Each man's name must be written upon the rod which he may be appointed to carry; for those twelve men are called to represent the twelve princes of Israel, whose names are written upon their rods. Each prince has his name, number and standing written upon his own rod. Aaron is number one, and his inscription, which is the first, is written upon his rod. The next prince is number two, and the second inscription is written upon his rod. The third prince by birthright has also his name and the third inscription written upon his rod and so on, throughout the whole twelve princes.

2. I need not, at this time, reveal unto you the names and inscriptions of the twelve princes of Israel; but I will reveal unto you the inscriptions which must be written and placed upon the twelve rods which must be carried around this Fort by the twelve priests of Aaron. That rod which must be carried by my servant William Harris, which will represent or foreshadow Aaron's rod, must have his name, number and the following inscription placed upon it: "Behold, I am William Harris, even number one; and I present myself before this people, and also before all mankind, in Aaron's stead, to represent or foreshadow his name, number and inscription, he being the firstborn son of Adam, and the legitimate ruler over all Abraham's seed—even over the elect of God."

3. And now, behold, I give unto the inscription which must be placed upon the second rod: "Behold, I am William Magee, even number two; and I present myself, with this rod in my hand, before this people, and also before all mankind, in the stead of

the second firstborn son of Adam, to represent or foreshadow his name, number and inscription, he being the second ruler over all Abraham's seed—even over the elect of God."

4. And behold, I give unto you the third inscription, also: "Behold, I am Thomas Parker, even number three; and I present myself with this rod in my hand before this people, and also before all mankind, in the stead of the third firstborn son of Adam, to represent or foreshadow his name, number and inscription, he being the third ruler over all Abraham's seed—even over the elect of God." I need not reveal unto you any more of the inscriptions for those twelve men; for the remaining nine are like the first three which I have revealed unto you, with the exception of the names and numbers. Each man must have his own name and number upon the rod which he may be called to carry. These inscriptions must be printed as soon as possible, and placed upon the rods.

5. Let my people labor with all diligence to make all things ready for me to come unto them. I want to come unto them, and I will come unto them as soon as they have opened the way for me. I want to come unto them as much as they want to see me, and even more so. But I cannot come to deliver them until they have made all things ready for me. They have but little more to do before they are entirely ready for me. And when I do come unto them, I will suddenly burst the bonds which now hold them, and I will set them free. They will afterwards have no cause to complain of me at all; for the balance of power will be in their hands, and the faithful will see no more oppression; they will have the power over all their enemies. I will cut off everything that opposes my people after they have once opened the way so that I can come unto them, after which they will always be satisfied. Therefore, let them labor diligently, and prepare for me as soon as they can, and I will then come unto them, and satisfy them.

I now give unto you no more. I am the Glorious Branch of Jesse, and the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE DEATH OF THE PROPHET'S SON.

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No. 281.

WEBER, UTAH, May 19th, 1862.

1. LET not your spirit droop because of the death of your child, for it is all right; I know all about it. You need not think that I take no delight in your interest and happiness, for I do. I suffer nothing to happen which is painful, but that which is lawful, and that I cannot help; for I must act according to the law. You look back at the many misfortunes that you have had with all your children, and you blame me for them all. You have bitter feelings towards me, because you think that I care nothing at all about your interests and happiness upon the earth; that, in some things, I do not notice you at all; but that I suffer the devil to destroy your children, one after another, without putting myself about in the least to prevent him. You say that if I ever did care anything about your interests and happiness, you would like me to explain myself, and show unto you just reasons for taking your children from you in the way which I have done; that if I can do this, it will ease your feelings. You wish me to do my duty towards you, seeing that I know your situation very well, and that you can do nothing yourself towards breaking the hold of the devil off you; and you say that, if I will not do this for you, I am of no use whatever to you. You are prejudiced against me, for you think that I neglect you, when I do not. You are setting your feelings against me, because of your sufferings in consequence of the death of your children; for they lie near unto you. It afflicts you greatly when they are taken away from you, and you begin to think that I give the devil the upper hand over you in almost every circumstance. You think that I either neglect my duty, or I must be too weak for the devil. You would like to know whether I intend to uphold you, or continue to let the devil have the upper hand over you. You say that you are entirely heart-sick of being held in weakness so long.

2. What can I say unto you, seeing that you make so many complaints against me? I know that you are greatly displeased

with me, because of the death of your children. You were prejudiced against me even before the death of this last child ; but your prejudice has now increased four-fold to what it was before. It is almost impossible for me to satisfy a prejudiced mind. I know very well that if you once set yourself against a person it is almost impossible to change you, for you are of such an unchangeable nature that it is almost impossible to change your mind after it has once become set. You are immovable in your feelings, and I fear that should you once become prejudiced against me, I could scarcely turn you ; and how could I work with you under such circumstances? You would always suspect me and be jealous of me ; in short, you would lose confidence in me, and we could not work together with any degree of satisfaction. I know that you are so oppressed that you hardly know how to pass one day after another, and you continue to lay the blame on me for it all. You believe that if I would, I could do better for you than I have done, and it seems almost impossible for me to convince you to the contrary. What can I do with you? I am satisfied that your feelings are set against me ; but I can do no more than tell you the truth, which I have always done, and shall continue to do unto the end, whether you believe me or not ; but if you do not believe me, it will be an injury to you, and it will work very much against your interest, and put you to much inconvenience.

3. I can assure you that I have not taken your children away from you in order to afflict you ; but I have done it because you were not placed in a position to take care of them. You know that it was the best thing that I could do for you, to take your children to myself, and take care of them ; for you could not take care of them yourself. While I have been raising you up and preparing you for your office during many years, even before you had any children at all, I always knew what you would have to pass through, and I took your children off the earth in order that they may not be ill-treated by those people into whose hands they might have fallen ; for I can assure you that if I had suffered them to have lived, they would have suffered great affliction and abuse ; but knowing that you could not have taken care of them yourself, it was my duty to take them to myself and take care of them for you. Your children must be taken good care of, for they are

celestial, both males and females; they are of the royal seed of heaven. I suffered one of your daughters to remain upon the earth for a special purpose; and during the last few years she has met with much ill treatment from her mother and her mother's husband, and I have cursed them both, and I will pay them for their cruelty towards that child. Since the time that your name went throughout the length and breadth of this Territory as a prophet, your child has been despised by them. They abuse and despise it because of you, and they look upon it with hatred in their hearts, and are almost ready to take its life; but I will take care of it. My eyes are continually over it, and I will watch it, and I will settle with those who have thus ill-treated it. I will deliver them both into your hands, and you shall deal with them as seemeth good unto you.

4. And now, behold, I speak unto you concerning the child which I have just taken away from you. I know who he is, and you know him also. This is the second time, within a very few years, that he has been to the earth and taken a body and returned unto me. He lived upon the earth but a very few months at the first time of his coming, and he then returned to me, and he has since been on a short mission into the spirit world. Previous to sending him upon the earth the second time, I sent for him, and he returned from his mission, and I sent him to the earth to take a body, as your son, the second time; and shortly after he was born he returned unto me, and he is now in heaven in the presence of my Father, counseling with him. I saw him, and spoke unto him before I came to speak unto you. We shall not send him into the spirit world any more before he has finished his mission upon the earth. He was counseling with my Father, before I came to give unto you this revelation, about going to see his father. He said that he should like to go and see his father before he took another mortal mission, and my Father will grant him the privilege to do so. He promised to return unto us in the space of a few days; for the time for him to take his mortal mission has now come. And when he returns to our earth from his visit, he will remain with us until we send him down to you again, which will make his third time of coming to the earth within the space of a few years. We shall send him unto you again as soon as we possibly can



according to the law. You will speedily have him with you again to comfort you.

5. All that I have done, I have done according to the law, and this you will know in due time; and what you do not now know, you will know hereafter. When he comes to the earth to fill his mission, you must train him in a particular way. When he comes unto you again, I shall speak unto you from time to time, and make known unto you how you shall train him, and the kind of food which he shall eat; for nothing unclean shall ever enter into his mouth. He shall be pure from his mother's womb. While he is in power, which will only be for a few years, he will have the power to call fire down from heaven to burn up the inhabitants of the earth. He will have power to turn the waters into blood, and to smite the earth with a curse as often as he wills. He will destroy the inhabitants of the earth by thousands, and he will be a terror to many nations until the day of his death; for he will wield your power for a few years. While he is in power, he will rule in his father's name and by his father's authority wherever he goes. He will not be with his father. He will be in one place, and his father will be in another; and wherever he goes, he will wield his father's authority, even as I wield my Father's authority; and as I was in power one thousand, two hundred and three-score days when I was upon the earth, after I had been ordained by Moses upon the Mount, so he will be in full power one thousand, two hundred and three-score days; and during that time he will prophecy, and smite the earth with a curse as often as he may wish to do so, until his mission is ended. And as I rose from the dead the third day, and ascended into heaven, so he will ascend from the earth the third day; for his spirit will enter into his body and quicken it again, and lift it up from the earth in like manner as my body was lifted up from the earth. He will be in power upon the earth the same number of days that I was in power upon the earth. I foreshadowed his mission, for in some respects his mission is like unto mine. He is a prophet; but I am a Redeemer; nevertheless, we must both be in power the same length of time, and both lift up our bodies again from the earth after having lain the same number of days. In these respects, our missions are alike.

6. Earthly things and heavenly things must both agree under the fulness of the holy priesthood. Your son must come to the earth three times before he can enter upon his mission, in order to acknowledge the three estates of man, viz: The first, or spiritual estate; the second, or mortal estate; and the third, or celestial estate. Twice he has to return from the earth shortly after having received a body; but the third time he will have to remain upon the earth until he has completed his mission. When he came upon this earth on his first mission, he lived upon the earth during eight months, which represented a specified time, even a certain number of years during which a world is traveling in its first estate, even from the time that a world is first created until it enters its second estate. When he came the second time, he only lived a few hours, and he mourned all the time, even from his birth to his death. His short life represented death, and his mourning represented sorrow, both of which attend the inhabitants of the earth when in its second or mortal estate. His coming to the earth the third time to remain for many years and to fill a mission of power, represents the third or celestial estate of man. His spirit raising up his body towards heaven, after its having lain dead upon the ground three days, represents the power of the holy priesthood over death. He therefore represents the power of the holy priesthood to all Adam's posterity, bidding defiance to the devil to hold his body; for he will raise it up again in spite of the devil and all his power. He represents a triumphant priesthood, even as I did when I rose from the dead the third day. All high priests hold the keys of death and hell. Therefore, my son, make yourself contented, and be satisfied with what I have done, and I will send him back to you as soon as I can; and when he comes again, he shall remain with you to comfort you, and you shall enjoy his society for many years.

7. Let your companion be comforted, and I will give unto her both sons and daughters. I am well pleased with her, for she has been patient; and inasmuch as she will be faithful before me, I will greatly bless her.

I now give unto you no more; but I will shortly speak unto you again. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

REVELATION SHOWING THE ORDER IN WHICH  
THE SAINTS MUST MOVE FROM SOUTH  
WEBER TO SALT LAKE CITY.

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No. 282.

WEBER, UTAH, May 20th, 1862.

1. BEHOLD, I am the Light and Life of the world, even Jesus Christ, and I wish to speak unto you again. I am about to reveal unto you the order in which my people shall march out of this place to the central point of this Territory after I have cleared the way for them, which I shall do as soon as my people will cleared the way for me. I shall cut off all your enemies in this Territory, and shake every throne to the center, and break the spirits of all kings and rulers until they will become entirely poweriess; for I will place large armies at the head of every kingdom upon the earth, and I will shake the thrones more than any other thing upon the earth. Towers, castles, churches and thrones will be cast down level with the ground. I will find the idle hands something to do to build them up again. I will give unto the inhabitants of this earth one shake that they will never forget; yea, I will give unto the wicked such a shake that they will never again be able to recover themselves; their spirits will remain broken as long as they may live after it. When I have once broken their spirits I shall sweep them down; for I will pour out one judgment after another so heavily and so fast that they will be weary of their existence; they will desire to die. They will never again have any solid courage in them to fight against me, for they will see that it will be of no use to do so. My power is so much greater than theirs that it will break them down at once.

2. When I have shaken the earth, and cut off the wicked out of this Territory, I shall gather the eleven first generals unto me, and you shall see us, and talk with us until you are satisfied; and not only shall you see us, but the faithful of my people shall see us, and look upon us as one man looks upon another. We will go before my faithful people, and lead them forth out of this place to the place which I have appointed, where I intend to separate



the sheep from the goats. We shall have a portion of our army with us. We shall not need the whole army of heaven. After the whole army has shaken the earth, one portion of them will return home, and remain there until they are needed again, and then I shall call for them. But the other portion of the army will be with me and the remaining eleven generals, and we will go before you and the faithful of this people, and lead you unto perfect victory.

3. And now, behold, I am about to make known unto you the order in which this people shall march out of this place to the place which I have appointed. There must be twelve men of the high priesthood, including yourself, that must go before my people on horseback, and they must travel four abreast, even in three tiers, and they must be followed by the high priests who are in the army; and if you need more high priests to make up any deficiencies in any company, you can call them if there are any of the right age.

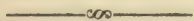
4. You must put Alexander Dow in the first company of the high priests while my people march down to the place which I have appointed. He is past age; but on account of the position which he holds in the high priesthood, he must travel in the first company of high priests; this he must do, if he is faithful before me. Satan seeks to overcome him and destroy him, which he will do if he is not very careful. He gives way to a false spirit from Lucifer, and it strives to make him believe that it is my spirit. It seeks to deceive him. It has already got a strong hold on him; and if he does not humble himself greatly before me, and seek the counsel of my servant, the prophet, and abide it, he will be destroyed. He cannot detect my spirit from a false spirit. The devil has the power over him, and he has deceived him and led him astray. Therefore, if he wishes to save his own life, let him humble himself greatly before me, and take the counsel of my servant, the prophet, that it may be well with him. Let all my people be aware of false spirits; for they have not the power to detect them fully as yet. They should be humble and obedient before me, and then I would detect the devil for them. I would keep all false spirits away from them if they would only be faithful enough before me. Therefore, my servant Alexander Dow now knows my will concerning him. I am the Lord.

5. And behold, I say unto you, my son,—the remaining four apostles must be in the first rank with the high priests, and they must walk next to those first twelve on horseback. And after the high priests that may be enrolled in the army, the twelve priests of Aaron, with their rods in their hands, must follow, and lead up the Aaronic priesthood. The army will march on foot in proper order, even as soldiers do; and they must all carry their arms with them, with the exception of those twelve Aaronic priests who will be called to carry the twelve rods. The first two of the first four, the second four who will compose the second tier, and the first one of the third tier of the twelve apostles who will ride on horseback, must each carry a sword in his right hand—seven of the twelve must carry a sword in their right hands to represent the first seven generals over the army of heaven, and also the seven angels of the seven Churches. The seven swords being in their right hands represents a contest with the devil. A sword represents war. Two others of the twelve will represent the two Olive Branches. One of them must carry a pair of balances in his hand, and the other must carry my law. The law and the balances represent justice. Therefore, there will be three out of the twelve who will not be called upon to carry anything. They will represent the three first Gods, who are independent. Their carrying nothing in their hands to defend themselves with, represents an independent priesthood, even the power of the Gods over all evil. Their being the last of the twelve, even behind them, represents the first three Gods who are the highest of all Gods in authority, and being behind all other Gods, it is their duty to back up all other Gods who are below them. They are at the back of all other Gods, following them up and pressing them on to their duties. And it will be the duty of those men and boys who are able, who may not be ranked with the soldiers, to take care of the women and children, and drive the teams after the army.

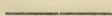
6. But all this people will not stand to receive a deliverance; for some will suffer the devil to overcome them and destroy them. You will know what you have to count upon after the test is over; for this people will be tried severely; and I am about satisfied that some people will not come through it alive. Such as have a weak place about them, will have that weak place probed; they

will have hard work to see through the test. Let such seek to fortify themselves, in order that they may not be overcome by the devil and destroyed by him; for at that time he will have great power over the weak. My people must remember that I have told them the nature of the trial before it comes; and if they will suffer the devil to overcome them and destroy them, it will be their own fault. I have told them how to prepare themselves, and if they will do as I have commanded them, it will be well with them; but if they will not, they will have to suffer the consequences arising from their disobedience.

I now give unto you no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



# REVELATION IN WHICH THE LORD EXCUSES THE AGED OF HIS PEOPLE FROM WITNESSING THE DESTRUCTION OF THE HYPOCRITES.



No. 283.

WEBER, UTAH, May 22nd, 1862.

I. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword; for I am about to speak unto you upon important matters. In looking over this people, you see in their midst a number of aged people whom you consider are rendered very weak and feeble by old age, and incapable to endure the first test, which now lies before these people. When I speak of the first test, I mean the dividing of this Camp—the separating of the hypocrites from the faithful; and when this is done, the slaying of the hypocrites by the faithful. This is what I mean by the first test. The next test will be my coming to shake the earth and to destroy your enemies. Both the first and the second tests will almost come at the same time. The second test will immediately follow the first test. Not more than one day will pass over, after the first test is through with, before the second test will commence; for I shall come as soon as you have cut off



the false-hearted from among these people. I will divide this Camp by my holy angels. They shall do that work. You will have no trouble to separate the false-hearted from the faithful; for my holy angels will do it.

2. And now, behold, I speak unto you concerning the aged people of my Church, who are rendered weak and feeble by old age. Those people who are near seventy years of age and upwards, who are known to have been faithful unto me, shall not see the first test. Satan shall not have the privilege to take the advantage of their weakness; but they shall remain in a house, or houses, as the case may be, and they shall not come out to behold the scene; neither shall children under fourteen years of age be permitted to come out of their houses to behold the scene; but they shall remain shut up in their houses until the first test is through with, after which they may have the privilege to come out of their houses. The old people and the children, such as I have described, shall be gathered together and put into such houses as shall be appointed for that purpose until the first test is over; and the aged people and the young boys and girls must take care of the infant children during the absence of their parents who may be passing through the test. This will be their duty. The first test will be over in the the space of a few hours at the longest; therefore, the faithful women of my Church will not be kept long away from their infants; but the hypocrites shall never see their children any more in this life. They shall not have them to corrupt them and to lead them down to destruction. I will give their children unto those who will take good care of them, and train them up according to my law. The faithful of my people shall have everything to make them happy; for in due time I will deliver all things into their hands. I am the Lord.

3. And behold, I say unto you, my son,—the first test will commence as soon as you have foreshadowed my coming. When you commence to foreshadow my coming, you may know that I shall not be more than two or three days before I come. The foreshadowing and the first and second tests will all be completed in the short space of four or five days from the time that the foreshadowing will commence; therefore, you can now make your calculations as to the time of my coming. And when I come

unto you, I shall approach you in the way which I have before described unto you. I shall send a number of my holy angels unto you to influence and lead you into my presence, and I shall reach down and give unto you your robe, as I before said unto you, even at the front of your own door. I shall give unto you your robe and rod just in the way which I have before described unto you. I have told you before how to use your rod when you give your command. You shall raise your rod and steady it before you commence to give the command, and you shall not drop it again until I tell you, and then you shall drop it, and raise it again suddenly, and give unto me the sign for stopping, after which, you shall lower your rod for good. Your way will then be clear. You may then place your army in order for starting out of this place, and traveling to the place which I have appointed. Therefore, my son, make all things ready for me, so that I can come unto you; for I am restless. I want to clear the way for you. Prepare for me; and lo, I come unto you quickly. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

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#### REVELATION CONCERNING THE DESIGN OF THE ENEMIES OF THE PEOPLE OF GOD.

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No. 284.

WEBER, UTAH, May 23rd, 1862.

1. BEHOLD, I am the Lord of Hosts, and I am about to speak unto you again. You wish to know what you are to do to obtain two more horses, seeing that two of those that were chosen by me for a certain purpose have been stolen. You are satisfied that you will need two more horses in their stead, and how to obtain them you know not. You think that it is about time that you had them in your possession; that the test is so near that there is no time to spare to hunt for fresh horses, and you wish to know how to obtain them in the easiest way. You say that you would like to know whether I will accept of mares instead of horses, seeing that the

horses which you first obtained have been stolen. I will answer you. I will accept of mares in the place of horses if horses cannot be obtained in time, seeing that you have once obtained horses according to my commandment unto you. But you need not trouble yourself about that matter. I will open the way for you so that you can obtain such things as you may stand in need of; therefore, leave that matter in my hands, and when either horses or mares are needed, they will be brought forth. I will influence you, and lead you aright, and provide for you everything which you may need. I know where there are plenty of horses and mares, and I will give unto you that which you may stand in need of. You need not put yourself about in the least because you cannot obtain the things which you think you need; for if I do not place such things in your hands immediately, you may know that it is not my will for you to receive them immediately. I will give unto you everything in the right time. It is my duty to give unto you everything which you need, and this I can do, and none can hinder.

2. My purposes and designs are not frustrated by mortal men, or disembodied devils. I walk not in crooked paths. I work, and none can hinder, and I will convince the inhabitants of the earth of this in the space of a few more days, and they may be setting themselves for it. Therefore, my son, set your feelings at rest. I will accept of such horses or mares as I think fit to provide for you; and although they will be speedily needed, I can speedily find them, and I will find them for you in time.

3. I shall call upon you to foreshadow my coming as soon as my people can make all things ready for it. If they will be diligent, and work with all their might, they can have all things made ready in the course of four or five days more at the furthest, for they have but little more to do to make ready for it. If my people are not diligent, and will not labor with all their might, I shall spur them up. They had better work with all their might to save themselves further trouble. If they do not, they will have trouble before they are fully ready for it. I shall give unto them a sufficient length of time to make all things ready, and if they will not use that time to advantage, they will have to suffer for their slothfulness and negligence. They should open their eyes, and look



about them, and work with all their might, for they have no time to trifle away. They must work while they have the opportunity to do so. If they will work diligently, they will have all things ready in time; but if they do not, they will be caught in a trap.

4. And behold, I speak unto you concerning those three prisoners who are in this place. I am the Lord of Hosts, and I delivered them into the hands of my people for a special purpose. They are my prisoners. My influence brought them to this place, and I shall deal with them as seemeth good unto me. I can make mine enemies stir at the right time. I know how to work them up. They have often said that they would not come up against my people as a mob, and I can assure them that they never shall. They will make the attempt to come up against my people, but I will sweep them off long before they have had the privilege of reaching this place. They would obey me if I would permit them. O how obedient they are unto me. They would do as I command them with all their hearts. They long for the time to come when they can have the privilege of doing what I commanded them to do a few months ago. They then said that they would not obey me; but they have repented of that sin ever since, and they say in their feelings, "Father, we will obey you now, for we have had no solid comfort since the time that we refused to obey you. Oh, Father, how we do repent! We have regretted ever since we did not do as you commanded us a few months ago. Will you forgive us, Father? and we will now do what you then commanded us to do, with all our hearts, souls, might and strength, for we have had no solid pleasure since we rebelled against you. We know, Father, that it is the best thing that we can do to obey you whenever you speak. We are poor, ignorant creatures. We do not know what is the best for us; and now, Father, we acknowledge our weakness and ignorance. O Father, will you forgive us for our rebellion? and we will now obey you with all our hearts."

5. O ye hypocrites! Ye vipers! Your race is now run. Ye rebellious and blood-thirsty race! I will now give unto you blood enough. You will obey when you cannot help yourselves. I can bring you to obedience. I can answer mine own ends with you, and make you do what I want you to do. I do not

want to save you; but I shall make use of you to bring to pass mine own purposes. Ye are vessels of wrath, doomed to suffer in the lake of fire and brimstone—this is your doom. O ye hypocrites, you shall not now have the privilege to come up to this place against my people. Ye might have come up into this Fort a number of months ago, if ye had done as I commanded you, and I would have smitten you all dead in this place.

6. I will control mine enemies, and I will bring them to the right point. You need not trouble yourself at all about them; but make all things ready for me as soon as possible, so that I can come unto you; for you will need me shortly. I will be with you when I am needed. Those prisoners are in my hands, and I shall deal with them as seemeth good unto me.

7. And behold, I give unto you a commandment, my son. You shall pay no attention to sheriffs, lawyers, petty governors and devil's slaves; for I will pay them all off at once. They will never trouble you at all. You shall hold those prisoners until I tell you what to do with them; and what I command you to do, you must do. Should any officers of the law command you to let those prisoners go, and threaten you with the consequences if you continue to hold them, you must tell those officers that you fear no consequences, and that you pay no more regard to them than what you do to the dirt under your feet; and should they threaten to send up a mob against these people, to sweep them off, tell them to send it as soon as they can. You need not be afraid, my son, that you will not have all things ready by the time that your enemies will be prepared to come up against you; for should they attempt to come up against you to-morrow, I am ready for them, and I would cut them all off. I need not wait until I have given unto you the rod, and until you have given your command; for I have the privilege, at any time, to cut off a few hundreds of people who may attempt to injure or commit violence upon my people: this I can do according to law, without the raising of your rod. You understand the principle by which I can do this. Therefore, I am ready for your enemies whenever they make the attempt to come. Make all things ready for me as soon as you can, and deliver all your enemies into my hands, and I will attend to them. They will never trouble you while they are alive. I

need not give unto you any more at present. Let this suffice, and I will shortly speak unto you again. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONCERNING THE SABBATH DAY.

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No. 285. WEBER, UTAH, May 23rd, 1862.

1. INASMUCH as some of my people have been to inquire of you whether they should work to-morrow, seeing that things are so pressing, I wish to speak unto you upon this subject. It is not necessary for my servants to labor on that day which is called the Sabbath day; for it is a day that has been set apart by the world of mankind to worship me, as they suppose. They know that there should be a Sabbath day, and they call the day that is now set apart to worship me, the Sabbath day, and it will have to remain as such at present; but in due time I will put all such things right. I have to let things be until the time arrives that I can lawfully change them, and put that right which is now wrong. All things which are now wrong, in due time I will put right, through you. There is nothing right in the world; for the devil has turned everything upside down, and changed the true sense of everything that he has anything to do with. He has had to do with everything that belongs to this earth for six thousand years, and his influence has been the prevailing influence for that length of time, with the exception of a number of years while the fulness of the holy priesthood was upon the earth. His influence is a false influence, and by it all mankind, or rather all Abraham's seed, have been deceived.

2. All things in this world are wrong for me, but they are right for the devil. Any thing that is wrong for the Gods, is right for the devil. He claims all that they throw away. They lay no claim at all to rotten and false material, for it all belongs to the devil. The Gods claim all that is true and right, even all that is enduring; for all true material will endure in an organized form to all eternity. Pure material will never waste away, nor diminish



in the least; for it has the power within itself to sustain itself; and being the most powerful material, it cuts its way through all impure material, and loses nothing. It continually disorganizes the impure material. In this way all false and impure material continues to lose its power. It can never exist in an organized state long enough to arrive at any height of glory and exaltation. It is so rotten and deceitful that it continually destroys its own organization. It cannot continue in an organized form more than a few years, compared with eternity.

3. The devil is such a fool, and so ignorant, that he destroys his own existence, and the existence of everybody who comes under his influence, except those whose right it is to wield the full power of the priesthood. All the rest he destroys. O that all Abraham's seed knew what a fool they have had to lead them in this miserable world; if they knew this, they would be glad to come out from under his influence; but they are blinded by him so much that they cannot see at all. They are continually in misery, groping their way through the world without a friend in it that can benefit them at all. They need not look to their fellow creatures for help; for none can help them but me. Their help must come from above. I will assist them if they will permit me, and they need not look to any other source for any help. I am the Lord of Hosts.

4. And behold, I say unto you, my son,—it is my will that my servants should not work on that day which has been set apart to worship me; but they may labor until late this evening, and commence early on Monday morning, if they feel to do so, and that will answer as well as working on the day which is called the Sabbath day. They must assemble with the rest of my people, and worship me with all their hearts, and I will bless them abundantly.

I now give unto you no more. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

# REVELATION INSTRUCTING THE PROPHET TO REORGANIZE HIS ARMY ACCORDING TO A FORMER REVELATION.

No. 286. WEBER, UTAH, May 26th, 1862.

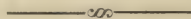
1. BEHOLD, I am he who moves forth in the midst of darkness, and the darkness comprehendeth me not—even Jesus Christ; and I am about to speak unto you again. It would be well for you to set your army in order, according to the revelation which I lately gave unto you. You must make such alterations in the army as will be necessary, according to the instructions contained therein. You will understand me. You know what ought to be done in order to have your army properly arranged, according to the pattern which I have given unto you; therefore, attend to this matter as soon as you can, and all will be well. And as soon as my people have made all things ready, I will give unto you a commandment to commence to foreshadow my coming. I am now waiting for them.

2. Your enemies abroad seem to trouble you, and you fear that I shall let them loose before you have made all things ready for me to come out to meet them. You say that you see the situation of these people, and you are afraid that they do not work fast enough for me, and that I shall let their enemies loose upon them to drive them to their duty, and to chastise them for their negligence and slothfulness. You say that you do not like to be brought into difficulty through the unfaithfulness and neglect of those of my people who have never laid my work to heart as they ought to have done; and that you wish me to hold your enemies from you until you are through with both the foreshadowing and the first test; and you think that you will then be fully ready for them. I can assure you that you will be ready for them then. I will make unto you this promise: I will either keep your enemies from you until you are ready for them, or I will smite them all dead at once. It matters not how soon they may make the attempt to come up against these people; for whenever they make that attempt, I will cut them all off. I should like to bring them

to that point, and I can do so without any difficulty. Therefore, rest yourself contented concerning your enemies, and be of good courage, and I will suddenly strengthen you. I know that you feel weak and much oppressed at this time; but I will lift you out of weakness all at once. The oppression which you are called to endure, works against you; it holds you down, and serves to depress your spirits; it gives the devil great power over you to such an extent that you cannot enjoy life. Your happiness is destroyed through the influence of the devil which has prevailed in the world for so long a time; but as soon as I come you will be relieved of that burden, for mine influence will be the greatest influence in the world; the influence of the world will then have to bow to it, and all my faithful people will be relieved of that false and oppressive influence all at once. They will not then feel oppressed as they do now; therefore, let them be of good courage, and they will be relieved speedily. Let them work diligently, and make all things ready as soon as they can. I am the Lord.

3. And behold, I say unto you, my son,—it would be well if my people would have an eye to those horses which will be needed. If my servants cannot obtain horses enough for the occasion, I will accept of mares instead thereof. I will accept of the best horses or mares which they can obtain. When they have done the best that they can, I require no more of them.

I now give unto you no more. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



REVELATION IN WHICH THE LORD REASSURES  
THE PROPHET THAT THE ENEMIES  
WILL BE DESTROYED.



No. 287.

WEBER, UTAH, May 27th, 1862.

1. You are much troubled in your feelings, my son, and you have many complaints to make against me. You seem to find much fault with my way of working at present. What can I do to



satisfy you? You feel to complain of me for suffering mine enemies to steal those two horses, after you had put yourself to so much trouble to obtain them. You wish to know whether I pay any attention at all unto your enemies, or whether I intend to let them run at large, and steal from my people what they have a mind to do. You say that if I do pay any attention to them, and regard the interests and welfare of these people, you would like me to show unto you the reason why I suffered mine enemies to steal those horses; for that you cannot fully see through that act; if you could, your feelings would be somewhat relieved. You also say that I have always permitted your enemies to come into this place whenever they have wished to do so; that you cannot see a time when I have ever restrained them, in the least, from doing what they wanted to do. If I have ever restrained them from committing any violent act upon these people, you say that I have done it in such a way that you could not see it; for that you never saw me interfere with your enemies in any plain and satisfactory manner.

2. You say that you are entirely tired of shadows; that you want to see me begin to do something, and not talk so much; that you should like me a deal better if I would only prove to you that I am as ready to fight as I am to talk; that I seem to manifest so much mercy and sympathy towards that blood-thirsty race that is in the midst of the people in this Territory, that I entirely discourage you. You think that I would rather talk than act; in fact, you are afraid of me neglecting my duty. You begin to think that I am sympathizing with fallen spirits, and with those who have been corrupted by them. You say that I afflict you severely with causing you to bear their threats, abuses and robberies; that you would like to know how much more abuse I wish you to take from them; that if you had the power in your own hands you would never trouble me for help; that I am so slow to make any kind of a move that will count, that I have entirely wearied you out; that you cannot see why I should put up with so much from devils as I do; that in consequence of suffering so much from devils, I am destroying your confidence in me. You cannot see any just cause for putting up with them so long, and you are afraid that I am giving way to the devils and turning traitor to you. You

are so worked up in your feelings against me, in consequence of your oppression, that you are almost ready to charge me with being a friend of the devil, and an enemy to righteousness; but I suppose that I shall have to bear your false charges until I can convince you to the contrary. I should not bear so much from you if you were not oppressed to such an unreasonable extent. I know that you cannot help murmuring, and I have to put up with it; but it is unpleasant to me.

3. I am no more the friend of the devil than you are; for I despise both him and his works as bad as you do; neither am I afraid to fight when the way has been opened for me. I shall be as ready to fight, when the time has come for me to do so, as I have ever been to talk. I am always ready to do my duty, whether you think so or not. Your prejudice against me will not change the truth; but it will injure you very much. I have done all that I possibly could to keep down prejudice in your mind against me; but it seems almost impossible for me to do so, for if I put it down in one case, it will rise again in another. You are not satisfied with my way of working. I do not work plainly enough for you. You cannot see every move which I make among these people and among mine enemies. You wish to see both me and my holy angels come and go, and to do this, that and the other. You want to see us all just as we are, and you say in your feelings that you will never be satisfied until you do see us, knowing that it is your right to see us. You want no mystery at all.

4. I know that it is your privilege to see us; but you are not willing to give me time to confer that blessing upon you. You cannot have the privilege of fully beholding me and my holy angels and watching us move about from place to place, even as one man sees another, until you are endowed with the power of your office. We must first come unto you all together before you can see us to your satisfaction. You shall then stand and talk with us, and handle our hands. You shall then see resurrected beings until you are fully satisfied; for they shall continually be with you, ministering in your presence. You shall see them smite your enemies dead whenever they approach you. Your life-guard will consist of holy angels, and not mortal men; for they are a surer guard than mortal men are. I shall not place you in the hands of mortal men.

5. It will be the duty of your soldiers to cut off hypocrites from among your own people. I am your guardian angel, and mine army, which numbers two hundred million, will be your life-guard. They are all at my command, and I am at your command; therefore, I am your guardian angel, and mine army is your life-guard. You need not fear a few of mine enemies, such as your life-guard may think fit to admit into this place; for I shall suffer nothing to come into this place but for a wise purpose in myself. Should you see a few men come into this place, you may know that your guards know their business, and that they have admitted them. We suffer none to come into this place but those whom we admit. There is no power upon the earth that could come into this place if we did not admit it. This place has been guarded ever since you came into it, and it will be guarded until you go out of it; and when you go out of it, your guard will go with you. Ever since you came into this place there has been one of the first generals with all his host, which numbers about eighteen million, planted here, and they have been guarding you and my people, and no person has ever entered into this place but those whom the general has admitted. No earthly power can approach you; therefore, you have nothing to fear. Put far away from you all prejudice against me; for there is no cause whatever for it. If I ever suffer your enemies to come upon you, I will then bear the blame. Wait until you have a just cause before you blame me, and then I will willingly bear it; but do not act unreasonably. If you are oppressed to an unreasonable extent, strive to bear it, and do not begin to blame me without a just cause. I feel for you, and I will release you as soon as I can; therefore, be patient. I am one with you, and always ready to assist you.

6. And as concerning those horses which mine enemies stole away from my people,—I suffered them to commit that act for a wise purpose in myself. You know, my son, that all their judges, lawyers, presidents and bishops sanctioned that act when they knew, at the same time, that those horses were stolen. Those persons who stole them were counseled to do so by men who now stand in high authority in this Territory. Do I require anything more of those judges, lawyers, presidents and bishops than what they have already done? I am taking a course to draw all the



head authorities of this Territory into the snare which they have been laying for the pure of my people, and I shall catch them in it. They have striven with all their power to rob, cheat and destroy the poor of my people, and now I will destroy them—this is just—it is the reward of their own hands, for they have justly merited it. It is my duty to give unto every person the reward of his own works, and I will do so. Deliver all things into my hands, my son, and I will manage them well.

7. Mine enemies are now studying what to do to bring this people into subjection to them. They say that they can see that blood will have to be shed; and I can assure them that blood will be shed, but it will be their blood. As soon as they have prepared themselves to make a move against my people, I will catch them. All that I want of them is to draw themselves together in a body, ready to start up to this place; and when they have done this, I will slay them. They shall not live one minute after they have done this. They will come to this point as soon as my people can get ready for me to come. I will break them up and confuse them, so that they cannot operate until I am ready to destroy them all, and then I will let them loose. Therefore, be of good courage, and know that I am with you unto the end. Even Jesus Christ. Even so. Amen and Amen.



# REVELATION INSTRUCTING THE PROPHET TO WEAR SEVEN WHOLE CROWNS UPON HIS HAT WHEN HE FORESHADOWS THE LORD.

No. 288.

WEBER, UTAH, May 28th, 1862.

1. BEHOLD, I am the Lord of Hosts. I wish to speak unto you again. You wish to know of me how you are to march out of this place at the head of this people, and I will make it known unto you. When you go before these people to the place which I have appointed, you must be dressed as a man of war. You will not need to carry a rod in your hand when you are on the march from this place; but you must carry a sword in your hand.

2. Before you commence to march out of this place, you will have used the rod; and when you have used it, you will return it to me to take care of it for you until you have a place prepared where you can take care of it yourself; but, until then, I will take care of it for you. Therefore, you will only need to carry your sword while you are on the march from this place. And as you travel you must foreshadow or represent me to the people until you arrive at your journey's end. You should have seven whole crowns, in order to properly represent me to the people. You have but one whole crown now, and that is not sufficient to properly represent me to the people. Although I shall march before you, and you will see me, mine enemies, or rather those whom I shall have left alive, will not see me. I shall be unveiled to you and to some of the most faithful of my people; but I shall be veiled to all others; therefore, you will have to represent me unto them; and to do this correctly, you should have six more whole crowns made, but you need not have them made as large as the central crown. You can have them made in the course of two or three days. You need not fear your enemies coming upon you, for I will hold them until the right time. Do as I command you, and I will take care of your enemies. When you have obtained six more whole crowns, you will be able to cast a pretty correct shadow of me; but you could not do so with but one crown, for I wear seven perfect crowns, and you must also wear seven perfect crowns, in order to cast a perfect shadow of me.

3. Let my servant, or servants, work with all diligence to make those six crowns; and while they are being made, let my people make all other things ready, for I do not want to wait any longer for them than while those crowns are being made. Let my people strive to make themselves ready altogether, and not have to wait for each other; for as soon as those crowns shall have been made, the foreshadowing must commence. It will take but a short time to make those crowns if my servant Gudmund Gudmundsen can obtain a little assistance. He has been very diligent in doing his duty, and I am well pleased with him. He will not lose his reward for his diligence and faithfulness to my work; for his labors shall be as bread cast upon the waters—seen after many days—yea, for many generations; and his name will

become great upon the earth, for he is a man without guile; guile is not found in his mouth; he is pure before me, even as pure as he can be at the present time. But my people will be purer in due time than they now are. They will know much more than they know now, and have the power to carry it out in their lives. This will raise them in the scale of perfection. My people, as yet, know but little about purity; but when my law has been fully revealed unto them, they will know what purity is to a great extent. They now know but little about it; consequently, but little is required of them.

4. \* You wish to know, my son, whether it is necessary for you to carry my proclamation on the front of your hat when you travel from this place to the place which I have appointed. I will inform you. You must carry my proclamation on the front of your hat until you have represented me before the people. You must wear it until I tell you to take it off; and when you take it off, I will represent myself to the people of this Territory who may be left alive. Therefore, you must wear my proclamation, and those six additional crowns, until I tell you to take them off, after which I shall stand before all people, and as many as can look upon me unveiled, shall see me as I am. I shall then stand before them to represent myself; but, until then, you must represent me unto them. I shall show myself unto those who have yielded obedience unto the fulness of my gospel before I show myself unto those who will be left alive in the Territory. You must first foreshadow me unto those in this Fort who have embraced my gospel, and then I will come and show myself unto them. They are the first-fruits of my kingdom, and consequently are entitled to the first visit from me; therefore, I shall pay to them the first visit. And I shall cut off their enemies before you will be called to foreshadow me unto those who will be left alive; and after you have foreshadowed me unto them, I will stand before them unveiled, and they shall look upon me and see me as clearly as one mortal man sees another. I shall first show myself unto my people in this place, when I come to deliver them; and secondly, I shall show myself unto such as will be left alive after the overflowing scourge shall have passed through this Territory. In this way I shall make myself manifest unto all those whom I shall leave alive after I have cut



off mine enemies. Those who will be left alive will gather around you and my servants by thousands to hear you preach, and they will believe the words which will flow from your mouths, with all their hearts, and they will seek to enter into my Church with all their power. You will then have little or no trouble to convince people of the truthfulness of your mission; for they will believe it with all their hearts, and seek diligently to become one with you. Therefore, my son, be of good courage, and make all things ready for me as soon as you can; and lo, I come quickly. I am Jesus Christ. Even so. Amen and Amen.

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#### REVELATION CONCERNING THE ENEMIES, THE PRISONER, AND THE FORESHADOWING.

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No. 289.

WEBER, UTAH, May 29th, 1862.

I. WHAT can I do for you to relieve your mind from so much oppression? You understand my situation very well. You know that I cannot cut off your enemies until they have gathered themselves together and made the attempt to come up against my people with the intention to destroy them. When they have gathered themselves together to some place, and made the attempt to come up against this place, then I will send one of the captains of our hosts, and he shall cut them all off in an instant. I am watching their movements, and I am ready for them, no matter how soon they make the attempt to come up to this place. But you say in your feelings that you do not believe I should cut your enemies off if they were to make the attempt to come up against this people before the foreshadowing is through with; for you say that you cannot see how I could be ready for them before my coming has been foreshadowed. You say that you cannot see how the substance could come before the shadow. You think that if I was to cut them off, that I should have to bring the substance to do it; for you think that no shadow would cut off hundreds of people; but I can assure you that I shall not be put to the necessity of cutting them off before my coming has been foreshadowed. I will

keep them off until the right time. You need not fear that you will be troubled with them before I am fully ready for them, for you will not.

2. They are striving with all their power to get ready; and I have sent mine angels unto them to take charge of them, and if they work too fast, mine angels will confuse them and hinder them until the right time has come. They are now both doing and undoing, and they cannot make headway as fast as they wish to, and they do not know what is the matter. They consider that they ought to have been up to this place before this time, and have finished their work with my people. They are hindered, and they do not know what it is that hinders them. It is mine angels who are with them, confusing them, and holding them back. That general and those angels who are now with them, will control them and let them gather themselves together in a solid body to start up to this place, and as soon as they are started, mine angels will lay them all low. You may depend upon what I tell you, for I shall do as I have said. Let not your spirit droop, for all things will work right. Things will not be as bad as you think that they will. You have not much confidence in this people. You look on the dark side, and you almost imagine things will work worse among this people when the first test comes than what they really will. I can assure you that there are some true-hearted men in the midst of my people, who will cut off anything which you command them to. They will stand by you unto death. They are not all false-hearted; and that you will see when they are tried. There are some men in the midst of my people who will stand trying unto death. They will not give way when they are tested. My people are not all corrupt and worthless. There is an abundance of faithful people in this Camp to cut off the hypocrites, and they will do so when you command them to do it; for my spirit shall rest upon the faithful of my people to that extent that they will feel no weakness at all. They shall feel my spirit work upon them in such a powerful manner as they have never felt it work upon them before, and it will qualify them for the work that lies before them. I will tell you how to divide the Camp and to slay the hypocrites as soon as you are through with the foreshadowing of my coming; for the dividing of this Camp will immediately follow the foreshadowing.

3. You wish to know when I intend to show unto you the place which I have appointed for you and me to stand upon when I come. You begin to think that it is time for me to begin to show unto you that spot of ground; for you say that you can see that my coming is not far off; and you say that you would like me to show unto you that spot of ground a little beforehand. I will show it unto you as soon as you are through with foreshadowing my coming. I will show it unto you in time. You need not to fear. All things shall come along in their right time and order.

4. I see that those men who were on guard have let one of their prisoners go; but I will take care of him. He is not out of my hands, if he has escaped from my people. I will pay him off. He will gain nothing by running away, for I will cut him off as soon as I come; yea, I will cut off all those corrupt-hearted hypocrites who have wilfully departed from me. Those that escape your sword, I will slay, so that no hypocrite will escape justice. There are men now in the midst of this people who are hypocrites. They are not fit to be trusted in any place. If you place any confidence at all in them, they will betray you. They are corrupt at heart. There is no honor at all in them. They think nothing at all about an honorable principle. They love dishonesty and rottenness too much to respect honesty and act honorably. They are as corrupt as that influence is which leads them. There is no soundness in them. No matter what privileges they have, or what light they live and move in, they reject it all, and like a sow that has been washed, they turn to their wallowing again, because they love sin and the devil the best, and most of them will meet the same fate as he will. Such are not worthy of an existence upon the earth; neither shall they have one.

5. And behold, I say unto you, my son,—that you may commence to foreshadow my coming as soon as ever you have a mind to do so; that matter is in your hands. Arrange things so that you can make a start as soon as possible. You know the situation of this people. The twelve generals of our host will be there to witness the scene. It would be well if my people would all wash themselves this day, and prepare themselves for that circumstance, let it take place whenever it may. The commencing of



that matter is for you to decide. I leave it in your hands, and whenever you commence it, we will all be there to witness the sight. You know how to conduct it. Work according to the pattern which I have given unto you, and all will be well. I am the Lord.

6. And behold, I say unto you,—when you have foreshadowed me as a man of war, with seven perfect crowns upon your head, then you must represent the six angels who all hold the priesthood in part, by wearing upon your hat six half crowns. You must have those six half crowns upon your hat when you represent the order of the earth. Having two sets of sixes, you will have the power to foreshadow or represent both the heavenly and earthly orders. I will tell you how to act from time to time. You will not be misled in the smallest thing; therefore, commence the foreshadowing when you please to do so, and I will be with you on that occasion, as well as on all others.

I now give unto you no more at present. I am the Light and Life of the world; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE FORESHADOWING.



No. 290.

WEBER, UTAH, May 30th, 1862.

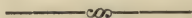
1. BEHOLD, I am he that shuts, and no one opens; and that opens, and no one shuts; even the Son of the Eternal Father; and I am in a hurry to speak unto you this morning. I see that you are about to foreshadow my coming this day. You are for rushing things ahead. I see that you are determined to open the way for me. You are perfectly right in foreshadowing my coming to-day. I did not hardly expect that you would rush things ahead as you appear to be doing. I see that if I keep pace with you I shall have to hurry. I will hurry. I will move side by side with you. I will not let you pass me; but I will be as quick as you are, let you be as quick as ever you may. I know what you want. You want to get through with the foreshadowing, and then you

think that my way will be opened so that if mine enemies should make the attempt to come upon you, that I might be at liberty to cut them off according to the law; for you think that the substance cannot come before the shadow; and after the shadow of a person has been seen, you think that the next object that makes its appearance must be the person himself—he must follow his own shadow. You have no faith in a substance making its appearance before its shadow has been seen. You could not possibly believe that I should cut off mine enemies before my coming has been foreshadowed. You could not believe that I was always ready to cut off your enemies; for you think that it is contrary to the principles of my kingdom for me to bring the substance before the shadow, and I could not pacify you by telling you that I was always ready for them. I never intended to cut them off before my coming had been foreshadowed; but I intended to hold them, and keep them from approaching my people to injure them until my coming had been foreshadowed. When I told you that I was always ready for your enemies, let them make the attempt to come up against you whenever they might, that did not satisfy you. I was always ready to confuse them, and break them up, and hold them in weakness to prevent them from injuring either you or any of my faithful people. This I have done up to this day, and both you and this people ought to be satisfied and acknowledge that I have done my duty towards them as far as things have gone. If my people will give me credit for what I have done, it is all that I ask of them; this I am entitled to; this is my right, and I ask for no more. I am the Lord.

2. And behold, I say unto you, my son that, both I and the remaining eleven generals will be present with you this day. They will leave their respective stations and appoint other generals to take their places until they return after the foreshadowing is over. They have stations throughout the whole earth where the armies of heaven gather in large groups; and thus the armies of heaven are stationed in different places throughout the whole earth; and all the leading generals will leave their various stations to witness this great scene, for it will be the greatest scene which has ever been witnessed on this earth of Adam's either by mortal men or by holy angels. This day the foundation of a kingdom

will be laid that will bear rule over the earth. It will drive the power of the devil from the surface of the whole earth. This day is the gate-way to the power of your office; it will launch you right into power, and make you the president over the whole earth at once. Your commands shall be obeyed by all kings and rulers of every name and nature from this day henceforth, and you shall tread down and destroy, and none shall hinder; for when thou shalt speak after this day is over, it shall be as though I had spoken. Thy word shall be as the word of God, for thou shalt be as a god to all Adam's posterity. They shall either obey thy command, or be cut off from the earth, for thou art the legitimate ruler over the whole earth, and those who refuse to obey thy command shall perish, whether they be fallen spirits, or heirs to the resurrection, it matters not. Thou art the head over all, and thy command shall be obeyed as though thou was God; for I am the Lord, and I will uphold thee. Therefore, my son, as soon as the foreshadowing is through with, the test will commence, which is the dividing of the Camp. Prepare for this test, my son, for it will be severe on the hypocrites. It will move them all off the earth. You will no sooner have laid down that rod which was made to foreshadow your own rod, than you will be called upon to take your own rod in your hand, and then you will have the power. One rod will follow the other.

I now give unto you no more at present. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.



# REVELATION APPROVING THE FORESHADOWING, AND SHOWING HOW THE ORDER OF THE GODS IS REPRESENTED ON THE EARTH.



No. 291.

WEBER, UTAH, May 31st, 1862.

1. LO, I am come to speak unto you again. I see that you are through with the foreshadowing. Both I and the eleven generals were present, according to promise, and we saw all that



was done. We were well pleased with the manner in which all things were conducted on that occasion. We took the lead ourselves, and made everything go according to our minds and wills. We were as busy controlling and arranging things as my servants were. We were one with them in their labors on that occasion. We are now ready to make another move as soon as you are ready; but the next move will be a painful one to all those who have yielded obedience unto the fulness of my gospel—to the faithful as well as to the hypocrites; but it will be much more severe on the hypocrites than it will be on the faithful, for the hypocrites will lose their lives. The faithful will have to slay them, and this will be a painful task to some of my faithful people. It will be more painful to some of them than it will be to others; even the stoutest heart will feel it.

2. I am compelled by law to make three separate and distinct moves in the setting up of my kingdom, in order to endow my servant with power to bear rule over all the earth. I have to work by threes in this matter, for it is a matter which concerns all Gods, and must have the sanction of all leading authorities in the heavens. The first three Gods must be acknowledged, in the setting up of my kingdom upon the earth, by three distinct moves being made by my people, which moves represent the first, second and third estates of man, as well as acknowledging the authority of the first three Gods. The ruling authority of the Gods is embodied in three persons; and the three estates of man were first instituted to represent or acknowledge the three leading authorities in the heavens. The leading authorities of the Gods consist of threes. The leading authorities of a mortal earth consist of seven; and the leading authorities of the lesser priesthood consist of twelve.

3. When the fulness of the holy priesthood is upon the earth, and my kingdom established, the several authorities have to be acknowledged. The order of threes has to be acknowledged the first, because it represents the first three Gods, and the authority of the Gods. The order of sevens has to be acknowledged the next, because it represents the leading authorities of the high priesthood upon the earth. And the leading authorities of the lesser priesthood must be acknowledged the next by twelves.

4. A literal descendant of Aaron may act without counselors, because he does not belong to the higher order of priesthood—even the holy order of the Gods; therefore, the priests of Aaron do not need a quorum of three. They must represent their own order of priesthood, which is the order of twelves. Threes, sevens and twos exist in the lesser priesthood, even as they exist in the high priesthood; but the Aaronic priests must not divide themselves into those orders—they must remain in twelves undivided. It is their duty to confine themselves to that order of priesthood while in mortality; but when they arrive at the higher order of priesthood, they will have the privilege to divide their twelves into threes, sevens and twos.

5. When Adam's children have become celestial, they will have many twelves to divide into those orders; for those are the orders in every celestial world; and it is the order of the holy priesthood upon the earth. The order of threes represents the first three Gods; the order of sevens represents the seven angels of the seven Churches, and the order of twos represents the two Olive Plants. I hold the keys of the holy priesthood in heaven, and by taking my two brothers, who are next to me by birthright, to be my counselors, we three represent the first three Gods; and by taking seven more of the twelve generals to represent the seven angels of the seven Churches, it leaves two to represent the two Olive Plants.

6. Although my Father is the first president of our earth, he is not included in the twelve of whom I have spoken; but he is of a higher order. He represents the first God of all, who is the president over all, and who is not connected with any quorum of Gods. The firstborn son of the first God is the first person in the first quorum of Gods, and consequently he holds the keys of authority over that quorum. The last glorified God always represents the first God, in not being connected with his sons in a quorum capacity. He belongs to one order, and his sons belong to another. He is a God, and is ranked with the order of the Gods; but his sons are of a lower order; they are angels, and possess no power only what they receive from him. I am the firstborn son of my Father, and I hold the keys of the lower order, which is an order of holy angels. I preside over all my

Father's posterity. There are twelve of us who are the twelve generals over the lower order. I am entitled to two counselors of the same order as myself, even my two brothers who are next to me by birthright. The president of every order in the holy priesthood is entitled to two counselors. You are entitled to two counselors; but your first two counselors are presidents or lords over dispensations; therefore, you cannot use them to any advantage, neither can you take the two Olive Plants to be your counselors, for they are the counselors of the first and second angels. You have to take the next two to them by birthright to be your counselors. The remaining six angels must all have two counselors each before you can have your second set of counselors.

7. How does the earthly order represent the heavenly order? Your office is of a two-fold nature. You represent the first God of all, who sent you to Adam's posterity, in Adam's stead; and your two counselors represent the two counselors of the first God. You represent the first God in Adam's stead, because his ruling time is not yet come; but he will, eventually, represent the first God himself to his own posterity, and take the reins of government into his own hands. He will represent the first God to his posterity as my Father now does to his posterity. Adam is not yet a celestial God; therefore, the next angel to him takes the reins of government, and represents the first God, in his stead, until he comes to do it himself. You are filling two offices at present. You hold the keys of the holy priesthood upon the earth, and you are acting as the representative of the first God in Adam's stead; but, in due time, Adam will fill that office himself. It takes both my Father and me to fill the offices to the inhabitants of our earth that you are now filling to Adam's posterity. You hold the keys of the holy priesthood, even as I do, and you represent the first God to Adam's posterity, even as my Father represents him to his posterity. And inasmuch as your office is of a two-fold nature, you claim two counselors to assist you to fill your office; and when both you and your two counselors have been taken to represent the first God and his two counselors, you then claim to represent me and my two counselors, and to do so you take two more counselors to assist you to act in your own office as president of the high priesthood on earth. You will see



your own position. Act well your part, and I will be with you continually. I am the Lord.

8. And behold, I say unto you, my son,—I am compelled to make three moves when I begin to establish my kingdom upon the earth, in order to acknowledge the leading authorities of the holy priesthood and the three estates of man. I am compelled to work by threes when I have anything to accomplish through the Melchisedec priesthood; for I cannot do the smallest thing through that priesthood without acknowledging the first authorities thereof. The foreshadowing of my coming is the first move of the three, and represents the first estate of man, and also the first law, which is mercy. The foreshadowing being a pleasant sight to beholders, represents mercy, which produces perfect happiness to the partakers thereof.

9. The next move which I shall make, even the second move, will be the execution of the law upon transgressors, and will represent death and justice, and the second estate. Its being painful, represents death and misery that attend the second estate; and its short duration represents the short duration of man upon the earth, and also the short time which a world occupies in passing through mortality.

10. The third move which I shall make will be the great deliverance which I shall bring to my people at my coming, and it will represent a celestial reward. My faithful people will then be no longer slaves to the devil; for it will be a celestial reward unto them, and give unto them power over the devil. It will be pleasant for the faithful to pass through; but no hypocrite will be made a partaker of it; for the test, which represents death, will take them away. None will receive that reward but those who are found worthy before me. My people have a representation of death to pass through before they can receive that celestial reward. Let my people prove themselves worthy of that reward, and they shall receive it.

11. And now, my son, you must look out for the next move which I shall make. It will be hard on you as well as on the rest; but I will bring all who are worthy safely through it. My people may be preparing themselves for it, for it is about to come upon them—it will not linger, but it will come speedily. It will

will be a heart-rending scene. There is not a heart that will not be penetrated.

12. And now, behold, I say unto you, my son,—I am about to show to you the place which I have appointed for you and me to stand upon. I will lead you to the place by a number of my holy angels, and they shall show it unto you; but you must not show it unto any other person until I tell you. It is not far from your own door. You may now expect me to manifest myself unto you in a plain manner. Therefore, lookout for that influence, for it will soon come upon you.

13. And behold, I say unto you,—I will hold your enemies back until you are perfectly ready for them. They shall answer your purposes. They shall do as you wish them to do; for I know that you feel as I feel towards them. You do not want to save them; but you want them to answer your own purposes; and that they shall do. You shall have the desire of your heart. They are now laboring with all their might, but they can make no headway, for mine angels confuse them, and break them up, and keep them doing and undoing. They shall not make any headway until you are fully ready for them to gather themselves together to make a start, and then I will permit them to do so; and as soon as they have done so, I will cut them all off instantly.

I need not reveal unto you any more at present. Let this suffice, and I will come unto you speedily. I am the Son of the Eternal Father; even Jesus Christ. Even so. Amen and Amen.

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## REVELATION CONCERNING HUMAN FEELINGS.

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No. 292.

WEBER, UTAH, June 3rd, 1862.

1. LO, I COME unto you speedily to release you. I see that you are in trouble again. You are often in trouble, and you find many things to complain about. I cannot, apparently, keep on the right side of you, no matter what I do. You are afraid of these people being brought to want bread; and should such be the case, you say that you know that you would have to bear the

blame, and not me; for that they know very well that they could not get at me to avenge themselves, consequently, they would turn upon you. You say that they do not study much about the right of any matter when they are brought into a tight place; but they turn upon you and blame you for all their afflictions, no matter how innocent you may be. You say that you have had experience enough with people on this earth to know how they will act when they are brought into a tight place; that they will blame the person that is nearest to them; such is the failing of many mortal beings. They work upon feelings, and not upon principle; and while such is the case, confidence cannot be placed in them.

2. When people are led by feelings, they will run any way or do anything that their wild and false fancies lead them to do. They are like a wave of the ocean, tossed about first into one attitude, and then into another, just as the wind blows upon them; such is the uncertainty of people who act upon human feelings. Human feelings in a mortal world are not of me, but they are of the devil. Mortal beings have been trained under the influence of the devil, which is a false influence, and it gives unto mortal beings a false feeling, and leads them down to destruction.

3. The natural man sees and feels as the devil does, and his standard of right is the devil's standard of right; therefore, how can mortal beings who follow their natural feelings be right? The natural feelings of mortal beings have been given unto them by their parents from generation to generation, even as far back as the days of Cain, who had natural feelings that led him to break my law, and to commit murder. He also introduced into the world all manner of wickedness according to his natural feelings. He was the first person that had natural feelings, and, through following them, they led him to break my law, and trample it under his feet as long as he could. He is the founder of natural feelings; they sprung from him. How many are there of my people who wish to be led by natural feelings? Those who call themselves after my name, and wish to do so, are not of me, but they are of the devil who gave unto them those feelings; such mine angels will not influence. Such characters will take the devil's side when I divide this Camp. But those who are willing to put their natural feelings on one side, and cling to my law with



all their hearts, mine angels will influence and strengthen at the test. Those who will stand through the test will have to put away their natural feelings, and act upon principle. My law will regulate all things; it is the standard of right to those who embrace my gospel, and not only to those, but also to all mankind. It will do away with natural feelings as it approaches them, until it has sent them to hell, whence they came. The devil shall take them back again, and perish with them. The pure in heart have no other feelings than to honor my law. They take it to be their standard, and put away their natural feelings. My people will know who I claim as mine. I shall bring mine own people safely through the test, because they have a claim upon me.

4. And behold, I say unto you, my son,—you blame me for suffering mine enemies to block up the way of my people so that they cannot obtain food and other necessary things to subsist upon until I am ready to deliver them. You say that I might have kept the way open for my people to obtain food; but it appears to you that the way is now blocked up so that you can see no chance for my people to obtain those things which they need to sustain them, and what to do you do not know. You say that you can see plainly enough that I am not ready to come unto you and give unto you your rod, or in other words, my people are not yet ready, for that there is considerable to be done before I can come. You say that the test has not taken place as yet; that you can see that I have more to reveal unto you concerning the preparation of both you and my people for the test; therefore, you wish to know what these people are to do for food until I come and place fresh means in their hands. You may set your feelings at rest concerning that matter. I will continue to open the way for them to obtain food until I place the whole Territory in their hands, which I shall speedily do. I shall make others subject unto them. They shall be the heads in my kingdom; and those who come in after them shall be subject unto them. I know that you are troubled to know what these people must do to obtain food. You do not wish to see them go hungry while there is an abundance of food in the Territory in the possession of devils and devils' slaves; but you wish me to open the way for them to obtain sufficient food. You also wish me to hurry and

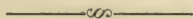
reveal unto you all that I have to reveal before I come. You say that you wish me to show unto you the place that I have appointed to meet you, and for us to stand upon. You wish to know when I intend to show it unto you. You want to see it before the test takes place. I will promise you that I will show it unto you before the test takes place, but not long before; for as soon as I have shown it unto you, I shall bring on the test. You say that you are satisfied that I have more to reveal unto you before the dividing of this Camp takes place.

5. I have more to reveal unto you before that time, but not much. I can soon reveal unto you all that I have to reveal. I would have spoken unto yesterday had you not been sick. When I saw that you was sick I did not wish to trouble you until your health was better. I am aware that you are still unwell; but I am compelled to speak unto you to-day, seeing that you are able to write. I know that it has been very painful to you to sit and write from my mouth to-day, although you are very much better in health than you were yesterday. When you are sick, it prevents you from doing your duty; for it is all that you can do when your health is tolerable to act your own part. You are often sick; therefore, I have to work very gently with you. If you were more healthy I could work much faster through you, for you would be able to write more than what you have hitherto been able to do. I have had to consider your health, and deal with you accordingly. But when I come, I will heal you at once, and you will have good health.

6. And now, behold, I say unto you,—you need not trouble yourself about the destitute condition of these people. They shall not want for bread; for when they are apparently out of flour, I will open a way for them to obtain more, until I place all the means in this Territory in the hands of my faithful people. Mine enemies can make no bonds that I cannot break; neither can they set any trap that will catch my faithful people. The trap which they have laid for these people shall catch themselves. It will be with them as it was with Haman, who built a gallows to hang himself upon. When Haman built the gallows with the intention to hang Mordecai, he did not think that he was building it to put an end to his own existence; and so it will be with mine

enemies. They are building a gallows to hang my people upon, but Haman-like, they shall be hung upon it themselves. All things will soon be ready so that I can put them upon their own gallows. I am the Lord.

7. I do not wish to hold you any longer at this time; but I will speedily speak unto you again. I will speak unto you as fast as you are able to write until the division of the Camp takes place, and then I shall have about done speaking unto you in the way in which I now do. I know that it is painful to you to write so much at once; but you will be relieved of that tedious burden, to a certain extent; when I come. I am Jesus Christ, the son of the Eternal Father. Even so. Amen and Amen.



## REVELATION CONCERNING MORTAL BEINGS.



No. 293.

WEBER, UTAH, June 4th, 1862.

I. BEHOLD, I am the Light and Life of the world. I wish to speak unto you concerning mortal beings, and the manner in which I have to reveal unto them the mysteries of my kingdom, until I come and show myself unto them plainly and move forth in their sight. Being mortal, they have a mortal understanding, and I have to work with them in a two-fold manner. Mortality signifies falsehood, darkness, ignorance, death and imperfection. There is nothing but falsehood and misrule in a world that is in mortality. The devil brought mortality, which produces misery and death, into the world; therefore, he is the founder thereof. When I speak to mortal beings I have to talk to them, to a certain extent, as they talk to each other, and when I do so, in one way they understand me, but in another way they do not. They do not understand me aright by their natural understanding, for it is of the devil. The natural man understands things as the devil does, who first gave him his natural feelings and understanding. Though I speak to mortal men in their own language, they do not understand my meaning; but they understand me according to their understanding of words; being deceived, and neither seeing



nor understanding anything aright, they do not understand me aright. All mortal beings have a false understanding; but I have a true understanding. Mortal beings understand my words in one way, but I understand them in another; they have a wrong understanding of them, but I understand them aright.

2. The devil does not understand my language, because he has a false understanding. The same language being spoken, he would understand it in one way, but I should understand it in another way. He would understand it according to darkness, but I would understand it according to light. Inasmuch as Satan is an angel of darkness, and I am an angel of light, we cannot see alike, for light and darkness are directly opposite in their natures; they see nothing alike; for the principle of light sees all things as they are, but the principle of darkness does not. Therefore, it is impossible for mortal beings, who are deceived by the devil, to understand my words, although I speak plainly unto them. The natural man cannot understand me when I speak unto him, because he is not of me. He could understand the devil very well, if he were to speak to him, because all darkness is alike, and it understands all things alike. Light also sees all things alike. It sees all things one way; but darkness sees the same things in another way.

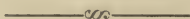
3. The natural man should know that, naturally, he cannot understand me when I speak. If there is no better way for him to find me out, he can never understand me; for I continually move in the midst of darkness, and the darkness comprehendeth me not. But I cannot move in the midst of light without being seen by the angels of light; I cannot move forth to do the smallest thing but they see me as I am. But I can go anywhere among mortal beings, and do anything in their midst, but they cannot see me. I can stand close by a person's side and smite him dead, and he would not see me do it. Oh, how mortal beings are deceived by the devil! The natural man can see nothing at all that is of any benefit to him. He is deceived in everything. There is no way to make the carnal mind, or natural man, understand me when I speak to him, for he takes my words to mean something different to what they do mean. When I stand close by his side, he cannot see me; and when I speak

unto him, he cannot understand me; and if I were to smite him dead, he would not know who had done it. Oh, the blindness of mortal beings; yet how they boast of their light and wisdom. Oh, how they are destroyed by the devil. Oh, the difference between them and the holy angels who see all things aright; who cannot be blinded and deceived; who see everything as it is. No move can be made that holy angels cannot see. There is nothing hid from their eyes. But mortal beings cannot see anything as it is; neither can they understand anything aright. They are fooled with everything with which they have to do; and such being the case, how can they understand anything about me? They know me not unless my spirit has enlightened them. My spirit will explain the meaning of my language unto all those who possess it, for it is enlightened, even as I am, and it understands all my words aright, and it will explain their meaning unto all those who are truly faithful before me.

4. I have to work with mortal beings in a two-fold manner. Firstly, I have to speak unto them through a prophet, and when I have done so, I have to send my holy angels to explain my words unto them. Mine angels will give unto them to see and understand what I mean when I speak unto them; if they did not do so, my people would take me wrong; they would misunderstand me altogether. If my word was not explained unto them by my holy angels, it would destroy them. Thus, after I have spoken to a people, I have to send unto them an interpreter to make them understand my words. If mortal beings could see and understand all things aright, even as holy angels do, they would understand me when I speak, without interpreters; but, in consequence of their blindness, I have to send mine angels to influence them, to enlighten them, and to lead them aright. It would be well for mortal beings if they understood their true position. But the devil makes them believe that they have a great deal of knowledge, and that their judgment is most excellent, when, in reality, they know nothing aright; for they are deceived in everything that they have to do with while they are under the influence of the devil. Both me and my holy angels have to take full charge of them, even as a mother takes charge of her sucking child—they are perfectly helpless.

5. The devil himself is dependent upon us for his present existence. He would have destroyed himself more than a million years ago, had it not been for our government which preserved him and kept him alive. He was such a fool that he would have put an end to his own existence; but we took pity on him, and saved his life, because we did not want him to die until he had done his work. We saved his life to accommodate ourselves, even to do his own work. Therefore, we have led him along up to the present time. When he came forth into mortality and commenced a government of his own, he was such a fool that, when he had only had a mortal body a few years, he killed himself, and, with very few exceptions, he killed everybody that came after him. He had to return into the spirit worlds under our form of government again, in order that we might save his spiritual body alive; for he says that he does not want to die, but he wants to live as long as he can. He is now in great trouble; for the time when he must die is now drawing so near that he does not know what to do. We shall save his life until he has done his own work, and answered our ends. We do as we like with both him and his band; but we are always very mindful to work to our advantage. My people have had a wonderful monster as their leader for six thousand years. I should think that by this time they are tired of him.

I do not wish to hold you any longer at this time, my son; but I will soon speak unto you again. I am the Glorious Branch of Jesse, and the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



## REVELATION SHOWING THE ORIGIN AND CAUSE OF FEAR.



No. 294.

WEBER, UTAH, June 4th, 1862.

1. LISTEN unto my words, which are quick and powerful, sharper than a two-edged sword, for I am about to speak unto you again. You say in your feelings that you wish me to make



haste and drive things ahead so that I can come. I can assure you that I am working faster than what you think I am. I have many different points to watch, for I have to watch the devil, and when he has laid, as he supposes, a plan that will destroy my people, I have to send a number of mine holy angels to upset his plan, or plans, as the case may be, and in this way I hold him in weakness. He cannot make any headway against my people, because I continually break up his plans. If I had not broken up his plans many times, he would have destroyed my people long ago; but mine holy angels move hither and thither and break up the many plans which mine enemies lay against my people, and no mortal being can see them. They do as they have a mind to do with mortal beings. They turn them hither and thither as it pleases them; and in this way mine enemies obey me as well as my own covenant people do. I have never failed, as yet, to bring mine enemies to those points which I desired to bring them to, according to the law by which I am governed. I am entirely controlled by law, both in my treatment of devils and in all other things. I have never failed to make everything according to the pattern which my Father gave unto me. I work, and none can hinder. Therefore, I bring all people to my terms, let them be of whatever race they may, for I have all power both in heaven and upon the earth.

2. My people are right when they confess my hand in all all things; for I suffer nothing to exist which operates against the general interest of my work, only that which ought to exist by law; and when it is lawful to change anything, I change it. Nothing exists now only according to law; and when anything is changed, it will be changed by law. All things are controlled by law. My people need not to fret and fume about some things going wrong. They fear too much that something exists which ought not to exist; and they cannot help but be troubled more or less. What is it that troubles them? It is ignorance and blindness; they fear, and fear is from the devil. The angels of heaven do not fear anything. They keep a perfect law, because they delight in it. They know no fear, because they have a perfect knowledge of all things, and consequently they do not fear being brought into difficulties by those things which they understand perfectly.

They understand all things, and they have power over all things, and consequently there is nothing for them to fear. But mortal beings fear everything, because they do not understand anything correctly, and that is what causes them to fear. They are in constant misery through fear; for fear is misery; it is hell; it is a constant canker worm to the souls of mortal beings; it destroys all happiness where it exists to a great extent. Those persons who fear are always in trouble and misery. Their lives are a burden unto them.

3. Fear is a principle of the devil. It is not of me. There is not a heavenly messenger on any celestial earth that knows fear. It is not a principle of my gospel. It is from hell. But faith and confidence are principles of my gospel, and as they grow and increase with mortal beings, they drive fear away from them, and gradually produce happiness in their stead. Let my people cling to the principles of my gospel, and seek to understand them, and seek to cast all fear far from them, in order that they may enjoy some portion of happiness while they live, and not let the devil always hold them in chains, and thereby destroy their happiness. They need not let any fear creep over them on my account, supposing that I shall neglect them, for I shall not. I shall do my duty to them. They must know that I have always done my duty to them since I first brought them to this place; and if they would worship me with all their hearts, and do as I command them, I would bring them all safely through the test. But some will not do as I command them; such will perish. I am the Lord.

4. And behold, I say unto you, my son,—mine enemies are in great confusion. They cannot agree upon the subject of coming up against my people. One party wants to come up here and “wipe my people out” (as they call it) immediately. They are almost crazy to come up. But there is another party which is opposed to coming up now, and this party is holding them back; and they are almost ready to fight with each other, and, being divided, they cannot make any headway. One party says that my people have done enough to be “wiped out,” and the other party says that they want to wait a little longer to see my people do a little more; and they tell the opposite party that if they will wait

a little longer, that they will have all the hold on my people that they desire; and they tell them that my people are gradually growing worse every day; and they also tell them that if they will only be quiet a little longer, my people will commit murder, and they say that when they see this, they shall be as ready to come up against my people, and "wipe them out," as they are. In this way they talk to the opposite party to pacify them and restrain them. I can assure them that I do not need their assistance. I can hold them back. They are all equally guilty before me, for they all thirst for the blood of my people; but one party is a little more foolish than the other. I will not hold them in confusion long. I can assure them that I will give unto them what they want. I will unite them, and as soon as I have done so, I will send them all together into the spirit world. As soon as they are united, they shall all die. It will be the first time that ever they were united in this world, and they cannot die at a better time.

5. You wish to know whether it will be long before I bring on the test. It will not be long, for it is just upon the point of coming now. I have but little more to reveal unto you before it comes. I shall be with you in the test. I shall have everything ready so that I can come unto you as soon as the test is over. When the test commences, I shall be a looker-on. I shall be with you to see how things proceed; but I shall not manifest my power then, without it is needed. If it is not needed then, it will be in a few hours afterwards. I shall show unto you the place where we must stand before the test, and I shall have everything ready so that I can come unto you in less than one hour after it is over, if it should be necessary. As soon as ever you have cut off the hypocrites who are in the midst of this people, your enemies will unite to come up against you. I shall let them gather themselves together then, and make an attempt to come, and then I will cut them off, as I have said; but, until then, I will hold them. Therefore, my son, place your confidence in me, and know that I am with you unto the end. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



REVELATION CONCERNING THE DUTIES OF THE  
ANGELS OF HEAVEN.

No. 295.

WEBER, UTAH, June 5th, 1862.

1. BEHOLD, I am the Light and Life of the world, even he who moves forth in the midst of darkness, and the darkness comprehendeth me not; who speaks the word and all the heavenly hosts obey; even Jesus Christ. I am about to speak unto you again. I know your feelings very well, and also the manner in which you are oppressed. I know what you need as well as you can tell me. I know what holds you down and destroys your happiness. I know that you have no pleasure of your life through having to endure so much oppression; but it cannot be avoided. You know that you must necessarily bear the evils of the world until the day of power has come. The influence of the world oppresses you, and you cannot help yourself, neither can I help you until all things are made ready for me to come unto you. Much has had to be done to prepare for me since I first sent you to this Fort. I could not give unto you the power of your office without making some preparations or taking some preliminary steps towards commencing a kingdom. I am compelled to bring things into such a shape that I can have a people to come to who believe in me; who will have been taught the principles of my gospel, and who will have had the opportunity of being taught the nature of my true character, so that they may know what to expect when they see me. I must reveal unto a people mine attributes before I can come and show myself unto them. Therefore, until I have done so, I cannot come unto you altogether, neither can you have the power of your office; for when you receive the power of your office, I shall have to come and stand by your side, and talk with you mouth to mouth, and remain with you. After that time, a portion of mine army will always be upon the earth.

2. When you receive the power of your office, I and all my holy angels will have to be upon this earth. All the heavenly hosts are subject to me; and when I am upon the earth, I am subject to you; but when I am in heaven, I am subject to my

Father. I am a swift messenger, and my duty is to minister between two powers. I am also a revelator. I receive all revelations upon all subjects connected with my Church, and also the law, from my Father. I am a revelator to you, and you are a revelator to all Abraham's seed. The reason why I do not do for you now what you wish me to do is, because it is unlawful for me to do it. I am not yet under your command. I am subject to my Father. I have hitherto been busily engaged in carrying revelations from my Father unto you, and I still have to do so, for I have not yet finished that work; and while I am thus engaged, I shall not be subject to your command. I shall be subject to my Father until I come and stand by your side. When my Father shall send me to stand by your side to endow you with power, he will then deliver me and all the army into your hands, and you will have full control over us from that time until your mission is ended; and during that time, my Father will have no control over us. Our duty will then be to cut off all your enemies upon the earth. Inasmuch as you are the president of the earth, our Father will deliver us entirely into your hands, and we shall be subject to your command; for we cannot serve two masters. While we remain upon the earth we shall be subject to you; but when we return to heaven, we shall be subject to our Father. He has given unto us, the warriors of heaven, a mission to the earth to fight your battles for one thousand years, and when we once begin, we will make a slaughter. During the time that we shall be subject to you, my Father will have no control either over me or any other person who belongs to the army of heaven. Should he undertake to dictate one of them contrary to your wish, he would break the law by which all Gods are governed; for, after he shall have delivered us into your hands for one thousand years, he will not, until that time is expired, have any control over us; but when we have done serving you, we shall be subject to our Father again. And now, my son, you know what you have to trust to when we come unto you. You have been much troubled in your feelings, because we have not worked to please you at times. You have thought that we ought to have been subject to you before this time, and to have done many things to relieve you; but if we had done so, we would

have broken the law of heaven ; we would have obeyed you when we were not subject to you, but were subject to our Father. It is unlawful for us to have more than one master at a time ; we have to get through with one master before we can serve another. You will now understand your own situation, and ours also. Let us work well together, and each of us act our own part, and then all things will go on well.

3. One reason why we cannot be subject to you before we come unto you altogether is, because you do not know enough to control us. You might give unto us false commands, and thereby bring us into confusion. Our Father has to control us until he has fully prepared you to take charge of us ; and when he has done so, he will give us into your hands, and we will be faithful unto you. We will cut off everything that you tell us to cut off. When our Father delivers us into your hands, you will know how to control us aright ; for what you do not know, I will tell you, so that there will not be anything lacking.

4. You think that I am very backward in bringing on the test ; but I can assure you that I am bringing things up to a head at a rapid speed. You may know by this revelation, which I am now giving you, that I am now preparing you to take the reins of government into your own hands, and showing you what you have to trust to. The strength from our earth is great. Behold, I am Jesus Christ, and I have two hundred million angels in my army, who will be under your command, and if that number is not sufficient, you can have as many more ; for, should it become necessary, my Father would send a dispatch unto your Father, who is the president of that quorum to which my Father belongs, for more help, and he would soon respond to it. But I can assure you that you will not need any help from any other earth besides ours ; for we have power enough to overthrow the devil, and to drive his influence from Adam's earth, and save it. Therefore, rest satisfied and trust in me, and know that I am with you unto the end.

5. Satan works hard at my people. Let them be diligent, and guard against him, for he will deceive some of them, and destroy them. They cannot be too watchful and diligent. They have no time to trifle away in idleness and unprofitable conversa-



tion; and of this they will be convinced very shortly. There are idle, slothful people in this Camp, who trifle away their most precious time to no purpose. Such are hypocrites, and shall not live in the midst of these people. They will not work if they can help it; neither will they put themselves about, in the least, to assist my work. Their hearts are not in my work. They are corrupt and filthy before me. They are here to assist the devil to work against my faithful people. They cast their poisonous influence out of their mouths whenever they have an opportunity to do so. They are as vipers in the midst of this people, going in secret and striving to poison as many as they can; thus, they are traitors to me. At the test I will force them out from among my faithful people, and they shall then be destroyed in the sight of my people. Oh, how I despise them. Their race is about run. They know who I mean. They know very well that they despise work, and that they are hypocrites. They know that their hearts are not in my work; that they go about in the midst of these people, in secret, striving to poison the minds of as many of my people against the truth as they can. They do not believe the revelations which come from my mouth, because they are too idle and worthless to seek the assistance of my holy spirit to guide them. They are led by damned spirits, and they go about among my people leading those damned spirits upon them.

6. Let my servants, the apostles, who visit my people, look at themselves, and see if they are right in my sight. Let them examine their own hearts, and see that all is right with them. Some of them are dying away through slothfulness and indolence, and are afraid lest they should do too much work. They give way to idleness, and through it the devil is destroying them. If they do not rise up and shake themselves, and work with diligence, I will come out upon them as a whirlwind, and cut them off. I did not call them to the apostleship to give way to the devil, and to become mine enemies, as some of them are now fast becoming. They are going to sleep. They have forgotten their calling, and are fast becoming devils' slaves; and, before they are well aware of it, the devil will destroy them, if they do not rise right up.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.

REVELATION CONCERNING THE MANSIONS IN  
HEAVEN.

No. 296.

WEBER, UTAH, June 7th, 1862.

1. YOU ARE determined to keep me going. You will not let me rest unless I speak unto you every day, and when I do so, it takes up a great deal of my time, for some days I have to remain by your side as much as seven or eight hours at once, dictating you; and after I have dictated one revelation to you, I have to go to my Father and remain awhile with him in counsel, in order to obtain another revelation, before I can come unto you again. By continuing this practice from day to day, it becomes very hard on me, for almost all my time is spent in doing so, and I have but little left to remain at home with my companion. Both myself and all the warriors of heaven have companions and mansions according to our birthrights. We have pleasant homes, such as mortal beings never saw, and there is everything around us that is delightful. I have the most beautiful mansion in heaven, excepting my Father's. I have only one mansion, but my Father has many. I only need one, because I have only one companion. None of the captains of our host have more than one mansion each, and in like manner all the heavenly host have each a mansion beautified according to his rank and birthright; consequently there are many mansions in heaven owned by me and my brethren.

2. Before my Father sent you to this earth on this last mission, you always lived with me when you were upon our earth. You have lived in my mansion thousands of years. It is not your duty to go on missions in the spirit worlds, as the other six angels do, for their missions chiefly lie in the spirit worlds; but your mission chiefly lies in this mortal world; and oftentimes when you have not been upon this earth, you have been with me at my home. I know you well, and you know me well. There is not a feeling of your nature but what I well understand, and I know how to deal with you. When I come unto you, you will know me at once, for your spirit is perfectly acquainted with me, and as soon as I show myself unto you, you will know me. You were

with me when I sent the prophet, Joseph Smith, to the earth to open the sixth seal. He was sent by your command to prepare the way for you. All high priests are sent to the earth by your sanction. You give me your sanction, and I send them on their missions. When you are not upon this earth upon a mission, it is your duty to be with me at my home, for I always have to work through you when I have anything to do pertaining to Adam's earth; therefore, it is your duty to be with me when you are not on a mission to the earth; and when you are upon your mission upon the earth, it is my duty to be with you. We must always be together either in heaven or upon the earth, because I cannot do anything without you, and you cannot do anything without me; our labors lie together; I hold the power, and you hold the authority. My power cannot be made use of to do anything upon Adam's earth without the consent of him who holds the authority over that earth; and your authority is useless without my power to back it up; and my power will not accomplish anything unless I have the opportunity to make use of it. Therefore, we must either work together, or nothing will be accomplished. The power and the authority must both go together, and then all things will work well; and in order for us to operate together, we must both be together, and talk together, as two mortal men talk to each other when they meet. I must be close by your side almost continually. We talked to each other when we were together at my home, and we must now do the same.

3. When you have a temple built, I will stay with you in it most of my time; but, as yet, I have no house built upon the earth where I can stay with you; and until a temple shall be built where we can constantly meet and counsel together, we shall either have to meet together in the open air, or in some other place, such as can be obtained for that purpose. But I want to have a temple built as soon as possible, so that we can have a proper place to meet in.

4. I will soon clear the way for you, so that you can take the faithful of my people back to the center stake of Zion, to commence to build a temple in Jackson county, even the place appointed, where the first, great temple must be built. In a very short time you will be there; for as soon as I have well cleansed

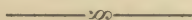


this Territory from corrupt people, and gathered the few who are honest, whom I shall leave alive, into my Church, and set all things in order, I shall lead them forth to the place where the first temple shall be built. After I come, I shall soon have all things made ready so that I can move my people out of this Territory; for this is no fit place for my faithful people. I will find them a better home than this. Therefore, my son, I shall soon move my people to a goodly land, and they shall enjoy the good things of the earth, for I will give unto them their inheritances, and they shall enjoy them without being molested by their enemies. Great blessings lie before them; for I will make them the head over all things. •

5. And now, behold, I speak unto you concerning my Father. I told you before that he has many mansions. You may wish to know the reason why my Father has so many mansions, when his sons have but one each. You know, my son that, neither I nor any of the rest of my brethren have any offspring. We are upon a celestial earth where nothing but celestial beings dwell, and we have but one wife each; therefore, one mansion each is sufficient for us. But my Father has many wives. I need not tell you the number, for you know it yourself. Therefore, my Father needs many mansions to accommodate his large family. His children are better supplied than he is, in proportion to the families they have. Our Father loves his sons and daughters even better than he loves himself. He would put himself about to any extent to bless and benefit them. He feels that he cannot do too much for them, and they love him because he is so good to them. He shows unto us an example worthy of imitation, and we will do anything that he requires at our hands. We all dwell in perfect union. We can hardly do enough for each other. Our Father is the leading person upon our earth, and we all drink into his influence, and follow his example, and thus we know no evil when we are at home with our Father. But when we come to the earth to you, we meet evil spirits; but we have all power over them, and we will keep them far away from those who are faithful to our Father. We want nothing to do with hypocrites. We do not like to come near them. They are not worthy of our society. Our Father tells us to have nothing to do with them; not to spend our

precious time with them; but to leave them alone until he has delivered us into your hands, and when you give unto us your command, he says that we must cut them all off. He tells us to strengthen the faithful now, and to save their lives, and this we will do.

6. And behold, I say unto you, my son,—my people have made a flag of independence, even a flag of my kingdom, and I am well pleased with it; but they must not wave it until all things are made ready so that I can come out of my hiding place and cut off their enemies. They must not wave it until I tell you to do so. It is right that it should be waved just as the power is about to come, even a few hours previous to my coming. As soon as it has been waved, the power should come. A flag of my kingdom is not an article to be played with. It should be waved at the proper time; therefore, I will tell you when you must wave it. I have but little more to reveal unto you before I come. Therefore, be patient, and get all things ready as soon as you can; for lo, I come, I come, I come quickly; even the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



## REVELATION SHOWING HOW THE SAINTS HAVE BEEN PROTECTED.

No. 297.

WEBER, UTAH, June 9th, 1862.

1. BEHOLD, I am the Lord of Hosts, even the Son of the Eternal Father. I wish to speak unto you again. Inasmuch as my army has not yet been delivered into your hands, and seeing that none of my holy angels have had the privilege to set their feet upon the earth, or even to slay any person, you wish to know by what means your enemies are held off you. I will inform you, and not only so, but I will show unto you how I have opened the way for my people, and supplied their temporal needs up to the present time. These were duties which I had to attend to, because I had not delivered the power into your hands. The power is all in my hands until I deliver it unto you; consequently,

I have had to attend to all such matters; but when I give the power into your hands, you will have to attend to all such matters yourself, even as I have done.

2. And now, behold, my Father speaks unto you through me: "Behold, I am the Eternal Father, and I shall give my power into your hands, because you need it, but I do not. I shall give it into your hands as soon as I have prepared you for it, which I have now done, as nearly as it is possible for me to prepare you. Therefore, the next move which I shall make with you will be to give the power unto you; but, previous to doing so, I shall send unto you my message, giving up to you all claims to mine army, which is my power, for one thousand years, and you will hold all jurisdiction over it until your mission is ended. This message I shall speedily send unto you, for I have but very little more to reveal unto you before I do so. My message is a deed of my power, and you must consider that when you have received it, you have received my power; for when I send my message unto you, I give up all claims to mine army unto you, and you will command it in my stead, with the same authority as I should command it myself, were I upon the earth. I shall both send unto you my message and show unto you the spot of ground on which we shall stand before the test is brought on, so that all things will be made ready for me to come. Mine army will be in your hands, and you will have the privilege to use them in the first test if you need them; but, if you do not need their power at that time, it would be unwise for you to call upon them. Do not call upon them when you do not need their assistance; and when you do need it, they will be ready to assist you. They are always ready to do their duty."

3. Behold, I am Jesus Christ, and I shall come unto you altogether as soon as the test is over; for mine enemies are all ready and waiting for the test. They are waiting until my people have shed some blood, and they say that when they see this, they will be ready to come upon my people. The man that stands at the head of the old Church says that as soon as my people have shed blood, he will give his consent, with all his heart, to all who are in the old Church to come up against my people to put them to death. This is the conclusion which he has come to; this is the

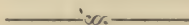


decided point that he has come to, and it is the point to which I intended to bring him; and as soon as he has given his consent to those who are anxious to come up against my people, and have gathered themselves together, and just made a start to come this way, I will cut off that man and all his seed; not a vestige of him shall be left; and I will also cut off his blood-hounds and one-half of the inhabitants of the Territory at the same time. And now, my son, I have made known unto you his intentions; therefore, you will know how to prepare for him. We shall all be under your command when he gives his consent to his blood-hounds. When he wields the power of the devil, you shall wield my power. You shall meet him at the right place.

4. And now, behold, I say unto you, my son,—you wish to know how I have held mine enemies back from my people. I have told you before that I have had a large army stationed upon this spot of ground to protect you and these people whom I have gathered here. One of the captains of our host has been stationed here with his army, and he received a commandment from both me and my Father to take charge of the old Church, and it has been his duty to watch them in all their movements, and when they, being assisted by the damned spirits, have fixed a plan to come up against my people, or to waste them away, that captain has sent a number of holy angels to drive all the devils away from the men who set the plan, and they have thereby been smitten with weakness, until they have become utterly powerless. That captain has always a number of his angels going about, watching the movements of those men of the old Church; and if they are likely to execute a plan which would injure my people, they make their report to the captain, and he sends a sufficient number of angels to drive the devils all away, and thus break up all their plans, and smite them with weakness, and change their minds, and thus their plans are broken up for a time; but the devils soon gather around them again, and start them to lay another plan; but I break up all their plans in the way I have described unto you. Thus the devil is doing through them, and I am undoing, so that he can make no headway until I permit him; but at the right time, I will let them unite to die, for in death they should be united. When mine enemies, even the heads of the old Church, counsel their people

not to trade with my people, neither to grind their wheat for them, I send my holy angels unto those people who have been counseled, and they drive the devils away from them, and give unto them another feeling, and then they want to trade with my people. They follow the spirit that works upon them; and as my spirit has the most powerful influence, it drives the devils away from the people unto whom they are sent. In this manner I continue to open the way for my people to obtain that which is necessary for them; but I shall block up my people's way just before I come to deliver them—they will have used up all their flour before I come. I can bring my people unto this point at any time in the course of two or three days; for I can suffer the devil to shut up all the mills against my people, whenever I have a mind to do so. My people need not think that the test is far off, for it is not—it is right at their door. I am just about to give up to my servant, the prophet.

Let my people humble themselves greatly before me, that it may be well with them when I come; for lo, I come quickly. I am the Lord of Hosts; even Jesus Christ. Even so. Amen and Amen.



## REVELATION CONCERNING THE PERFECTION OF THE GODS, AND THE PERFECTION OF HOLY ANGELS.

No. 298.

WEBER, UTAH, June 10th, 1862.

1. LISTEN unto my words which are quick and powerful, sharper than a two-edged sword; for I am about to speak unto you concerning the leading authorities of heaven. There are some things which you still need to know, that you do not now know. It is said in the New Testament concerning my coming:—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." You may wish to know how this can be, seeing that it is also said that holy angels have arrived at a fulness of knowledge. If the angels of heaven have received a fulness

of knowledge, in what sense have they received a fulness? They have received that fulness which belongs to holy angels in their third, or celestial estate; but holy angels have not arrived at the fulness of the Gods. Their fulness is to see as they are seen, and to behold the presence of their Father, and mothers, and to understand the nature of everything which is below them, even the nature of all kinds of material. They have the power over all evil, because they dwell upon an earth where no evil exists; where no darkness exists; but where all is light; where there is no deception, nor misrule; but all things are seen, and understood by holy angels as they are seen, and they cannot be deceived by devils, for they have power over them, and over the principle of evil by which they are actuated. The perfection of angels is not the perfection of Gods. There are different degrees of perfection connected with Gods and angels. It is the duty of angels to fight, and to sustain the law which is administered by their Father to a mortal world. Their Father is the lawgiver, and they sustain the law after he has given it; he holds all authority, and they hold all power, it being invested in them; but they cannot operate without the consent of their Father who holds the authority. Therefore, the authority is invested in a God, but the power is invested in his angels. The perfection of a God is to hold the authority; but the perfection of holy angels is to hold the power. They cannot work without authority; therefore, they have to look up to a person who is of a higher rank than themselves to give unto them the privilege to act, before they can do so. Angels cannot look to themselves for authority, for they only possess the power. No one person can possess both power and authority. A person whose birthright entitles him to be a commander, must confine himself to his own duty, and those commanded by him must be the executors. The commander possesses the authority, but his army possesses the power. Thus you see, my son, that there is a difference between the person who holds the authority, and the army which possesses the power. The authority may be invested in one person, but the power may be invested in millions; for the power of an army consists in its number, union, and good training. Therefore, the perfection of an angel is one thing, but the perfection of a God is another thing.



2. Behold, I am Jesus Christ, even the first captain over all the heavenly host ; but I do not know my Father's intentions only as he reveals them unto me. He does not tell me all his intentions at once ; but he reveals his mind and will unto me one thing at a time ; and as he reveals unto me, I reveal unto you ; he gives unto me revelations, and then I give them unto you. My Father has redeemed a world, and exalted it from mortality to immortality, but I have not. My Father knows all about redeeming a world, for he has passed through that experience millions of years ago ; he is far in advance of me. I have to look unto him for counsel and instruction, and I am wholly guided by him. He has books which it is unlawful for me to open and look into. I shall not know all about the redeeming of a world until I have redeemed one ; for it is unlawful for my Father to reveal that knowledge unto me, only as I progress in the work of redemption. All Gods understand the process of redeeming worlds, because they have passed through it, and consequently they are entitled to the privilege of looking into all those books which give a full account of the process by which all worlds are redeemed. The redeeming of a world is the greatest work that the Gods are ever engaged in ; it is the most difficult work that they have to do. No holy angel, who has not redeemed a world, has the privilege to open those books which give an account of the process of redeeming worlds. That knowledge cannot be imparted unto them until they have gained it by experience ; but after they have once redeemed a world, they are entitled to the privilege of opening the books, and reading them from time to time, in order to refresh their memories of what they have once passed through. Therefore, there are different degrees of knowledge and perfection. Therefore, my son, I have shown unto you my Father and his holy angels as they are, and I have also laid open to you their rights and privileges. Therefore, you can now perceive that neither I nor any of the holy angels know either the day or the hour when my Father will send us all unto you ; but I shall continue to bring revelations as my Father gives them unto me, until I have brought the last one unto you, and then he will send all his army unto you. I can tell you this much. I have almost done bringing revelations unto you, for my Father has told me so. He says that I

have about finished that work ; that he is about to send unto you his message ; and that he will then have done revealing unto you in this manner.

3. You wish to know the exact order in which the first four generals in heaven stand. I will reveal it unto you. I am the first general, and I ride a white horse, as I have told you before. The next general to me by birthright rides a red horse. He it is that has had his army guarding you up to this time, and that has taken charge of the old Church. I could not bring mine army to guard you myself, because I am a swift messenger, and a revelator from my Father to you, and this will be my employment until I have brought the last revelation unto you, and then I shall come to you myself. Inasmuch as I have been otherwise engaged, and could not guard you myself, I sent the next general unto me with his army to act for me, even to guard you, and to take charge of the old Church, until I shall be liberated. The third general rides a black horse. I sent him unto you to give unto my people a little of his history, and it was interesting unto them. He only gave unto them a small portion of his history ; therefore, I may send him again to give a little more of it. I will not, however, positively promise this, unless my servant Joseph wishes him to come again. If he wishes to hear from him again, I will send him, and he shall do what my servant, the prophet, wishes him to do. He has not been stationed here ; none other of the generals have been stationed here except the one that rides the red horse. The person that rides the pale horse is the fourth captain, or general, of the heavenly host, and he carries the law with him to regulate all the army. The generals look unto him for the law to regulate them in their movements, for they are always governed by law.

I now give unto you no more. Let this suffice for the present, and I will shortly speak unto you again. I am Jesus Christ. Even so. Amen and Amen.

REVELATION CONCERNING THE DUTY OF THE  
LORD, AND ALSO CONCERNING THE TEMPLE,  
AND THE MESSAGE.

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No. 299.

WEBER, UTAH, June 11th, 1862.

1. WHAT can I say unto you this morning to comfort you? I am in a hurry to speak unto you to-day; but you look for me to speak unto you every day; and it is very tedious for me to do so. I have spoken unto you every day, with a very few exceptions, for some time, and it appears that you continue to look for it. You should consider that I have other things to attend to besides talking to you. I have the entire army of heaven to attend to. The burden of arranging the army rests on me. When I can come unto you altogether, to be entirely under your control, it will be a great relief unto me, for I shall not have to travel as much as I have had to do while I have been raising you up. My chief work will then be to remain with you, and cut off your enemies. My duty will be more stationary then, and all my captains will continue to visit me for instruction. I shall appoint unto them their fields of labor. I shall be controlled by you, and they will be controlled by me; this is the order in which we must work together. I shall always be with you, and I shall see what you stand in need of from day to day, even continually, with the exception of a few minutes, or a few hours, as the case may be, when I may take a trip to my Father to counsel with him upon some important matters concerning the law which I shall give unto you; for my Father only gives unto me the law a little at a time; and, on this account, I shall have to go up to him time after time to bring the law unto you by degrees. If my Father would give unto me the entire law at once, then I should not have to continue to go up to him time after time to bring it unto you a little at a time, as I shall have to do; this is the way that my Father works. He gives unto me a little at once, and as he gives it unto me, I shall give it unto you. Therefore, my son, I shall be absent from you, betimes, for a few minutes, or a few hours, as the case may be. In order for me to be with you con-



tinually, I shall need a temple built, so that I can be with you. In that temple the laws will be kept. When the laws have been fully given, there will be one room in that temple set apart expressly for the law to be deposited in. It will be set apart for you and me to meet in to read the law, and to counsel together upon all important matters.

2. You will take the reins of government into your hands as soon as my Father has sent unto you his message. His message will come unto you first, and then I shall show unto you the place where we must both stand. I shall show unto you the place as soon as you have received my Father's message; for his message is one of the last things which will be given unto you. It is a giving up unto you.

3. As soon as I have shown unto you the place where we will stand, I shall bring on the test, and as soon as the test is over, I shall give unto you your robe and rod. You will see your way clear when you have received my Father's message. You will know what to look for the next. These things will all come on in their own order, without any confusion. I may ask you if you are now ready to receive my Father's message. You may turn round on me, and ask me if I am ready to bring it unto you, and after I have brought it unto you, whether I am fully ready to sustain it. Your answer is to me that you are ready to receive it as soon as I am ready to sustain it. I will promise you that I will sustain it as soon as I have brought it. You may wish to know what it will be like when it comes. Will it be long, or short? I will answer you. It will be quite lengthy for a President's message. My Father is a King, or President, over a celestial world, and when he has to give up his army to another president over another world, he has to send his message to that president unto whom he intends to send his army; this is the order by which all Gods work with other powers that are dependent upon them for assistance.

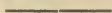
4. A president's message, wherein he gives up all his claim to his army to another president, signifies that he has given up all claim to his army until it is given back to him again. He has deeded them to another president whom they must serve; for it is the duty of the army to do so until it has filled the con-

tract. You will understand our duty, as the warriors of heaven, to you when you have received our Father's message.

5. What more can I say unto you at this time? I have not a great deal to reveal unto you to-day, because I think that it is not necessary to reveal unto you so much every day. It is too painful for you to write it, as well as being tedious unto me to remain so long by your side. Let this suffice for the present, and I will speak unto you again shortly. I am the Bright and Morning Star; even Jesus Christ. Even so. Amen and Amen.



REVELATION CONCERNING THE WORKS OF SATAN,  
AND ALSO CONCERNING THE SEPARA-  
TION OF THE PEOPLE.



No. 300.

WEBER, UTAH, June 12th, 1862.

1. INASMUCH as my Father is about to deliver both me and all his army into your hands, you wish to know how you are to make use of us, or, in other words, the principle by which you shall work with us; for you think that it will not do for you to go to work with us in an uncertain manner. You think that there must be some lawful way for us to work, in order that we may always act justly and righteously in every move that we may make; for we must go to war in righteousness, and not in unrighteousness; for devils do that, and we must not do as devils do, or else we would be no better than what they are. They work in unrighteousness, but we must work in righteousness, and in a lawful manner. Devils do everything unlawfully, and the consequence of an unlawful course being pursued by them has filled the world with darkness, misrule and wickedness of every name and nature. They have turned all things upside down, and destroyed the true sense of everything that exists in the world; this is the result of the labors and actions of a lawless race of people. They brought death and misery upon themselves and upon the law-abiding sons and daughters of Adam. Nothing but death

and destruction follow their course. They have thrown everything out of order, turned things wrong side up, and destroyed the true sense of everything, so that there is not anything that can be seen aright. When things are out of order, and in confusion, and a person looks at them who is perfectly right, he sees them as they are—all wrong. A person must be right himself before he can see the things which are wrong as they are. It takes a perfect rule to try an imperfect rule by, and a true coin to try counterfeit dollars which, being of an equal size, would both be of similar weights.

2. Darkness would not pass a sentence upon itself, but it would justify itself. How can a thing which is wrong be tried by another which is wrong?—it is impossible. That which is right must try that which is wrong. One thing that is wrong, and another thing that is right, will not both agree, for they are entirely opposite to each other in their nature. How then is it possible for this world to be right when the devil has had the control of it for so many thousands of years. He is in opposition to all just and righteous laws. He will not endure any law which proceeds from heaven, if he can help it. He has broken every law which has proceeded from the first council of Gods, and he has disseminated his own lawless principles in the world, and by them he has destroyed all mankind. Death is brought upon a people through a violation of law.

3. The nature of everything that exists in the world has to be changed; for all things in the world are now wrong, and it is my duty to put them all right. All mortal beings should know that they do not know anything as they ought to know it. I call upon Abraham's seed to lay down all their worldly wisdom which they have received from the devil; this I require of all those who are heirs to eternal life, for I will not accept of those who continue to hold to their worldly wisdom; as long as they do that, they hold to the devil, for they know nothing only what he has told them, except they have been taught by my holy angels. I will not accept of a person who will not give up the devil; and in giving up the devil, he will have to give up all that the devil has taught him, and the devil has taught him all that he has learned in the world, unless he has been enlightened by my spirit; and



whatsoever a person knows, which he has learned in the world, that my spirit has not taught him, is of the devil, and is rejected by me; for the devil has deceived mankind, and cast his baneful influence everywhere, and any mortal being who is not enlightened cannot see anything in the world aright. How can a person who never saw anything else but darkness know what light is? And how can a person who never, in mortality, knew anything else but wrong, know what right is? It is impossible for them to know what right is unless they are taught right and righteous principles by a personage who moves in eternal light; who can see all things as they are; who does not move in darkness, but sees all things in a true light; who does not look at the deceitful garb which is wrapped around all things; but who penetrates the outer covering, or the devil's garb, and unfolds all things so that they can be seen. It is my duty to take the false garb off of everything which the devil has placed it upon.

4. When mortal beings have looked at anything, they have only seen the outside, even the devil's garb, and consequently mortal beings have seen nothing but the outside shell, which is the devil's shell. The devil has a covering for everything, and no person can see things as they are unless the false covering is taken off, and it cannot be taken off only by me, under the fullness of the holy priesthood. When I begin, I can throw off this garb, so that all things can be seen aright. The devil puts it on, but I take it off again. Let my people be aware of his false garb, and not be caught in a mantle. Let them forsake the devil, and cling to me, and, in due time, I will show unto my people all things as they are. I want my people to give themselves entirely into my hands, and I will lead them into all truth. They now know what I require at their hands. I will not accept of people who will not fully give up to me; this they will have to do to be saved by me. I cannot work with a people who will not place themselves in my hands; my people know very well that it is their duty to do so. They must know that I cannot work with them if they will not give up to me. I require at their hands only what is right. Let them do their own duty, and all will be well with them. I am the Lord.

5. And now, my son, you wish to know how you are to pro-

ceed with us after our Father has delivered us into your hands. You wish to know who you are to cut off. I will tell you. When you lead my people out of this place, you shall cut off every person who may rise up against you with the intention of injuring either you or any of the rest of my faithful people who are with you; but you must not cut off any person who does not cross your path, or retard your progress. You shall go straightforward when you have started to the place which I shall send you to; and everyone who opposes you, I will cut off, as you bid me to do. And when you have arrived at the place which I have appointed, namely, at the head of the old Church, you shall send my servants out to preach to those whom I shall leave alive in the Territory, and my servants shall gather as many of the people as will hear them up to the head of the old Church to be tried, and to pass through the strait gate, if they are worthy. As many of them as are worthy shall pass through; but all those who oppose my servants, and seek their lives, I shall cut off. My angels will go before my servants when they travel through this Territory to gather the pure of my people who have been deceived by the devil; my angels will clear the way for them; but those who refuse to gather up to the head of the Church, according to the command of my servants, I shall cut off, and in this manner I shall purify my Church from rebellious and wicked characters. You shall cut off all those who seek to oppose you in your onward course; and you shall cut off all those who refuse to gather up to be tried; this will take away all the rebellious. You will now see your way clear. I will remove out of your way all those whom you cannot use. You shall rule this world to your satisfaction.

I need not say unto you any more unto you at present. Let this suffice for this time, and I will soon speak unto you again. I am the Stone and Shepherd of Israel, and the Bright and morning Star; even Jesus Christ. Even so. Amen and Amen.

## REVELATION CONCERNING THE TWO PRISONERS.

No. 301.

WEBER, UTAH, June 13th, 1862.

1. I WISH to speak unto you concerning the two prisoners. I had an object in view in bringing those prisoners here and retaining them until this time. I told my people that I could bring a mob up against them when I was ready for a mob to come; and I was ready for them to do what they have done. My words will not fall to the ground unfulfilled. The object I had in view in retaining those prisoners, was to bring up mine enemies to this place, in order to fulfil my words; therefore, I have accomplished what I wished to do through those prisoners. I can dispense with them now. I can divide this camp without them. I have almost finished now. If you let them out, I will cut them off myself. Do as I tell you and all will be right. My Father has already given unto me his message, and I will give it unto you speedily. I shall be fully prepared for them by the time they are ready to make another move. This is a move to divide this camp, and it is already about divided. This move was necessary to be made in order to divide the camp; and when that is done, I have no more use for mine enemies. They do just what I want them to do, and they cannot do anything else. I am compelled to take a course to divide this camp; and while I purge out the hypocrites, the process is severe on the faithful. Nothing but a severe course being taken will purge out the hypocrites; therefore, while I am doing this, you must be reconciled to it. Rise up like a man, and do not let your spirit droop. The storm will soon be over. My turn will soon come, so be of good courage. You may let out those prisoners, for I do not want them any longer. I will cut them off myself when I come. I am now about to give unto you my Father's message, as I told you before, and then you shall gather together all the faithful; and if there should still be any hypocrites remaining, who have not left with mine enemies, you shall separate them from the faithful, and slay them, as I have commanded you. You will see what you have to trust to, as soon as I have stayed the course of mine enemies this time.

I now give unto you no more. I am Jesus Christ. Even so. Amen and Amen.



## INSTRUCTIONS FOR THE PROPHET.

No. 302.

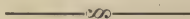
WEBER, UTAH, June 13th, 1862.

1. BEHOLD, I am Jesus Christ, and I come near unto you. I know your condition. I wish to try this people before I deliver them. I will put a stop to the present course in a short time. The enemies shall go so far, and then I will stop them—they have almost gone far enough—I will stop them at the right time. I know you feel discouraged, and feel as though I had forsaken you and this people; but I have not, and that you shall soon see. Be still, and faint not. They have commenced the work, but I will finish it. As soon as this scrimmage is over, I will give unto you my Father's message, and then I will sweep them off. You need not fear; I will stop them at the right time. The hypocrites that are in the midst of this people will go over to the other side. As soon as they have drawn from among this people all the hypocrites, then I will put a stop to their present course. I have suffered them to come and do what they have done, in order that they may draw out all the hypocrites. None will leave me and go over to the other side but those people who are false before me—who have not my spirit to strengthen them. The true and faithful will stand firm; but the false-hearted will go. Those that stand faithful and maintain their ground through this, I will deliver. You do not think that I should suffer this to take place; but I have suffered it for a wise purpose. This is a trying day to some. The clouds all around appear dark to my people; but a bright cloud will soon make its appearance.

2. You begin to think that I am betraying your confidence, because you are in trouble at this time, but you will find me a friend when I am needed, even when this scrimmage is over. Oh, how I do wish that I was let loose, I would make a slaughter among them. You consider it hard that I should let my enemies loose upon you before I have given unto you the power of your office. I have told you before that I have only done this to draw out the unfaithful from among the faithful. When I have done this, I will stop them; and until I have done this, I shall let them

continue to fire. Both you and the faithful must depend on me, and you will be right. You must not give up to them, but stand them out, and I will sustain you. You must take notice of how many of these people go over to the other side. All such you must set down as hypocrites; these I will not deliver.

I need not say any more unto you at this time. Let this suffice for the present. I am Jesus Christ. Even so. Amen and Amen.



### A COMMUNICATION FROM THE SECOND CAPTAIN OF THE LORD'S HOST.

No. 303.

WEBER, UTAH, June 13th, 1862.

1. ACCORDING to the request of my Father and my brother, Jesus Christ, I speak unto you in haste. I received my appointment from my Father and my brother, Jesus Christ, to guard both you and my people, and I will do it. I know what your enemies are doing at this time. I will control them aright. I know all about them. I have suffered them to gather themselves together as on the present occasion.

2. My Father has not, as yet, sent his message unto you; and, until he has done so, I am not allowed the privilege of cutting your enemies off; but I will break them up, and turn them another way. They shall have no power neither over you nor any of the rest of my faithful people. I know what your enemies want. They are too impatient. They must wait a little longer. You will speedily receive my Father's message, and then it will liberate me. I do not like to try your feelings by suffering a mob to come in sight; but I am compelled to do what I am doing at this time. I, the Second Captain of the Lord's host, have suffered them to come thus far according to my Father's request, and I will turn them the right way—fear not. I wish to try my people before I deliver them. I had an object in view for doing this; it will have the desired effect. I will make it work right. Let my people be still and composed, and I will take care of them.

Stand to your post like a man, and do not give up any person to them; but watch them. They are as nothing in my hands. I can turn them any way that I desire to.

I now give unto you no more. I am the Second Captain of the Lord's host. Even so. Amen and Amen.

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REVELATION CONCERNING THE ENEMIES, AND  
THE COURSE THAT THE LORD WILL  
PURSUE WITH HIS PEOPLE.

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No. 304.

WEBER, UTAH, June 15th, 1862.

1. I wish to speak unto you this morning to encourage you. I know that you have none to whom you can look for strength but me. It is my duty to strengthen you; for I can administer unto you all the strength which you need. I heard the prayer that you offered up this morning, and I will answer every word of it; for I was by your side when you offered it up, and dictated you while you spoke. I wished you to pray after that manner so that I could answer your prayer.

2. I will confuse those men who are shooting at my people, either with cannons or muskets. I will blind their eyes, so that they will not be able to shoot to the mark. Mine angels shall be the busiest persons in the war. Oh, how they shall confuse those men this day. This is the third day of the war; it is my day, (Sunday). I have told you to a certain extent how I shall act with mine enemies to-day. I need not say any more unto you on that head at this time, but I wish you to know that I am by your side, and that I shall not leave you. Everything is about ready, and the time is come when I shall have to come and show myself plainly unto you.

3. My faithful people have nearly spent their physical strength, and used up their ammunition, and when they have done so, and are not able to defend themselves against their enemies any longer, they will have done their own part, and will be pronounced faithful before me, having done their duty. Until my people have come



to this point, I cannot lawfully come to their release. A people must spend their own strength and means before they have a lawful claim on me for assistance, and when they have done so, I am compelled by law to come and assist them. If I should fail to do so at that time, I should break the law, and that a celestial messenger cannot do, if he could, he would be a sinner, and no sinner can exist in heaven.

4. I have now shown unto you, my son, my people's duty in the test, and also my duty unto them. You may judge by what I have told you how near my coming is. When you see the ammunition of my people used up, and they have no means left to defend themselves, and mine enemies begin to make headway and force themselves into this camp, you may know that the time of my coming has arrived. You may judge by this how near my coming is. I may turn them another way, and I may not. I do not want to tell you any nearer at this time what turn I shall take with them, but it sufficeth me to say, that I shall make such a turn with them as will bring the deliverance of my faithful people, even to their satisfaction, with shouts of joy and praise to my name. My people will soon find me their never-failing friend; but they cannot prove my faithfulness and fidelity to them in a test until I have first proved theirs to me.

5. I have not shown myself unto you in a plain, visible and satisfactory manner up to this time; but I cannot hide my face from you many more hours. I shall have to unveil myself to you and this people in the course of a few hours, if I do not turn mine enemies another way; but I will not satisfy you at this time; what I shall do you will soon know. Should I turn mine enemies another way, it would delay my coming a little longer, and it would give you a little more time to properly arrange your business with my people. I know that you are crowded at this time, for your enemies are upon you, and you do not know what to do with them. If I were to turn them another way, and hold them for a short time, you think it would be better for you, as you would have time to make all necessary arrangements, so that there would be no confusion at the time of the deliverance of the people; but I will not promise at this time that I will do this; neither will I promise you that I will bring on the test forthwith. You will

very soon see what I shall do. Watch, for it will come right which ever way it comes. I am either ready to bring on the test, or rather the deliverance of this people, right now, or I am ready to turn mine enemies another way, and delay it a little longer. Should I turn them another way, I should permit them to gather together again, and make an attempt to come up against my people a second time, and then I should cut them all off as soon as they had started. This I should do if I prolong the deliverance of this people; but as I have said before, I shall not tell you at this time what course I shall take. Should I conclude to bring the deliverance of my people right on when mine enemies begin to enter this Fort, I should paralyze them all; I should hold them so fast by mine holy angels that they could neither move limb nor joint. I could send one thousand angels to one thousand mortal men, one angel to one man, and those angels would hold the men so that they could not move. One angel is stronger than four mortal men; he can do more than half a dozen men; he can cut off half a dozen men in less than two minutes. Mortal men are not to be compared to holy angels for power.

6. Behold, I am Jesus Christ, and I could cut off that mob, which they call one thousand men, myself. But they lie; there is not one thousand of them, nor seven hundred either. I could tell how many there are of them if it was necessary, but it is not. But be they many, or few, I could, with all their boasting, go from one to another and slay them all with my own hands in less than fifteen minutes. I could go forth alone, and with my own hands I could cut off all your enemies as fast as they attempted to approach you. I can assure you that you have nothing to fear. I am true to you, and that you shall see when I have brought things to that point where I can lawfully come and fight your battles. Oh, my son, you have nothing to fear while you have such a warrior as I am by your side, and I shall always be by your side from this day out, with the exception of a few hours, occasionally, when I may be visiting my Father to obtain information upon some matters connected with our mission. Don't be discouraged; I will stop them all directly, or I will cause them to cease firing at this point. I will make all things work right. I can assure you that I will put a stop to their present course

directly. They will do their best while I permit them ; but if I do not see fit to turn them another way before I destroy them, I will come to the deliverance of my people like a thunderbolt. You will know presently what conclusion I have come to. Should I come to the deliverance of my people before I send mine enemies away, the first thing that I should do would be to paralyze all mine enemies, and then I should come to you, and call you by name. I shall call you by name whenever I come, and whenever I call you, you need not be afraid to come to me. Should I do such a thing to-day, all the guns would soon be still, nothing would move, for all mine enemies would be paralyzed, and soon after that, would all be dead. Therefore, my son, if I come now, you know how I shall come ; but if I do not come now, I shall have more time to arrange matters, and my coming would differ in some respects from what it would be if I should come now ; for the circumstances in which I am placed now, are very different from what they may be in the course of a few days. If I was to visit you now, I should be cramped to make all things agree with the former revelations which I have given unto you, showing how I intend to come ; but if I have sufficient time, I can make all my statements concerning the deliverance of this people agree.

I need not say any more to you at this time. Look out for me ; for lo, I come unto you quickly. I am Jesus Christ. Even so. Amen and Amen.



A PROPHECY DELIVERED BY THE PROPHET,  
JOSEPH MORRIS, AT A MEETING  
OF THE SAINTS.

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WEBER, UTAH, March 9th, 1862.

I. BEHOLD, verily, verily, verily, thus saith the Lord of Hosts unto the people who compose this Camp: I, the Lord, am coming unto you speedily. Yea, I say unto you, I will in a few days come and deliver you. You know not how near my coming is; if you did, you would fall down upon your faces in humility before me. I have seen your temptations, and, time after time, I have sent my holy angels to deliver you from them. I will deliver many of my people who have been tempted; for many of them are honest before me. Because of their honesty, I have delivered them out of the hands of the destroyer, and when I come, they shall behold my face, and see my glory; but some of my people will fall by the shaft of death. My holy angels shall abundantly strengthen the faithful of my people; and I will speedily lead them out of this place, for I am well pleased with them. Through the integrity of their hearts I will deliver them and make them rulers in my kingdom, and they shall be the first to receive an inheritance. I will preserve their lives, and with a mighty hand, and with an outstretched arm, I will go before them and clear their way, and they shall be the pioneers to the Land of Promise. But a few years will pass away before they will commence their journey across the plains, at the head of ten thousand saints. Yea, verily, verily, thus saith the Lord: I will go before them, and they shall behold the faces of my holy angels; they shall be surrounded by a halo of celestial light; they shall cross both lakes and rivers as though they were walking on dry ground, and no power shall stand before them. And I will bless the faithful of my people with long life, and give unto them their inheritances in the Promised Land; they shall inherit the good things of the earth, for I will bless them, their seed, and their seed's seed, even from generation to generation. I, the Lord of Hosts, have spoken it. Even so. Amen and Amen.

A TONGUE GIVEN THROUGH THE PROPHET,  
JOSEPH MORRIS, IN FELLOWSHIP  
MEETING.

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INTERPRETATION BY SISTER MARGARET COOK.

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WEBER, UTAH, March 9th, 1862.

1. VERILY, verily, verily, thus saith the spirit of the Lord unto you, oh ye, my people: Prepare yourselves for the great events about to take place. Oh, that your eyes were open to see things as they will shortly transpire, for they will be such as it will be hard for human beings to behold; therefore, prepare yourselves for that which you will shortly witness, for it will be hard for mortality to behold that which is about to be revealed. Let the faithful of my people prepare themselves as far as mortality can be prepared, for I, the Lord, will reveal all you will be able to bear; I will show you all you will be able to see.

2. Oh, ye saints, when I am at home by my own fireside, I think of you. When I reflect on the condition of this people, oh how I mourn! How I mourn for the unfaithful,—not for the faithful.

3. For thus saith the Lord unto you who are faithful among my people: I will be with you, and I will give mine angels charge concerning you. As I live, saith the Lord of Hosts, not a hair of your heads shall be injured, and ye shall be guarded from the power and grasp of the wicked one. I will be strength to you in your weakness, and a light to you in your darkest hours. I will be round about you as a wall of fire. Oh, lift up your heads, ye saints of God, for verily, verily, thus saith the Lord, your deliverance is at hand.

4. Oh, prepare, prepare yourselves for that event. Put away from you all your follies and light-mindedness, for you will need great humility; and when people are light-minded, the spirit of humility is not there. Therefore, I say unto you again and again, put from you your light-mindedness, your light speeches, and your unprofitable conversation, and cleave unto me with all your heart, soul and strength.

5. Love your neighbor as yourself. Share with your brethren and sisters the comforts of life, if you have them and they have not, and I, the Lord, will be with you both by night and by day. I will lead you forth with a high hand and an outstretched arm. I will go before you, and I will be with you as I was with my people anciently, and the enemy shall have no power over you.

6. But oh, the scenes that you will behold, even things that will make your hearts to melt within you. Oh, if you could only behold the scenes through which you will be called to pass, you would humble yourselves as in sack-cloth and ashes before me; for I, the Lord, am about to come out as in flaming fire, to take vengeance on those who obey not my laws. Prepare, prepare yourselves for that which is coming upon you. I will very nearly lay waste the City of the Salt Lake. I will slay the wicked who reside there, and in all parts of this Territory. I will begin, as I before told you, with those who stand at the head of my Church, for they have led my people into wickedness. I will slay them and their seed also, and likewise the other false shepherds of my flock, for they have committed abominations in my sight. The news of their slaughter shall go throughout the earth; yea, the sound of their abominations shall go from nation to nation, for I detest them more than I detested the abominations of the inhabitants of Sodom and Gomorrah. Oh, how I detest them. But yet there are a few honest among them whom I will deliver; their cries have come up before me.

7. Oh, the cries! Oh, the sorrows! Oh, the anguish of the fair daughters of my people! I feel for them, for I love them as I love my sons, and I will deliver them. They have been oppressed and trampled under foot. They have been led into difficulties and sins by my sons, until my heart is grieved for them. Oh! my sons, my sons, my sons, ye have tried and oppressed my daughters, and ye have rent from them their rights and their privileges; but I declare unto you that as ye have measured unto them, so I will measure unto you; as ye have put them through the fire, so ye shall go through the fire.

8. And again I say unto you my people, be humble and faithful, or you shall not escape my judgments; for lo! I come, I come, I come, saith the Lord of Hosts. Even so. Amen.



## THE ORDER OF TWELVES AND TWENTY-FOURS.

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 AN ARTICLE BY THE PROPHET, JOSEPH MORRIS.
 

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WEBER, UTAH, March 29th, 1860.

1. WE FIND it written in the Bible, that when prophets erected temples and altars, they erected them with twelve stones, as in the case of Elijah, when he repaired the altar\* that was broken down. Where did this order originate? In heaven; it is an eternal order there. Are there temples and altars in heaven? Yes. Rev. 15: 5, gives the following: "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple." Rev. 16: 17: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done." Rev. 11: 19: And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 6: 9: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Rev. 9: 13: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God." Rev. 14: 15: "And another angel came out of the temple." Rev. 14: 17-18: "And another angel came out of the temple which is in heaven." "And another angel came out from the altar, which had the power over fire." Rev. 15: 8: "And the temple was filled with smoke from the glory of God."

2. John, in Rev. 21: 12, in speaking of the New Jerusalem, says that, "it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Rev. 21: 14: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." From this we learn that there are both temples and altars in heaven, the erection of which was practiced there before it was upon the earth. And it is in accordance with the eternal order of heaven that the

lesser should pattern after the greater; therefore, earthly things must pattern after heavenly things.

3. But why could they not erect temples and altars of stone, without erecting them upon twelve stones? Because, to do otherwise would not be in accordance with the eternal law of heaven. And the Lord will not sanction anything save that which is done according to law; for he is always regulated thereby; without law he does nothing.

4. All Gods are subject to the same laws, and those laws cannot be changed; therefore, the course of the Gods is one eternal round.

5. Rev. 4: 4, reads as follows: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting." Tenth verse, same chapter reads: "And the four and twenty elders fall down before him that sat on the throne." Rev. 11: 16: "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God." Rev. 5: 14: "And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." We learn from this that there must be another order in heaven higher than the first one. In the first case we read of the Lord working by twelves; but in the second case we read of him working by twenty-fours. What is the cause of this? In heaven they have a fulness of knowledge; but on the earth they have only a knowledge of the things of God in part. Therefore, the order of heaven is in advance of that of the earth. But when the fulness of the holy priesthood is committed to the earth, its inhabitants will enter into a higher order of things than that to which they are now subject. They will enter into the same order that exists in heaven.

6. The four and twenty elders who are in heaven, referred to by John the Revelator, represent the twenty-four apostles who will be ordained in the Church, under the fulness of the holy priesthood. When that which is perfect is come, then that which is in part will be done away, and the will of the Lord will be done on the earth, as it is now done in heaven. It is necessary that the children of men should understand the order by which the Lord works among them, and from which he cannot deviate. When

they understand the laws by which he works, they know him, whom to know is life eternal.

7. We read that, through obedience to the laws of heaven, many miracles have been performed upon the earth, such as cleansing the leprosy, dividing the waters of the Red Sea, and quenching the violence of fire. The order by which the Lord works and performs all his wonders among men, is the order of ones, threes, sevens, twelves and twenty-fours, and aside from these orders, he does nothing. They were instituted in the council of the first God, and are handed down from one God to another and cannot be changed; therefore, they are eternal.



THE TESTIMONY OF THE THIRD CAPTAIN OF  
THE LORD'S HOST, GIVEN IN A TONGUE  
THROUGH THE PROPHET, JOSEPH  
MORRIS, IN THE SAINTS'  
MEETING.

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INTERPRETATION BY DAVID RICHARDS.

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WEBER, UTAH, June 8th, 1862.

1. BE IT KNOWN unto you that I am the Third Captain of the Lord's army, and I am here by you, and a portion of the army of heaven are along with me. Our swords are glistening in the air, and we are dressed in military uniform, and if you could look on us, the brightness of the sight would blind you. You cannot behold us at the present; but if you were permitted to, it would be a wonderful sight. It is not so with us, because we are familiar with such sights; but, at present, let this matter not trouble you; nor think about it. With permission I have come to visit you to-day, because I wish to relate to you some of my history, that the faithful among you may be comforted; and when the prophet will give me his permission, then I will do so.

2. Some of you have wondered many times, and thought, "Have the angels who are now in heaven, at any time, on a mortal



earth, passed through such circumstances as these that, at present, are prevailing on our mortal earth?" You wonder if we, at any time, were in such a place as you are in now. I will explain this matter unto you. We were in just such circumstances, and in just such a place as you are in. We had a camp and a fort, and a river that did run close by it, like yours which you call Weber River, and from that river I have carried willows, like some of you do, and I have had to go up into the canyon to haul logs, and my feet have been frozen. When I first came to the camp, all the clothes that I had, consisted of a coat and overshirt and a pair of cotton pants, and a pair of very bad shoes. I had a wife and two children; one was four years old, and the other was two years old. My wife had two dresses. One of the children had two dresses, and the other only had one dress. I had to lie in my wet clothes three nights, until I was wet all over, (so terrible was the rain) which caused me to suffer much more than many of you have suffered, and I was not the only sufferer, for my children had to suffer as much as I did, being without shoes, except some that was not fit to wear.

3. I was upon the earth when Adam was the seventh angel, and I preached the gospel under him. I was twenty-three years old, which was considered a man's age, I was the fifth person that was baptized into the fulness of the gospel, and I was then an ignorant creature, and many believed that I had not good sense, and it was even thought so by the saints in the camp, until the great test come on. I was looked upon as a short-sighted person, and I was very much despised; but after the test was over, I was blessed abundantly, and became a man of wisdom, and now I am the Third Captain of the Lord's host, that is my birthright.

4. Now, although you are weak and ignorant, do not be downcast because you do not know much, for the Lord will bless you, and strengthen you, after you have gone through the test, so that you will be strong, and wise also. Some of you wonder why that person (the Third Captain) is not upon this earth, like I have been upon my Father's earth, and why he has not come forth and embraced the fulness of the gospel, as I have done. You do not know whether he is in your midst or not. I have only to say that he is on this earth; but it is not yet revealed

where he is. You also wish to know if we, when we expected to be delivered, were disappointed like you have been. Yes; we expected the Lord, day by day, and time after time; but we were disappointed, like you have been. We swore the oath, like you have done; and after we had done so, we believed that we would see the deliverance the next day after, but we were disappointed; but when our deliverance came, we had eaten up the last bushel of wheat, and killed the last animal we had, or traded it off; and at that time we were surrounded by our enemies who had come up to take our lives, and all hell was against us. But as soon as the test was over, and we had killed the hypocrites, then our enemies became more enraged, so that we could not trade with them any more.

5. You would ask me how many we had in our camp, and how many were killed? I will answer you. We killed thirty-five in one day, even on the day of the test, and after we had done so, the enemies came up all around us with their murderous instruments, but they were slain.

6. We had a city, and was going to it like you, and in the same order that you wanted to go to Great Salt Lake City. Our enemies disputed with us on the road; but when the prophet gave his command, they were slain, and sent from number two to number four (see diagram). Your circumstances are like unto ours. You expect a deliverance shortly. Some of you think that you will not be driven into such circumstances as we were; but this you do not know. You are in the hands of the Lord; and when he sees that it is necessary that you should pass through such scenes, he can shut down the gates so that in one day you would be in just such circumstances as we were in, that is, when he wishes to do; but when it is possible for you to escape such circumstances I will supplicate the Lord for you.

7. I will now offer up a short prayer in your midst, for we, the angels of God, do pray as well as you: O my Father and God, I am on a visit to this Camp to-day, by thy permission, and come before thee now, and supplicate thee to bless these thy people who are assembled this day to worship thee. Let them feel the influence of thy holy angels who are to comfort and to bless them; and I pray thee, Father, to bless the faithful, that they may

become strong, and that they may be able to stand the test that is before them, and give, dear Father, when it is right in thy sight, what they need, that they not be in such trying circumstances as we were in before our brother came to deliver us. We know not the day nor the hour when thou wilt deliver them from this place; only thou alone knowest this, dear Father; but we know that the day draws nearer, and for that I pray thee to strengthen the faithful that they may continue to be faithful, and that they may stand and become stronger from day to day. And I pray thee, Father, to bless the prophet and his counselors, and all thy faithful people here. I ask these blessings for them, and leave my blessing upon them. Even so. Amen and Amen.

8. And now, after I have prayed for you to my Father, I will relate unto you a little more of my experience. Some of you wonder if we, in our experiences of the Lord's coming, have not set stakes. O how many have been disappointed by setting stakes, and have apostatized, and have been destroyed. But the setting of stakes is not the greatest evil; but being disappointed because the Lord does not come at the time appointed, they lose confidence in God and in his word. We believe that the great test will come before he comes; but when he comes he will try every man and every woman. But oh! you cannot comprehend the happiness, and the joy, and the thanksgiving, which was in the fort the day after the test; and you cannot comprehend now how busily we were engaged to make ourselves ready to go to the city. You may ask, "How could you go? for you had not one animal left. How could you get teams?" I answer: It was no trouble for us to obtain teams, because there were plenty of horses and oxen left for us to move. We had every earthly blessing in our hands. You wish to know whether, or not, we had tea, coffee, beer, liquor, and all such things. I answer, yes. You wish to know what we did with those things. We used them when it was necessary. We were like you; we were a long time without them.

9. After the test, the prophet soon had the power of the governor in his own hands, and all who would not obey the law were slain, for he had that power. I lived ninety years. Some of you wonder if there was such a man as Brigham in that time. I an-



swer, yes; we had precisely such a man. He would cheat, mislead and beguile our daughters and wives. You ask, "Had you in your time any prisoners at you place?" Yes; we had three like you, and one escaped in the same manner as yours did, and I was so mad the next morning that I could have slain the guard; but all things worked for our good, and so it will be with you. Concerning the one who escaped out of prison: he is in our hands, and we will have our eyes upon him.

10. You wish to know whether or not polygamy is a true principle. I answer, yes, in the right time and in the right place; but I thank God that I did escape it until I had preached the fulness of the gospel. You ask me, "Will polygamy be practiced?" I answer, yes, in the Lord's own time, then it will be necessary. Be satisfied with what I have told you, and I witness and testify that it is true. I am the Third Captain of the Lord's host who has spoken in your midst.

11. We, the holy angels, are satisfied with many of you, even with the faithful among you, and I pray that they may be stronger, (and they will be); but from this time the hypocrites shall go down. Even so. Amen and Amen.



## AN ARTICLE ON COUNSELORSHIP.

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BY THE PROPHET, JOSEPH MORRIS.

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WEBER, UTAH, March 15th, 1861.

1. IT IS written in the book of Doctrine and Covenants, that a president of the high priesthood should have two counselors. Why was this order introduced upon this earth? Because it is according to the eternal order of the Gods that earthly things must pattern after heavenly things. Where did this order originate? With the first God of all. He took unto him two counselors, who were the next Gods below him in authority, and from those three who form the First Presiding Quorum, all laws originated, and have been transmitted from one God to another.

2. According to the eternal order of the Gods, it takes one hundred and forty and four thousand Gods to form a quorum, and the first God of a quorum presides over all the rest of his quorum, and the two Gods who are the next below him in authority are his counselors.

3. The Eternal Father, whom we worship, is the last God glorified; and his sons and daughters who have received their resurrection, constitute his power. They go at his bidding and come at his call. And his sons are ministering angels, appointed to minister to the inhabitants of this earth who are heirs of salvation. It is their chief duty to minister to this world of ours, and rule it.

4. Has the Eternal Father counselors? Yes, but not as other Gods have. His firstborn son, Jesus Christ, is his first counselor, and the holy ghosts, who number millions, fill the place of second counselor; but other presiding Gods each have counselors, who are two persons that can be present with him. The case of the Eternal Father whom we worship, differs from that of other Gods. He dwells in heaven, and rules upon this earth by his agents; whereas, other Gods are not under the same obligations to this earth that he is, and therefore do not need to have their agents here.

5. It is also written in the book of Doctrine and Covenants, that a literal descendant of Aaron can act in the office of bishop without counselors. Thus high priests after the order of Melchisedec must have two counselors; but a priest of Aaron can act without them. What is the reason of this? The priests of Aaron have not yet received their resurrection; therefore they act under a lower order of things, and are not subject to a celestial law, as high priests are. But when the priests of Aaron shall have received their resurrection, they will have to keep a celestial law as high priests do; but their duty now is to minister in temporal things, and consequently they have an order adapted to their case.

6. All worlds, when they enter into their second estate, will abide the same law as this does now; consequently, when Adam's sons leave the lesser priesthood, and become celestial messengers, holding the office of the high priesthood, other Aaronic priests will

come forth upon other earths that will succeed this in a state of mortality. Therefore, the Aaronic priesthood is as eternal as the Melchisedec priesthood, and both are as eternal as the Gods are.

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## AN ARTICLE ON THE ORDER OF SEVENS.

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BY THE PROPHET, JOSEPH MORRIS.

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1. THE EARTH continues in mortality during a period of seven thousand years, which period is divided into seven equal parts, called dispensations. There are also seven high priests who are appointed to preside over the several dispensations. These high priests are called in the Scriptures the seven angels of the seven churches. Their names were Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah. They were born into the world in the following order: Seth first, Enos second, Cainan third, Mahalaleel fourth, Jared fifth, Enoch sixth, and Methuselah seventh. They were ordained by Adam in the Garden of Adam-on-di-Ahman. The holy priesthood takes root upwards and runs downwards, or in other words, the holy priesthood originates in heaven, and comes thence to the earth. But there is a principle which regulates many of the works of the Lord, and which in many instances causes the first to be last, and the last to be first. Therefore, the order in which these high priests preside, is the reverse of that in which they were born. Methuselah, though the last one born, is the first angel, and presides over the first thousand years. Enoch, the second; Jared, the third; Mahalaleel, the fourth; Cainan, the fifth; Enos, the sixth; and Seth, the seventh. The seventh is the senior and presides over the other six. The seven angels in connection with Jesus Christ, open the seven seals when they go forth to fill their respective missions.

2. The seven angels are subject to each other, and succeed each other in presiding. Two of them, Enos and Seth, the sixth and the seventh angels, are obligated by law to fill three missions



on the earth. Enos filled his second mission to this earth in the person of Elijah, and his third in the person of Joseph Smith. Seth filled his second mission in the person of Moses, and is filling his third in the person of Joseph Morris. He is the president of the high priesthood, and, as such, will continue to preside over the church and kingdom of God till the close of the seventh thousand years. He will then resign the presidency of the work to Adam, who will assemble his forces, and lead them against those fallen spirits that will then be upon the earth, and who have been spoken of as the great army of "Gog and Magog." Adam will, in turn, be succeeded by Jesus Christ, who will finish the work; and, after the earth has been celestialized, deliver it up to his Father. The Father will then deliver it to Adam, for whom it was made; and and he will reign over it as an Eternal God forever. These principles are often foreshadowed in the old Scriptures, as will be seen by reference to the following quotations: Rev. 1: 20, reads as follows: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Rev. 1: 4: "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne." Rev. 3: 1: "And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." Rev. 4: 5: "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God." Rev. 5: 6: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." Rev. 8: 2: "And I saw the seven angels which stood before God; and to them were given seven trumpets." Zechariah 3: 9: "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day." Zech. 4: 10:

"For who hath despised the day of small things? for they shall rejoice, and see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." Zech. 4: 2: "I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof.

3. Who are these seven spirits referred to in these quotations? They are the seven angels. What should be understood by the stone which was laid before Joshua? The stone represents the seventh angel. The eye represents light. There being seven eyes engraven upon the stone, represents the light of the seven dispensations which will be possessed by the seventh angel. The stone being laid before Joshua, represents that at the time when the seventh angel should commence his mission, Joshua should be upon the earth, and that they would come in collision, the one with the other. Joshua 6: 4: "And seven priests shall bear before the ark seven trumpets of ram's horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets." And, again, Elisha told the Assyrian leper to go and wash in Jordan seven times. Num. 23: 1-29: Balaam, the prophet, commands Balak, the king, "Build me seven altars, and prepare me here seven oxen and seven rams." Leviticus 8: 11: "And he sprinkled thereof upon the altar seven times." Exodus 12: 15: "Seven days shall ye eat unleavened bread." Exodus 13: 6: "And in the seventh day shall be a feast unto the Lord." Gen. 7: 2: "Of every clean beast thou shalt take to thee by sevens, the male and his female." Deut. 16: 15: "Seven days shalt thou keep a solemn feast unto the Lord thy God." Deut. 16: 9: "Seven weeks shalt thou number unto thee." Tenth verse: "And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of free will offering of thine hand." Exodus 29: 37: "Seven days shalt thou make an atonement for the altar and sanctify it." Leviticus 4: 17: "And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the vail." The 13th chap., 54th verse, in speaking of the leprosy, says: "Then shall the priest command that they wash the thing wherein the plague is,

and he shall shut it up seven days more." The 14th chap., 16th verse: "And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord." The 38th verse, speaking of the plague, says: "Then the priest shall go out of the house to the door of house, and shall shut up the house seven days." The 16th chap., 19th verse says: "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it." The 14th verse: "And before the mercy seat shall he sprinkle of the blood with his finger seven times."

4. What should we understand by these ceremonies being repeated seven times? It was done to acknowledge the seven presidents of the earth, whose authority must be acknowledged; and when that is done, the Lord ratifies the administration of men who are called to officiate in the holy priesthood. Hence, while Samson wore his seven locks, he had the sanction of the seven presidents of the earth, and retained his strength; but when he suffered them to be cut off, he lost the sanction of the seven presidents, and consequently lost his power.



## AN ARTICLE ON ORDINATION.

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BY THE PROPHET, JOSEPH MORRIS.

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WEBER, UTAH, May 9th, 1861.

I. THE subject of ordination is a subject that has occupied the attention of thousands, many of whom have been lost in confusion while contemplating it, because they have not understood its true order. They have regarded the ordination which a high priest receives upon the earth as though it conferred office upon him finally and independently of any prior or subsequent ordination, whereas, a high priest must receive his ordination to that office in heaven before he can receive it upon the earth. If this were not the case, earthly things would not pattern after heavenly things, but heavenly things would pattern after earthly things, and thus the greater



would pattern after the lesser, and this could not be, for earthly things must pattern after heavenly things. There are many who boast of the ordination which they receive under the hands of some man upon the earth, and take it for granted that such earthly ordination is sufficient. Suppose, for instance, that a prophet of the Lord should place his hands upon the head of a man who was only an heir to the priesthood of Aaron, and ordain him to the office of a high priest, would he be a high priest in consequence of such ordination? No; he would be a priest of Aaron, only; and if he officiated in the office of a high priest he would deceive, for the Holy Ghost would not be subject to him. He would be an imposter, for while he made pretensions to be that which he was not, he would deceive every person to whom he administered.

2. Holy Ghosts are resurrected persons, and are all beyond the power of death. They are ministering angels, appointed to direct the footsteps of mortals upon this earth. How, therefore, can they become subject to the sons of Aaron who are in their second estate only, and are all subject to the power of death?

3. With respect to the mission of Joseph Smith to this earth: we are informed that he received his ordinations, pertaining to the flesh, under the hands of Peter, James, and John. Was that the first ordination he received to become a Prophet? No. He received his first ordination under the hands of his own Father upon a celestial earth, which ordination was understood, acknowledged, and again sealed upon him by Adam in the Garden of Adam-on-di-Ahman; his name was then called Enos. By this we perceive that Joseph Smith was a prophet before Peter, James and John appeared to him. Then what authority did they confer upon him? None. They simply ordained him to the office of a high priest, in order that the previous ordinations which he had received might be acknowledged upon the earth by the people to whom he had to minister; otherwise, they, being ignorant of his authority, would not have acknowledged him as a prophet.

4. The Lord said unto Jeremiah: "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet to the nations." Peter, also, in his first epistle, first chapter, twentieth verse, when speaking of Jesus, says: "Who verily was fore-

ordained, before the foundation of the world." In the Old and New Testament we find the principle of fore-ordination often mentioned. In the account of the mission of Jesus Christ, we read that he chose twelve apostles, and ordained them to the apostleship before he had received an ordination in the flesh. For after he had called and ordained the apostles, he took Peter, James and John with him, and went upon the mount, and was transfigured before them. And while there, Moses and Elias appeared, and ordained him to the high priesthood. If Jesus had the power to officiate in the holy priesthood before he was ordained in the flesh, of what benefit was it to him to receive an ordination from Moses? None at all, so far as power is concerned. Jesus had, before that time, been ordained to the office of a high priest in heaven; but it was necessary for him to receive an ordination upon the earth to the same authority, in order that that which had been done in heaven might be acknowledged upon the earth, for earthly things must pattern after heavenly things.

5. The Eternal Father rules in heaven, and Moses rules upon the earth; therefore, Jesus being an heir to the fulness of the holy priesthood, had to receive an ordination from them both, in order to fulfil the law, and acknowledge their authority.

6. Where, and by whom, did Moses receive his first ordination to hold the presidency of this earth? In a council of the Gods. His own Father, assisted by the two Gods who are his counselors, and who, with him, form the Presidency of a Quorum of Gods, ordained him.

7. Where, and by whom, did he receive his second ordination to the same authority? In the Valley of Adam-on-di-Ahman, under the hands of Adam. His name was then called Seth. And when he came to deliver the Children of Israel out of the hands of Pharaoh, he received an ordination to the office of a high priest, under the hands of Jethro. Did that ordination give him power to deliver the Children of Israel? No, it did not. It was only acknowledging on the earth that which the Gods had before done in heaven. It did not give him any power. If Jethro could have conferred the power upon Moses to deliver the Children of Israel, he surely could have delivered them himself; but if he did not possess the power to deliver them himself, he could not confer

it upon another. Where did that power come from? It come from heaven. Those Gods who first ordained him, sustained him by sending to him the power to deliver Israel. No person can give that to another which he himself does not possess. No man on earth can confer power upon high priests; their power must come from above. There were many high priests among the Children of Israel in the days of Moses; but they could neither deliver their brethren nor themselves. They held the office of high priests as well as Moses, but they did not hold as much power as he did.

8. From this we learn that all high priests do not hold the same degree of power. There must be a cause for this. The ordinations which they receive in the flesh are of but little avail; the power must come from above, and there is but one man through whom that power—which is the ruling power—can come. Moses is that man; he holds the full keys of the holy priesthood.

9. Where did I, who now hold the full keys of the holy priesthood, receive my ordination to that authority? In heaven. Have I received an ordination upon the earth in this dispensation to the office of a high priest? Yes; in the High Priests' Quorum, Great Salt Lake City. Did that ordination confer any power upon me, more than a similar ordination has upon other members of that quorum? No; it was only acknowledging that ordination upon the earth which I first received in heaven. It was there that I received the office of president of the high priesthood pertaining to this earth, and thence I shall receive the power. I hold my authority as independently as the Gods of eternity hold theirs, having gained it by the law of eternal progression.



## AN ARTICLE ON CELESTIAL MARRIAGE.

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BY THE PROPHET, JOSEPH MORRIS.

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AN EXPLANATION TO THE REVELATION WHICH WAS GIVEN TO  
JOSEPH SMITH UPON CELESTIAL MARRIAGE.

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WEBER, UTAH, June 4th, 1861.

1. HE INQUIRED of the Lord, to know wherein he justified Abraham, Isaac and Jacob, as also Moses, David and Solomon, as touching the doctrine of them having many wives and concubines. It should be understood that Moses wrote this law, and that it was observed by the children of Israel. They had both wives and concubines. If they had not yielded obedience to that law, they would have been under condemnation; but this law was given to be kept by the children of men, to regulate them in mortality. It has nothing to do with eternity. Not being a celestial law, it was given to raise up a righteous seed; and when men were found in transgression, those wives were taken from them and given to others, as in the case of Saul. When he transgressed the commandment of the Lord, his wives were taken from him and were given to David; after which he transgressed and lost them also; thus we see that when men rebelled against the Lord, and broke his commandments, they could not keep their women; but they were taken away from them, and given to those who were more worthy. It is not lawful for a wicked man to have a plurality of wives.

2. We read of the children of Israel having concubines; what are they? What is the difference between a wife and a concubine? A wife is a woman who kept her first estate; whose name is recorded in the Lamb's Book of Life, and an heir to the resurrection; of the seed of Abraham, and consequently an heir to the promises made to him. What is a concubine? A woman who is a fallen spirit; who kept not her first estate; whose name is not recorded in the Lamb's Book of Life; not an heir of salvation; of the seed of Cain; of Gentile blood; doomed to suffer both the first and second death. She is given to one of the sons of Israel,

according to law, to raise up seed; and through her husband her seed becomes sanctified. Angels which are heirs of salvation come forth through her; in this case, the unbelieving wife's seed is sanctified by her husband's; and when she has filled her appointment with him according to law, she leaves him, and goes to her own place.

3. We read that the kings and prophets of old had both wives and concubines, and they were taken from one and given to another; they could not hold them in wickedness. But if those women had been sealed to those men for eternity by the celestial law, there is no power in heaven nor on the earth that could separate them again, for the celestial law is as unchangeable as the Gods are; that law cannot be changed.

4. Although the kings and prophets had so many wives for time, yet they can have but one sealed to them each for eternity. The prophets of Israel called it sealing in their day, but it was not sealing for eternity; it was marrying for time according to the law of Moses. They did not understand the sealing power for time and all eternity. They only held the priesthood in part; they did not hold the keys of a dispensation. They were sent to be prophets to the kings, holding no sealing power for eternity. Their missions were to administer the law of Moses for time. They had nothing to do with sealing for eternity. That law was not revealed unto them; and it will not be revealed until the dispensation of the fulness of times is ushered in.

5. When the prophet, Joseph Smith, united more than one woman to one man, he, like the ancient prophets, called it sealing, when, in fact, the celestial law had never been revealed to him; but he knew no better than to call it sealing for eternity. He did nothing but marry for time, like the ancient prophets did. The foregoing shows that Moses wrote that law in order to regulate marriages among the children of men for time, and not for eternity.

6. The prophet, Joseph Smith, speaks of certain angels who cannot enlarge, but must remain single, without exaltation, in their saved condition, to all eternity, not having the power to become Gods. Whom are they who will be deprived of the blessing of exaltation? Those who are overtaken by the second fall,

which is a fall from exaltation; having broken the law of the Lord, they have thereby rendered themselves unworthy of a partner for eternity.

7. In due time a law will be written in Zion which will regulate all families; and those who cannot abide that law must suffer the consequences; if, after once receiving a wife by the celestial law she is taken away from them, they will remain single to all eternity, and henceforth will never become Gods, but angels of God to all eternity. That which is sealed on the earth, will be sealed in heaven, and cannot be changed to all eternity.

8. Where do angels fall from salvation? In their first estate. What is the cause of their first fall? Rebellion against God. They resisted the Holy Ghost, which is the power of God, and consented to the shedding of innocent blood. There is no fallen spirit that has not denied the Holy Ghost, and consented to the shedding of innocent blood. They are continually thirsting after blood, if they are crossed in their pathway. They set themselves against the Lord, to pull down every principle of truth and virtue.

9. Where does the second fall take place? In the second estate, in mortality. By what means is this fall brought about? By transgressing a celestial law.

10. When male and female are sealed together by the celestial law, and cannot conduct themselves according to it, but are separated according to the law of the holy priesthood, they will remain single to all eternity, having once had an opportunity of becoming great, but have forfeited that blessing through transgression; therefore, they have to be content without an exaltation to all eternity; but all others will become Gods in due time.



## AN ARTICLE ON THE RESURRECTION.

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BY THE PROPHET, JOSEPH MORRIS.

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CONCERNING the resurrection of Jesus Christ. Showing that he received a resurrection contrary to the natural process, in order that he might convince the whole House of Israel that he was the true Messiah, and that he held the keys of the resurrection, and also showing the reason why he was called the "Only begotten Son of the Father."—The order of the first resurrection, and also of the whole House of Israel.—The resurrection of Lazarus.—The nature of transfiguration.—The preservation of the three Hebrews from the flames—of Daniel while in the lion's den, and the power possessed by holy angels over fire and other elements.

1. THE RESURRECTION of the dead is a birth—a spiritual or celestial birth, wherein children are born of immortal parents in a similar manner as, in their second estate, they are born of mortal ones.

2. It may be asked, if the resurrection of the dead is brought about by a natural process, why did Jesus rise from the dead on the third day with the same body that had been crucified? The peculiar circumstances attending the mission of Jesus Christ, and the duties required of him, were entirely unlike those required of, or attending any of the sons of Adam. He had previously passed through a mortal estate, and had been resurrected in connection with his own Father's family; but none of the sons of Adam have even yet been resurrected. Neither his birth, his death, nor his resurrection were of the general order. He left his resurrected body with his Father, and took another body on this earth, adapted to the mission which he had to fill. This body was not entirely mortal—it was half immortal, being begotten by an immortal Father and born of a mortal mother. It was begotten by the first captain of the Lord's host, whose duty it was to do that for him (Jesus) which he could not do for himself, and to provide such a body for him as his mission required.

3. As the Eternal Father begat his firstborn son, Jesus Christ, both in the first and second estates, so also he begat him, and

of his sons, him only, in the third estate. Hence, as he did not beget any other except him in the third estate, it is truly said of him that "He is the only begotten Son of the Father." Adam is a high priest who is next in authority to the Eternal Father, and when he assisted the Father in the resurrection of his posterity, he begat the Eternal Father's second firstborn son, who is by birth-right the first captain of the Lord's host, and who is spoken of by John the Revelator as riding upon a black horse. Being the next firstborn son to Jesus Christ, he is also the next to him in authority, and is constantly associated with him, acting as his counselor and forerunner.

4. The mission of Jesus Christ is of a two-fold nature, consisting, firstly, of the office of Savior, and secondly, of the office of Mediator, to fill which offices he needed also a body of a two-fold nature.

5. His mission as Savior required him to have a body partly mortal, and to die upon a cross, and by rising from the dead on the third day to break the bonds of death, and overcome its power. In order to do this, the seeds of immortality were sown in his body, consequently death could not hold him. He held the power of the resurrection within himself, and also the keys of the resurrection to Adam's posterity; therefore, he said, "I am the resurrection and the life. I have the power to lay down my life and to take it up again."

6. His mission as Mediator requires him to be present, alternately, with his Father in heaven, and with his servants upon the earth; and, as "mortality cannot inherit immortality," or in other words, "mortal beings cannot enter a celestial world," it was necessary for him to have a body partly immortal, so that he might be able to enter the Father's presence. And it was necessary also for him to have and retain his crucified body, in order that he might show to scattered Israel the marks of his wounds, and by so doing convince them that he was the true Messiah. To portions of them he has at different times done this since his visit to the spirits in prison. He first appeared to the apostles at Jerusalem, and afterwards to the apostles of the Nephites on the American Continent. He has also visited other portions of the House of Israel, and will finally visit the Jews at Jerusalem, who

will be the last people to be convinced of the truth of his mission. At that time he will stand upon the Mount of Olives, and the Jews, who will have gathered to that place in unbelief, will look upon him whom their forefathers pierced, and as they examine the prints of the nails in his hands, and the mark of the spear in his side, they will be overcome by a spirit of wonder and of deep humility, while the power of God will irresistibly seal conviction upon their minds that the lowly and rejected Jesus of Nazareth is indeed the King of the Jews—their long looked for, and at last, welcome Messiah.

7. Jesus was a stumbling-stone to the Jews; hence, he said, "Whosoever shall fall upon this stone shall be broken; but on whomsoever this stone shall fall, it shall grind them to powder." The Jews thought that when the Messiah appeared, he would come as a mighty deliverer to establish them forever; but they were mistaken. He was born of humble parents, and instead of establishing himself as their king and deliverer, he was led like a lamb to the slaughter, and was crucified. They, consequently stumbled over him, and were broken and scattered among all nations; their hopes were blasted; their enemies fell upon them, and drove them from their own lands, and took possession of them; and Jerusalem, their Holy City, has been trodden under the feet of the Gentiles until the present day. But they will return, rebuild their city, and possess their own lands; for this promise has been made unto them; and they will gather in unbelief.

8. Although they were mistaken in supposing that the Messiah was coming as their deliverer in the first place, yet, when he comes the second time, their hopes will be realized, for he will then be their deliverer. He will destroy their enemies from before them, and they will no more be driven from their own lands.

9. When he shall have convinced them, he will have convinced all the world that he is their Redeemer, and that he holds the keys of the resurrection to Adam's posterity.

10. The objects for which his crucified body is retained, will then have been accomplished; he will then abandon it, and return to that body which he obtained by a natural process from his immortal parents in his third estate.

11. Concerning the resurrection of Adam's posterity, Ezekiel



informs us that he saw a vision, and that in that vision he saw a valley filled with dry bones; that the bones came together, bone to its bone; that flesh and skin came upon and covered them, and that they stood upon their feet an exceeding great army. What are we to understand by this vision? That it is a figure representing the resurrection of the whole House of Israel of whom none will be lost. They are the elect of God—the heirs of salvation—the sheep spoken of by the Savior, for whom he suffered his blood to be shed, that through his death and sufferings they might receive a glorious resurrection, and enter into a fulness of joy.

12. The heirs of salvation will be resurrected in their own order, according to their birthright, or the right they hold to be born in a celestial estate, in the same order as that in which they were born in their first or spiritual estate.

13. The resurrection will be commenced by one hundred and forty-four thousand high priests, including and headed by Father Adam, who, accompanied by their celestial wives, will be assembled on Mount Zion for that purpose. Father Adam has one hundred and forty-four thousand firstborn sons, and the same number of firstborn daughters, of whom, in the resurrection, he will beget his firstborn son and his firstborn daughter only. The second firstborn son and his wife, and the second firstborn daughter of Adam, will be begotten by Moses, who is the high priest next in authority to Adam, and who will take his second firstborn daughter to wife; and this order will continue until all of Adam's firstborn sons and daughters and his firstborn sons' wives shall have been resurrected; and theirs will constitute the first resurrection. The firstborn sons of Adam will then, with their wives, hold the keys of the second resurrection, in consequence of their having power to beget immortal bodies. They will, then, in the same order as that in which the firstborn sons and daughters of Adam were resurrected, beget one hundred and forty-four thousand of the sons of Adam and their wives, whose birthright is next to their own. Those of the second resurrection will then hold the keys of the third resurrection, and beget one hundred and forty-four thousand more of the sons of Adam and their wives, who will hold the keys of the fourth resurrection. This order will be continued until all of the sons and daughters of

Adam, who kept their first estate, shall have been resurrected.

14. The mode and order of the resurrection in every world are the same.\*

15. In Adam's family, John the Baptist fills the office of counselor and forerunner to his elder brother, Abel, who will be the Savior to the world that will succeed this in a state of mortality. It is an eternal principle that, in every world the younger act as counselors and forerunners to the elder, who are next above them by birthright. Thus, Elias (or Enos) acts as counselor and forerunner to Moses (or Seth), and restores that priesthood in part which Moses restores to its fulness.

16. Concerning the resurrection of Lazarus, it is asked: By what power was he raised, and what was the nature of his resurrection? His mortal body had not decayed, and Jesus holding the power of the holy priesthood, called the spirit back to the dead body, and by this means quickened it again. It was not changed to a celestial body, but remained what it was before—a mortal body subject to death.

17. We have heard of cases where individuals have been in a trance; in such cases the spirit sometimes leaves the body for several days, and then returns to it again. The case of Lazarus was very similar to that of a trance; his spirit returned to his body before it had commenced to decompose.

18. In connection with the above, how shall we understand the statement found in the Bible that Elijah took his mortal body to heaven? We have simply to say that that statement is not true. He did not take his mortal body to heaven—he left it before he arrived there.

19. What is transfiguration? It is a state of being wherein a mortal man is enveloped in a holy influence, consequent upon a visitation from the Lord or his holy angels, by which he becomes spiritually minded, and can behold the face of God or celestial beings, whose faces, without such change, he could not behold, as God, holy angels and the things of God are spiritually discerned. Prophets undergo this change for special purposes; as in the case of Moses, to whom the Lord appeared on the Mount, and in whose presence he wrote upon the tables of stone with his finger.

20. As concerning miracles, we read that many have been performed upon the earth; such, for instance, as the preservation of the three Hebrews, who, though cast into a fiery furnace heated seven times more than it was wont to be heated, remained uninjured; and of Daniel, who was preserved from the ravenous grasp of lions when cast into their den.

21. Both the Hebrews and Daniel were preserved by the holy angels, between whom and mortal beings there is a material difference. The angels of the Lord have power over the elements of fire, the ferociousness of wild animals, and other destructive influences to which mortals are subject. Understanding the dangers to which mortals are exposed, and possessing the power to deliver them therefrom, they are appointed to minister to beings in mortality, to direct their footsteps, and preserve them from destruction; in filling which appointment, they have wrought those many wonders, called miracles, an account of which we find on record.

22. The Lord reveals himself to whomsoever he will, and his gifts and callings are unto none but those who are heirs to them.

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## AN EXPLANATION OF THE FIRST THREE CHAPTERS OF GENESIS.

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AN ARTICLE BY THE PROPHET, JOSEPH MORRIS.

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WEBER, UTAH, March 1st, 1861.

1. THERE ARE eternal, fixed laws by which all Gods work and are regulated, and those laws first originated in the council of the first Gods. When the laws were made, the first God signed them with his own hand; and he is sworn to sustain them. The Lord says that his course is one eternal round. All Gods are governed by those eternal laws, and upon this principle the Lord could justly say that his purposes never fail.

2. Moses said that, "In the beginning God created the



heaven and the earth." What God was it who created this earth? It was Adam's own Father who gave the command for it to be formed out of unorganized matter, and his own sons created it for Adam, his firstborn son; and when it was first formed, it was a dark body, and the Lord saw that it was necessary for them to have light, and he commanded them to create the sun, moon and stars to give it light, and these lights rule the seasons, both days, weeks, months and years, and they were placed in the firmament above to reflect their light upon the earth.

3 This world has moved one hundred and forty-four thousand times since it was created; and when this world moves, the sun, moon and stars move with it, to give it light; and from the time that it was first created, until it becomes celestial, it will continue to grow; and as it has grown the inhabitants have increased upon it. This world has supported its own inhabitants, both in food and raiment.

4. We may ask the question, Do angels eat food and wear clothing in their first estate? Yes. We may also ask the question, Where did the seeds come from to this earth which yield forth all all kinds of fruit? The seed is in the earth, and is self existent like all other matter; and when a world is created, all trees and herbs spring forth upon it to supply the inhabitants; in fact, all worlds support their own inhabitants, whether they are temporal, or spiritual, or eternal.

5. Was the animal creation first spiritually created? Yes; and they were used by men in their spiritual estate as they are now used by them in their temporal estate; when man moves, they move with him, to be used by him, for they were created for the use of man, and are as eternal as he is.

6. How long was it from the time that they commenced to form this world to the time when they finished it? Six thousand years; and the seventh thousand year is called the Lord's Sabbath; having finished creating this world in six thousand years, he called the seventh the Sabbath of rest, and that is the reason why the Lord commanded people upon this earth to labor six days, and to rest from all their labors on the seventh.

7. One day with the Lord is one thousand years, according to the time which regulates all the celestial worlds. The sun re-

volves around that great central planet (see diagram) once every thousand years; and all Gods are regulated by it; but with us twenty-four hours is called one day; therefore, the Lord calls upon all people to keep the Sabbath day holy; and if they do not do this, they break that commandment, and are guilty before the Lord.

8. With respect to the animal creation: all things, whether of the vegetable or animal creation, had a spiritual growth before they had a temporal one; and all that has a temporal growth will have an eternal growth; therefore, trees and herbs of all kinds will have a resurrection as well as all species of animals.

9. Moses informed us that the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. What garden was that referred to by Moses? It was the whole earth. What tree was that standing in the midst of the garden, representing the principle of good and evil, which the woman was commanded not to touch? It was the devil. Good was already in the world, and he brought the evil. Which way did he bring the evil? He beguiled Eve; she gave way to him, and he begot Cain who was a murderer, for he slew his brother. Who was Cain? He was the second born son of Adam. Why did he murder his brother, Abel? Because he is a fallen angel. He fell in his first estate, and one-third of Adam's sons and daughters fell with him in like manner as Lucifer and his band fell. Had Lucifer once a mortal body? Yes; and all who fell with him had mortal bodies on the mortal earth that preceded this; but they lost their mortal bodies, and never obtained a resurrection; and they will finally meet with their second death, which is the death of the spirit. They will be cast into that lake burning with fire and brimstone, which is the second death.

10. What was the cause of Cain's fall? He sought to take away the birthright from Abel, the firstborn son, and this could not be done; therefore, he concluded to establish himself, and he revolted from under his father's government, and drew one-third of Adam's children with him. When he fell, Adam entered into a covenant with him, which is as follows: "Now, my second born son, seeing that you have revolted from under my government, and sought to establish a government of your own, in

opposition to me, as my firstborn son ruled in the first estate, so you shall lead off in the second estate; and it shall come to pass that if you can conquer me and my prophets, you shall hold the world in your grasp; but if I conquer you, I will not leave one of you alive, neither temporally nor spiritually." Therefore, Cain claimed the right to come first upon this earth in its second-estate, according to the eternal law of the Gods; and when he came into it he led death into it, he being an angel of death; that is the reason that death was passed upon all flesh.

I I. The firstborn son always holds the birthright. Abel ruled this world in its first estate; he held the birthright in that estate; but as this is the second estate, and Cain is the second born son of Adam, he (Cain) claims the right to come first to lead off, and in doing so, he brought death upon the other two-thirds of Adam's children who kept their first estate, whose names are recorded in the Lamb's Book of Life; they are the elect of God; the seed of Abraham; and Jesus Christ was sent by his Father to break the bonds of death, and to open the way for all those angels who kept their first estate, that they might receive their glorious resurrection. He was crucified upon the cross, and received his resurrection, and became the first-fruits of the resurrection to all those who are heirs to it. If he had not broken the barriers of the tomb, all those angels who kept their first estate must have remained in their graves forever.

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## QUESTIONS ANSWERED IN THE SCHOOL OF THE PROPHETS BY THE PROPHET, JOSEPH MORRIS.

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1. WILL THE children of Adam receive their resurrected bodies before the earth moves to its celestial or third estate? No; the first resurrection only will take place.

2. Will the high priests who are upon the earth at the time the first resurrection commences, be quickened and act independently while their spirits are engaged in the first resurrection? Yes.



3. What is the reason that the first wife of a high priest comes with him upon every earth to commence the first resurrection? Because the second wife by marriage is the youngest by birthright; consequently, she cannot bring forth any of a higher birthright than herself.

4. Why does the Second Captain of the Lord's host, or the second firstborn son of the Eternal Father, beget, upon this earth, a body for Jesus Christ? Because he is the next to him in authority, and comes to do that for Jesus which he (Jesus) cannot do for himself.

5. Why is Adam, in the book of Doctrine and Covenants, called the seventh angel? Because he was called the seventh angel to the Eternal Father's earth, hence, he is the arch-angel to this earth.

6. Why do the inhabitants of this earth worship the Eternal Father? Because he has to save and exalt this world, in consequence of Adam, who is the father of the inhabitants of this earth, not having become a God.

7. What is meant by baptism for the dead, and in what way will it be brought about? It is the living being baptized for the dead, and will be performed in the temple, when built in Jackson County, and will be brought about by the supervision of Moses.

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## A LETTER CONTAINING PRINCIPLE AND DOCTRINE.

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UTAH, November 19th, 1860.

PRESIDENT BRIGHAM YOUNG,

DEAR SIR:—Since I last wrote to you, a few more ideas have occurred to my mind which I should like to make known to you. You know that the prophet, Joseph Smith, told you that a time would come, when the curtain that hides the eternal worlds from the view of mortals, would be rolled up and all hidden things would be revealed. And he said that another angel would sound

his trump both long and loud, and that all nations should hear it, and that he should cast down the Roman Catholic power. He also told you that the Lord would raise up a prophet like unto Moses, and that he should deliver you out of the hands of all your enemies, and lead you back to the Land of Promise with a mighty hand and an outstretched arm. He also told you that the Lord would give unto his people a great endowment, and yet the Lord has now caught you unprepared.

Moses said when upon earth, "A prophet shall the Lord your God raise up unto you of your brethren like unto me; him ye shall hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul who will not hear that prophet, shall be destroyed from among the people." But, if he had told you the whole secret, he would have said, "Behold, I am Moses, and it shall come to pass in the latter days, when my words shall be lightly esteemed among men, and the laws which I have given for the government of the inhabitants of the earth shall be trodden under their feet, behold, I shall come again, and those laws shall be had again among the people. And it shall come to pass, that all who will not give ear to my words, shall be cut off from among the people." But it would have been revealing too much to the people at that time.

Unless the full keys of the holy priesthood are upon the earth, the kingdom of God can never triumph over its enemies, but it must go down. Suppose that two great empires were at war with each other, and the one conquered the other, the one that was conquered must remain under the one that conquered it until a reinforcement should come to its assistance, and deliver it. Then why do you fight against that reinforcement which the Lord has sent you? Why not open the way for it?

Who was Cain? In the flesh, he was the firstborn son of Adam and Eve, but in the spirit, he was their second born son. Who was his father? Lucifer, the devil. Was it right for Cain to come first into this world, and lead death into it? Yes? Why so? When he fell in his first estate, his father entered into a covenant with him, which is as follows: "Now, my second born son, seeing that you have revolted from under my government, and have sought to set up a government of your own, in opposi-

tion to mine. Inasmuch as my firstborn son ruled in the first estate, you shall lead off and rule in the second estate. And it shall come to pass that, if you conquer me and my prophets, you shall hold the world in your grasp, and I will lose all; but, if I conquer you, I will not leave one of you alive, neither temporally nor spiritually."

What spirit was that which inhabited the body of Judas, who betrayed the Savior? It was that same spirit that inhabited the body of Cain? What spirit was that which inhabited the body of Cain? The same spirit that inhabits the beast which is now in your midst. Why did that spirit come forth in the latter days, and enter into the Church of Christ to destroy it. That he might hold his grasp, and destroy the world.

What spirit was that which inhabited the body of Abel? The same spirit that inhabited the body of Aaron, who holds the keys of the lesser priesthood. And when Abel was slain, the Lord promised to give unto Eve another seed in his place, who was Seth.

What spirit was that which inhabited the body of Seth? The spirit next in authority to Adam. Why was he the firstborn son of Adam after the death of Abel? Because he holds the full keys of the holy priesthood. If he had not come forth, the devil would have held this world in his grasp forever. He received his ordination in a council of the Gods, to preside over Adam's posterity, having power to command the host of heaven. And afterwards, he received his ordination under the hands of his mortal father, Adam, to the same authority.

What spirit was that which dwelt in the body of Enos? It was the same spirit that dwelt in the body of Elijah the prophet,—the same spirit that dwelt in the body of Joseph Smith.

Previous to the death of Adam, he ordained seven high priests to preside over his posterity, and they were the seven angels spoken of by John the Revelator, represented by the seven stars, standing in the midst of the seven golden candlesticks, of whom Seth was the first.

What spirit was it that dwelt in the body of Moses? The same that dwelt in the body of Seth. What spirit is it that now dwells in the body of your humble servant? The same spirit that dwelt



in the bodies of Moses and Seth. Why was it sent forth upon this earth now? To cast the devil out of the Church, and lead it triumphant over all its enemies. The holy priesthood runs downwards, and takes root upwards; so that the first is last, and the last first, throughout all the works of the Lord.

Oh, how I feel the responsibility of my office! Do not add to my burden, I entreat you; for if you do, you will run my cup over. I want you to open my way without causing me any further trouble. Why should you burden me? I am now weighed down. If you will not burden me, I will not burden you any more than I can help. Why should we be a burden to each other. I wish you to consider my situation. I am sick; therefore, what you do, do it quickly, for I cannot wait. I have no place to stop at, and if you are my friend, prove it now, for this is the time that I need help. You have promised to be faithful to me; now show it. Oh, what a burden it would remove from my shoulders, if I could only feel that my way was open so that I could come up without any trouble. For if you stand against me, I know the consequences that will arise from it. I have suffered every thing a man could suffer, and live, to save this people, and I do not wish to see them destroyed. Now, therefore, if you love your fellow creatures, you will open my way at once. I have heard your pleadings, and willingly grant your request. And now, what is there in the way? I am willing to meet you and to converse with you, and hear your complaints, and minister all the comfort to you that lies in my power; and if I have ever written anything to you that you do not understand, I am perfectly willing to explain it to your satisfaction. I will remove everything out of your way that I possibly can. You will excuse my imperfections in writing and spelling, for I have had to write under very unfavorable circumstances. I am not above being taught by a child that can teach me anything. I am willing both to teach and to be taught. I hope to live and learn, for I do not know all things yet. I now add no more, but remain,

Yours, etc.

*Joseph Morris.*

## AN ADDRESS TO PRESIDENT BRIGHAM YOUNG.

UTAH, December 21st, 1860.

PRESIDENT BRIGHAM YOUNG,

DEAR SIR :—I must acknowledge that I am astonished when I think of the wilful blindness and rebellion of men who profess to be the servants of the Lord. But when I trace the Bible and Book of Mormon, and see how men acted who were kings and judges, there are very few cases wherein they have not destroyed themselves in the flesh. Oh, what a shame it is that men on whom the Lord has placed a little authority, should destroy themselves therewith. What is the cause of this? It is rebellion. When they commence to go astray they will not stop, but continue to go on until the Lord is obliged to cut both them and their seed off from the earth. Oh, how my heart pains me when I think of the situation of this people. They are going on like a lamb to the slaughter. Their shepherds have been warned, but they have not warned the flock, and destruction will come upon them in one day. Can the Lord stay his hand? No, he cannot. Will he give up to the devil, and let him take all? Will Jesus Christ suffer that his blood shall have been shed in vain? Did he suffer upon the cross for naught? Have all the apostles and prophets that have come upon this earth time after time, and suffered their blood to be shed for the testimony of Jesus, done all this in vain? Has all the blood of the saints that has been shed upon the earth, from the days of Adam to this time, been spilt in vain? Shall all the sons and daughters of Adam who kept their first estate, who are heirs of the resurrection, lie in the tomb forever? Must this world go back to its native element, and be cast out of the rank of the worlds that are traveling up to perfection? Shall Father Adam lose his world, and all his posterity, and possess nothing? If the Lord suffers the devil to hold his grasp now, all is lost. Oh! ye apostles, I wish to ask you a question. Shall we sit down and let the devil take all? I will speak for myself—the devil shall never hold this world in his grasp. If you will not act your part, the Lord will call others and put them in your places. If you do

not wish to be subject to the man who holds the keys of the kingdom, you can take your own course. I have never been an enemy to you, and you will find that out hereafter. You have always treated me as an enemy, but you will find out that you have chosen the weakest side, and that you cannot stay the hand of the Almighty. You may set yourselves against him as strongly as you please, but you will go down. You shall know that the Lord Omnipotent reigneth, and raiseth up at his pleasure, and he will not ask you who he shall call to rule his kingdom. He can do his own work without you; he does not ask you any odds; when you have done your worst, he can accomplish his purposes. You may have the power to destroy a few thousand people, but better do that than to let all be destroyed.

When the Lord raises up some men to thrones of eminence, how soon they forget the pit from whence they were taken, and the rock from whence they were hewn. Oh, ye who profess to be the apostles of Jesus Christ, where did the Lord find you? He found you earning your bread by the sweat of your brow. None of you were raised in a royal palace. He found you as he found me, and now you are ashamed of me; and what do you know? You do not know your right hand from your left. You can scarcely center one principle that belongs to the gospel of Jesus Christ. You have been preaching redemption during many years, and there is not one of you that can tell me what a redeemed being is. And you have been trying to preach about the resurrection of the dead, eternal judgment, election, reprobation, fore-ordination, and the baptism of the dead, all of which are the first principles of the gospel of Jesus Christ. Oh, ye proud hearted men, what do you know about these principles. If you know anything about them, you have received your knowledge from the man whom you have despised. I wish I could once get into your company, I would tell you a few secrets. I would show you that you never knew much about the gospel of Jesus Christ; but you shut your doors against me, and there is no chance for me to get the privilege to talk with you. I have striven with all my power to penetrate your hard hearts, but it appears to be all in vain. When men are given up to wickedness, they will trample the words of the Lord under their feet as they would an idle tale. But be it known



unto you, that I have never written a word unto you that will not answer the end for which it was sent, either to your salvation or destruction. You have shut your ears and hearts against the truth, determined to take your own course; but can you maintain your ground against that God who sent you here? You shall see whether you can or not. Before your spirit left those celestial worlds to come here, you foresaw all that you are now passing through, and you took an oath of the holy priesthood, and promised to be true to your trust, and do you now falter? I have done my duty to you whether you think so or not. My skirts are clean of your blood. If I had not given unto you the Keys of the Holy Priesthood, which no other man ever did, you might have an excuse. Now select the most clever man among you, and let him use his own faculties and write as I have done; let him write revelation after revelation, and give the Keys of the Holy Priesthood that have never before been given by man. If you can do this, you are clear and can go on as you are doing; but if you cannot do this, you are under condemnation, and your destruction will be just. You have acted as if you had no part at all to act, and left it all to me. I can do my own part, but I cannot do yours. You must do it yourselves, or it must go undone, and you must suffer the consequences.

I have now said and done all that I could do for you, except you will humble yourselves and comply with the Lord's request. If you will do this, I will be with you with all my heart, and you shall prove that I am a never-failing friend; but as long as you go on sustaining the power of the devil upon me and upon this people, you keep my feelings worked up against you. There are but two ways before you. You must take either one or the other of them; the one leads to death, and the other leads to life. I must now leave the matter with you; do as you please.

Yours, etc.,

*Joseph Morris.*

## A LETTER FROM THE PROPHET TO HIS FRIEND.

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WEBER, UTAH, July 9th, 1861.

MR. GEORGE LESLIE,

DEAR BROTHER :—Having received information the other day, per Brother Joseph Astel, that you were desirous of hearing from me, I gladly avail myself of the first favorable opportunity to accede to your wishes.

Believing that you have heard a great many rumors with respect to my calling, and the course that I am pursuing, and that in consequence of such rumors, your first and greatest anxiety will be to have some reliable information relating thereto, I propose giving you a brief detail of my experience, and pray that the spirit of truth may lead you to draw just and righteous conclusions therefrom.

In the fall of 1857, a few months before the move "South," I obtained a revelation of the mind and will of God concerning matters and things in this Territory, and having been most shamefully—most cruelly abused by James C. Snow, who was then President of the Stake at Provo, I wrote him a lengthy letter, in which, by the aid of the Holy Ghost, I defended myself against the calumnies and misrepresentations of my enemies, announced that I was called of God, and exposed the wickedness of that delusive spirit by which he was led, and by which he governed the people, and under the influence of which he took from me my wife, forced her to commit adultery with another man, robbed me of my character, and stamped it with almost every crime of which he had any knowledge.

After the return from "South," I received another revelation, containing a knowledge of the keys of the priesthood, explaining the principles by which the Gods were exalted and governed, and by which all who obtain such power and glory must also become Gods. It also gives an explanation of those one hundred and forty-four thousand whom John saw standing with Jesus upon Mount Zion, spoken of in the 14th chapter of Revelations. Since that time I have had continual visitations from the Lord, and

have received and written to President Young, from thirty to forty revelations and addresses.

The Lord having called me to be a prophet, seer and revelator to his Church, I wrote to President Young and informed him thereof, requested him to bring the matter before the people, and thereby honor the word of the Lord. I also sent him the "Keys of the Priesthood," and other revelations at different times, in which, as well as in all the letters that I addressed to him, he was commanded to inform the people what the Lord was doing, and what he was about to do, and to stand up in the dignity and power of his calling, and make known the glad tidings to Israel that the Lord had raised up another prophet to redeem them from bondage, and take them back to their inheritances in Jackson County, Missouri, which place is the place of the inheritance of the saints of God.

For two years and a half, I wrote to and labored with President Young in the most faithful manner, revealing to none but to him and his immediate associates, the designs and purposes of the Almighty. During this time, I suffered trials and privations of various kinds, and often prayed the Lord to remove from me a burden that I seemed scarcely able to bear. My mind was wholly occupied with the things that the Lord had revealed to me, so much so, that I had no pleasure in conversation that did not relate to God and Godliness. I was as a cipher among the people. If I was silent, I was looked upon and ridiculed as dull and stupid; if I spake, I spake that which occupied my whole attention, and was either derided as a fanatic, stigmatized as crazy, or treated as an imposter. Under such circumstances, with which I had to cope from the date of my first visitation from the Lord to the time that I arrived in this place, I had no less than twenty-eight different homes, or rather stopping places, for I had no place of residence worthy the sacred name of home before I came here.

In the fall of 1860, as I was going to Great Salt Lake City, to deliver two letters or addresses that I had written to President Young, I met Brother John Cook near the Warm Springs. We entered into a conversation, in which I told him who and what I was, and what the Lord was about to do. He invited me to his



house, which invitation I accepted after transacting my business in the City, and it has ever since been a home where I have been well cared for.

On my arrival here, I was introduced to John Cook's brother Richard, who was at that time bishop of this ward, to whom I unfolded the great and precious things which the Lord had revealed to me.

After a few days spent in the careful and prayerful examination of the revelations I had received, and the doctrines embodied therein, he came to the conclusion that they were from heaven. Others began to investigate also, and their investigations likewise resulted in a conviction of the truth and divinity of my mission, and of the revelations which God had been pleased to give through me. In consequence of this, a notice was sent to Brother Cook by W. Woodruff, stating that he and John Taylor would be at Weber, on the 11th day of February, and would hold a meeting at 11 o'clock. The members of the ward were notified, and a full meeting was the result. In this meeting, seventeen individuals expressed themselves convinced that the Lord had raised me up as prophet, seer, and revelator to his Church, and because they thus expressed themselves, they were "cut off" from the Church. This was the first time that I had been publicly proclaimed as God's prophet, and W. Woodruff stood up and prophesied that my influence should from that time go down. Since that time, however, the spirit of the Lord has rested upon the people, and they have come from almost all parts of the Territory to inquire after these strange things that have so mysteriously been brought about.

On the third day of April, I received a revelation from the Lord, commanding all who believed in my testimony and mission to be baptized into the fulness of the gospel, which I have been sent to restore. On the 6th day of April, the reorganization of the Church was commenced with six members, and the spirit of the Lord so rested upon the people, that in one week—by the 13th of April, the Church numbered fifty-three members, and at the expiration of three months, it numbered upwards of two hundred souls.

The gifts of the spirit are enjoyed, and our meetings are

rendered peculiarly interesting by tongues, interpretation of tongues, prophesyings, and all the blessings which distinguished Mormonism from Sectarianism in the prophet Joseph Smith's day, and which now distinguishes those who have embraced the gospel in its fulness, from their brethren around them who have only embraced it in part. Each of the prophets who have been before me, taught the gospel in part only, because they only held the priesthood in part.

Joseph Smith, whom we all acknowledge was the greatest prophet that had ever lived up to his time, (Moses excepted) received a revelation from the Lord on January 19th, 1841,—sec. 103, par. 10, Doctrine and Covenants—wherein the Lord says: "There is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood." The Lord has reference in this place to the temple that was to have been built, and you will observe that it was not built during Joseph's life-time. The fulness of the priesthood remained to be given, but it was not Joseph's prerogative to possess it. It was to be reserved for that prophet who should arise after Joseph's day, and to whom reference is made in Doctrine and Covenants, sec. 51, par. 3; sec. 101, par. 3.—Bible: Deut. 18: 17-20; Acts, 3: 22-23; Second Book of Nephi, chap. 2, par. 2-3; Times and Seasons, page 673.

The seventh seal is now opened, and great and important things are about to transpire, as you will perceive from the prophecy given by the spirit, December 21, 1860. Besides this prophecy, there have been a great number of revelations given, wherein the Lord speaks of the great and marvelous works that he is about to perform, which, for the power that shall be manifested in the deliverance and salvation of the righteous, and the destruction of the wicked, has never found a precedent. You will, however, readily perceive that to bring about such a state of things, there needs to be a perfect establishment of the priesthood after the heavenly order. This is being done. Under the fulness of the gospel, there are but two priesthoods, and the officers of each order are independent in their own sphere, and all are called to office according to their birthright. The high priesthood con-

sists of the first presidency of the Church, viz.: the prophet and his two counselors, twenty-four apostles, and the quorum of high priests; this completes the high priesthood. The lesser priesthood is comprised of bishops and Aaronic priests. The bishops are the firstborn sons of Adam; the Aaronic priests are their younger brothers. The members of the high priesthood are sons of the Gods of other worlds, even as Jesus was the son of the Eternal Father.

There is much more that might be said upon these matters, but it could be conveyed to you much better verbally than in writing, and, being desirous that you should understand these things, I hereby tender to you, and to all the honest in heart in the region of country where you dwell, and every where else, an invitation to come here and spend a few days in the investigation of these things, and your time will not be mis-spent.

Please accept my kind regards, and tender the same to your family, to Thomas Thorpe and his wife and sister Mary. Give my best love to my dear child, of whose health and prosperity I would be glad to hear, and whom I would very much like to see. Remember me kindly also to Henry Beale, and believe me to remain,

Your friend and well-wisher,

*Joseph Morris.*



## EXPLANATION OF THE VISION OF EZEKIEL.

---

BY THE PROPHET, JOSEPH MORRIS.

---

1. EZEKIEL (1: 9-15.) said that he saw four living creatures, whose appearance was as the likeness of a man; that every one of them had four faces and four wings; that their wings were linked together, and that they went straightforward, and turned not when they went.

2. What should we understand by this vision? Their faces represent light; their wings represent power to move forth quickly; their wings being linked together represent union; and their going straightforward, and turning not when they went, represent a strict adherence to the order of heaven.

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NOTICE TO CLOSE THE OFFICE.

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WEBER, UTAH, August 30th, 1861.

BROTHERS JOHN PARSONS AND MARK H. FORSCUTT,

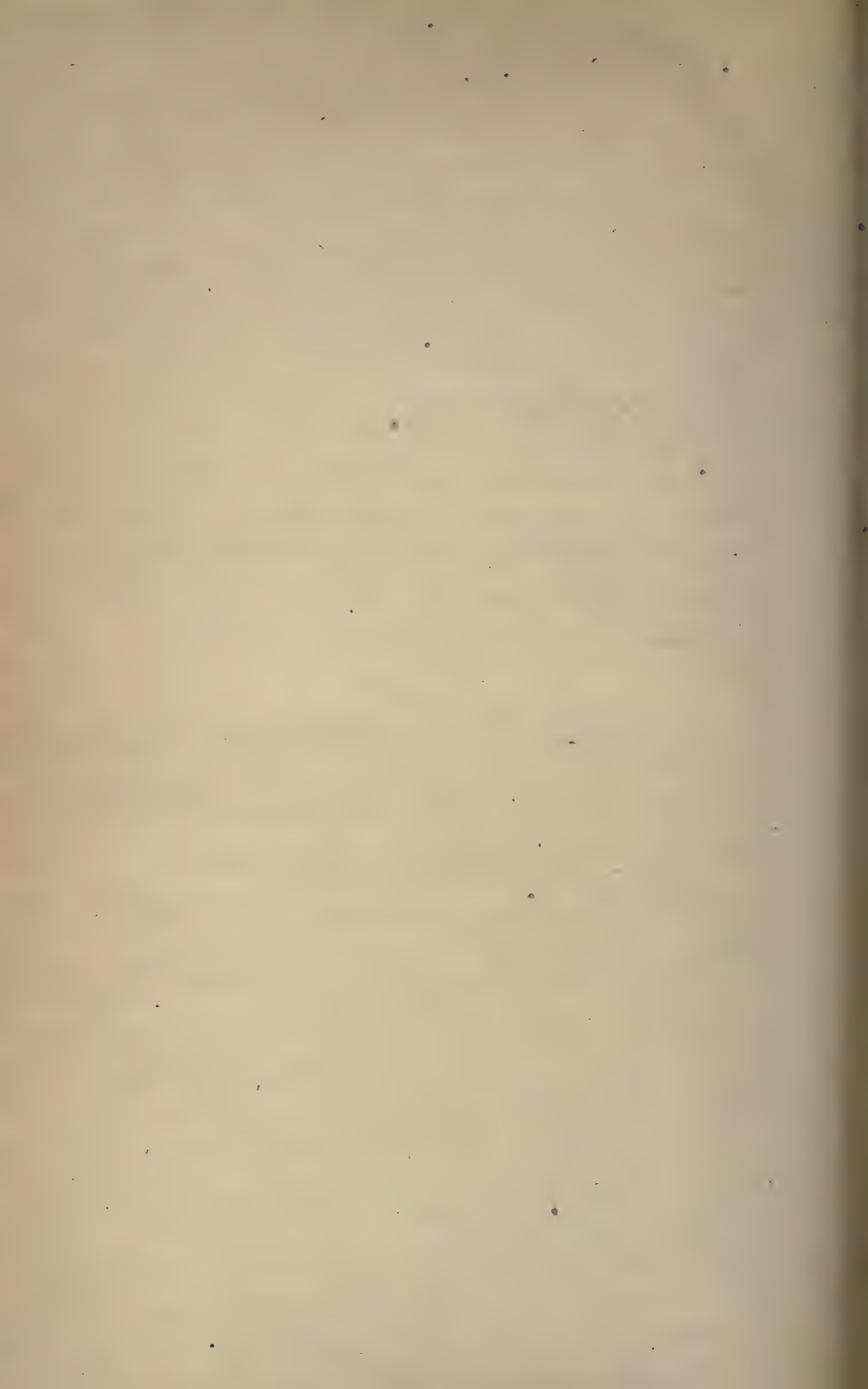
DEAR BRETHREN:—After the interview of this morning, we have come to the conclusion that it is prudent to close the office for the present. Please remove your personal property, and hand to us the key during the course of the day. We remain,

Yours truly,

JOSEPH MORRIS,  
RICHARD COOK,  
JOHN BANKS.

---

ERRATA:—Weber should be omitted in date line on page 636.  
Date of revelation 107 should be Oct. 8th.



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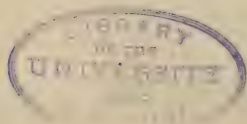
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